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GEORG MORGENSTIERNE:
INDO-IRANIAN FRONTIER LANGUAGES

INDO-IRANIAN FRONTIER LANGUAGES

BY

GEORG MORGENSTIERNE

VOL. I.

PARACHI AND ORMURI

TO

PROFESSOR F. C. ANDREAS

IN SINCERE GRATITUDE

PREFACE

The collection of material for this account of two Iranian languages, and the subsequent preparation of a descriptive and, to some extent, comparative account of them, were rendered possible by the generous assistance of the Norwegian Institute for Comparative Research in Human Culture

My sincere thanks are due to Sir George Grierson, whose description of the Kaniguram dialect of Ormuri has been of the greatest help to me, and to whom I am indebted for valuable advice and information on numerous occasions; to Professor Sten Konow, who has gone through part of the manuscript of the Parachi section; to Dr E W. Selmer, who has kindly assisted me in the interpretation of the phonograph records; and to Mr A. G. Jayne, who has revised the English, except in the vocabularies

Owing to my impending departure on another linguistic expedition to the Hindu Kush it has been necessary to print the Parachi section before the completion of the Ormuri part, and the Ormuri vocabulary had to be sent to press before the introduction and the grammatical sketch of that language were finished In consequence of this several discrepancies may, I fear, be found in the text The proof-reading, too, had to be disposed of in less time than I could have wished.

PARACHI

INTRODUCTION.

1. Parachi is first mentioned by Babur in his Memoirs [1] "Many other of the villages and districts (of Kābul) are occupied by Pashāis, Parāchis, Tājiks, Berekis and Afghans " "There are eleven or twelve different languages spoken in Kābul· Arabic, Persian, Tūrki, Moghuli, Hindi, Afghani, Pashāi, Parāchi, Geberi, Bereki and Lamghāni."

Later in the 16th century the Turkish admiral Sidi Ali mentions the Farāšī tribe as living in the vicinity of Parwan, which is close to Shutul [2]

Elphinstone [3] tells us that "the Puraunchehs, another class of Hindkees, seem to have been considered as a separate people in Bauber's time they are now only remarkable for being great carriers, and conductors of caravans "

And according to Masson [4] "the Perâncheh is spoken by a few families of the same name, resident in or near Panjshír" Cf. p 221: "The Perânchehs, besides the few families at Panjshír who preserve their ancient dialect, are found over a large tract of country, and it is well known that their conversion to Islám is of comparatively recent date. At the city of Kâbal some of the more eminent merchants are Perânchehs They occupy a considerable village in Kámeh, they also inhabit Makkad on the Indus, and again are

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[1] Transl. Leyden and Erskine, ed King, I, 224 f
[2] Marquardt, Eranshahr, 287.
[3] An Account of the Kingdom of Caubul, new ed., I, 413.
[4] Narrative of Various Journeys in Balochistan etc , I, 219.

found at Atak, and the towns between it and the Jélam river. In all situations they are a commercial people."

Till recently this was all that was known about Parachi, and, in a note on Babur's Memoirs (1 c), Sir George Grierson explained the name as "Prāchī" · "Eastern", denoting a language of Eastern India, brought to Kabul "trough the Purbyas (of Oudh) who were and are great travellers " [1]

2. When staying in Kabul in 1924, on a linguistic mission from the Norwegian "Institute for Comparative Research in Human Culture", I made, however, constant inquiries about Parachi, relying on the authority of Babur and Masson, who described it as a local dialect.

Towards the end of July a Pashai, whom I had brought to Kabul from his native village of Kohnadeh (Sāthā) near Gulbahar, told me that a friend of his, living in the valley of Shutul, spoke a curious language called *Parāčī* He could also repeat a few sentences in this language: *na'γūn 'xureman, 'au tēreman* "I eat bread and drink water", *kānjaī* "from where art thou"; *'ušti 'parēman* "rise and let us go", etc. Another Pashai, hailing from Tagau, confirmed this information by the statement that in the dialect of Pachaghan in Nijrau, about which he had already roused my curiosity, "bread" was called *naγūn*.

This information made it clear that Parachi was an unknown Iranian language, and *tēr-* "to drink" reminded me of Orm *tr-*. When I sent the Kohnadeh Pashai home, I promised him a good bakhshish, if he would bring his Parachi friend to Kabul. He did not, however, appear, and I had to send another messenger to Shutul. This man duly returned with a grey-beard, who professed to speak Parachi. But it at once appeared that his language was the north-western dialect of Pashai, which I had recently had occasion to study. He, of course, had imagined that Pashai and Parachi

[1] Grierson also explains Babur's "Geberi" as Gabri, the dialect of the Parsees of Yezd and Kirman But it seems more probable that Geberi, too, denotes an ancient local language of Kabulistan, cf Gawar Bati.

would have the same market value with a "majnūn" Firengi, and I shall never forget the expression of his face, when I started reading out to him the parable of the Prodigal Son in his own dialect

Fortunately, the malik of Shutul, together with the other maliks of Kohistan, had just that day come to Kabul to discuss conscription with the government I wrote down, in Persian letters, the Parachi sentences which I had heard, together with a Persian translation, and sent my messenger to the malik, asking him if any such language were spoken in Shutul The malik confirmed this, and mentioned the name of some speakers of Parachi.

The messenger started again, and after some nine days returned with a genuine Parachi shepherd When I asked him to count, the very first numerals, *žū, dī, šī* etc , proved that Parachi was an Iranian language, occupying a rather independent position.

3. The name of the shepherd was Mahmad Ghanī (abbreviated. M), and his home was Rūidarra above Shutul, at the foot of the Arzū Pass He said that he was about fifty years old (being one year old "at the time of the great earthquake") He was very dull, and exceedingly trying to work with; but in the course of the week which he agreed to stay with me, I managed to get an idea of the main features of his mother-tongue When the Parable had been translated into Parachi, he felt very proud and insisted upon my writing it down in Persian letters, that he might show the mulla of his village that he, Mahmad Ghanī, had produced this piece of Parachi literature

In September I got into touch with two Parachi recruits, staying in the cantonment of Sherpur They were Ghulām Maheuddīn (G) and Tabakkal Shāh (T), both probably about thirty years old. The latter came from Rūidarra, and was the poet laureate of the Parachis. The home of the other was Deh-i Kalān in Shutul (or Chutul, which he asserted to be the correct form) He was comparatively fair-haired He seemed to be really interested in my linguistic work, and was intelligent and always cheerful and reliable

He tried with some success to apply his knowledge of Persian

writing to his mother-tongue (at my suggestion he introduced some differentiated letters from the Pashto alphabet) Of an evening in his tent he wrote down the songs which his poet friend recited to him The next day, when they came to see me, one of them recited the poem, and I got the manuscript, by the help of which I could afterwards to some extent check my own phonetical transcription They said that there existed in Shutul one Parachi book, containing legends about Ali, but it was impossible for me to get hold of it

I worked with G and T for about one hour daily for over a month

All the three persons mentioned above spoke very nearly the same dialect. [1] But in Kabul I also, for a short time, got hold of a soldier from Ghujulān in Darra-i Ghush (*Darriɣuš*) in Nijrau. He would not disclose his name; but he is indicated by the letter D. He said that his dialect was similar to that used in Pachaghān, and this was confirmed by Pashais from the neighbouring village of Ishpī.

In Peshawar, at the beginning of November, I had occasion to meet Mahmaddīn from Pachaghān (P), and to write down a short vocabulary of his dialect.

The Nijrau and Pachaghān dialect has a pure *ā* instead of Shutuli *â* (v 16), *ọ̄* instead of *ọ́*, and, in some cases, postvocalic *c* instead of *č*. The vocabulary differs considerably from that of Shutul, and contains a still greater number of Pashai loan-words.

An account of the linguistic position and chief characteristics of Parachi is given in my "Report on a Linguistic Mission to Afghanistan", pp. 18 ff, and I have provided a short vocabulary for the Addenda in Vol I of the LSI

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[1] M's *â*'s were less rounded than G's and T's, and he generally used the 1st pl. of verbs, instead of the 1st sg In lw 's he usually had -*â* for Prs -*a* T had a stronger tendency than G to broaden stressed *u* into *ō* or even *â*; and he did not employ the oblique case of the pronouns as a subject with past tenses of transitive verbs. The vocabulary of all three varied slightly,

4. In 1926 Panjshir was visited by the Russian scholar Professor
M. S Andreev, who has published a preliminary report on his jour-
ney (in 'Russian)[1]   He collected some materials about Parachi
(op. cit p. VI), but has not yet published any account of the lan-
guage.

According to him ˙(p. 3, note) Parachi is spoken in the village
of Kuroba (Koraba of the survey maps, in Panjshir, about five
miles above Gulbahar), in Nijrau and in three of the eight villages
of the Shutul valley, viz De-i Kalon (100 houses), Mo'ra (20—30
houses) and Andosot (40 houses) The other villages in Shutul speak
Persian. According to the traditions of the Shutulis their ancestor
Shutul migrated from Nijrau together with Kuroba and Solang
(˙ Sālang) Solang went to the valley above Parwan, which bears
his name, but his descendants speak Persian. The dialect of Ku-
roba, Shutul and Nijrau is said to be the same (их язык общей)
They call themselves Tajiks, those who have preserved their own
language occasionally also Parachis

5. My informants differed considerably regarding the number of
persons speaking Parachi According to M they were in all 100
persons, G said that there were 2—300 houses in Shutul, 100 of
which were inhabited by Parachis, while the poet T held that his
tribe occupied 400 houses in Shutul and 600 in Nijrau Finally,
D told me that there were 100 Parachi houses in Nijrau.

Both M and G agreed that the Parachis came from Nijrau a few
generations ago (or˙ "6—700 years ago"! G), and that the two
branches of the tribe still intermarried and were one people (*yak
kaum*) According to G, when they saw the uninhabited valley of
Shutul they exclaimed: *čhū, tul* "go and look (*buru, sail ku*)". He
said that a couple of generations ago Parachi was spoken in Panjshir,
in the villages of Ferâj, Zamōnkōr and Dōstŭmkhēl.

It may also be noted that there is a village called Parachi in the
Paghman district, some fifteen miles west of Kabul.

[1] On the Ethnology of Afghanistan The Valley of the Panjshir (The Society
for Studies of Tajikistan and Iranian Peoples beyond its Borders). Tashkend 1927.

6 It seems doubtful whether these Iranian Parachi-speaking peasants and hill-men are connected with the commercial communities mentioned by Elphinstone and Masson Regarding this latter group, cf. Pashto *parā(n)ča* "a mercer, draper, cloth-merchant", Waziri *parāča, parōča* "a Hindu convert to Muhammedanism, n. of a caste", Panjabi *parāıčā* "a caste of Muhammedans engaged ordinarily in peddling". At any rate the hill-Parachis did not know about any such connexion.

It may be that the name is the same (cf. Skr *parācī*- f. "averted, outside of, distant", applied in the sense of "western" to the nearest Iranian neighbours of the Pashais and other Indian tribes?), and that it originally denoted more than one pre-Pathan Iranian community of Kabulistan And, very probably, the language formerly extended over a greater territory than at present It is also, however, quite possible that we have to do with two different words

7 In the absence of any historical information regarding the origin of the Parachis, we must depend on linguistic evidence only, if we want to determine the position of their language within the Iranian family.

As indicated in my Report (pp. 28 ff), Par agrees in several respects with the W. Ir dialects, and not with the eastern ones One important point is that Par and W. Ir have initial voiced stops (*b, d, g*) and the palatal affricate *ǰ*, unlike the eastern dialects which have fricatives (β (*v*), δ, γ, *ž*) This seems to be a very ancient distinction between S. (W and S E) Ir and N E Ir, and I do not think there is sufficient reason for assuming a general secondary transition of initial voiced fricatives to voiced stops in S Ir [1] Like W. Ir Par treats initial and intervocalic *ϑr* in the same way.

With the N.W Ir dialects Par. (but also Wkh) shares the development of *dw > b* (Tedesco 12). The loss of intervocalic -*d*-, -*t*- is also characteristic of Par and most of the modern N W dialects. We do not find this change in the N.W. Turfan texts, but the

[1] The *ž*- of NW Ir dialects is probably due to a secondary development of *ǰ*- parallel to that which must have taken place in the case of intervocalic *č > ǰ > ž*

commoṇ tendency may be ancient. The change of ϑr > š is found both in Par. and in the N W.Ir dialect of Sangsarı, but there is not necessarily, a direct connexion between the development in the two dialects

Moreover, we find points of resemblance to the N.W. dialects in the formation of words and in the vocabulary Cf e. g the numerals Par žūʲwās "11", d(u)wâs "12" N W Turfan 'ēvandas (Zaza žuendà's), duvāꝉēs (Ted. 24) β)), Par (h)ō "that": N.W.Turfan hau (Ted 22)); Par. nhīn-, nhašt "to sit down" Samn -nīn-. -mast, ēn- "to bring" · Kurd , Zaza ān-; dah- "to give" N.W.Turf. dah- (Ted 25) β)); Par pēš, peštı "behind, afterwards": Samn.- paštī.

It is natural that Par. does not share any phonetical innovations with S W.Ir (Prs). The numeral šus "30" shows the same for-mation as Prs. sih, but similar forms are found in E.Ir., too (Ted. 24) β)) Regardıng ân · "I" · S.Turf 'an v. 113. The past parti-ciples in -ī (203) resemble the S Turf. and Prs. in -īd (N W.Turf -ād, Ted. 26)), but a similar type is found in Bal. (borr. from Prs) and in Minj.[1]

8. The points of resemblance between Par and Orm. have been mentioned in my Report (p 26 f). As regards the phonology the most characteristic point is the change of w > γ(w)[2] The development of ϑr into Par š, Orm. ŝr is not exactly parallel in the two lan-guages, and the loss of intervocalic -t-, -š-, and the development of dıv- > b-, nt, nd > n ıs found ın other dialects, too.

A number of words are more or less peculiar to these two dia-lects (cf Report p 27)·

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[1] If the Mınj forms ın -īy-, eg xâdīy· = Prs xandīd, Par. khanī "laughed" ıs borr. from Prs , the borrowıng must have taken place early

[2] Traces of thıs development are found ın other dıalects, too Cf Wkh (lw s ?) γuš "male" (⁓wr̥šan ⁹), γȫr "wool" (Av varanā-), Prs. (dıal) γēša " forest " (Prs bēša, Phl wēšak), Tsakhur (Caucasus) γarg "lamb" (< Ir.? Cf. Prs. barra, Kurd. wark, Shgh warg etc) It ıs not, however, possıble to determine the geographıcal dıstrıbutıon of thıs transıtıon outsıde Par and Orm Possıbly Greek ΥΝΔΟΦΕΡΡΟΥ, Kharoshthı Gudapharnasa on the coins of Gondophares poınt to a pronuncıatıon wıth frıcatıve γ(u)

Par. *an⌐darf-* "to sew" ·   Orm *undərəw-*.
 »   *ga⌐p-âr* "fireplace":   »   *gap* "stone".
 »   *⌐mɨ̨dut* "apricot":   »   *matat*.
 »   *mât* "killed":   »   *māt* "withered"
 »   *nī-. nar⌐γó* "to go out".   »   *nɪs- · naγōk.͘*
 »   *nēr-. nōt* "to take out":   »   *nawᵃr-. nawᵃlak*
 »   *pha⌐rât-* "to sell"   »   *prawak*.
 »   *rū* "iron":   »   *rō* (but Prs *rōɪ* etc.
                                          "copper").
 »   *ter- thōr* "-to drink" ·   »   *tr- · tatak*
 »   *zə⌐mâ* "winter":   »   *⌐zemāk*
 »   *zut* "very"   »   *(d)zut* "very much" (?).

Some of these words have⌐ the appearance of being loan-words,
but other cases of lexical agreement between Par. and Orm will
be found in the list of E.Ir. words in Par. given below.

On the other hand Par. and Orm differ on several important
points of phonology and morphology (e. g preservation of *-k-* in Orm).

9. The Par. development of *rt*, *rd* $>$ *r* reminds us of Psht., and
str $>$ *š* is found in several E Ir. dialects Apart from these, pos-
sibly late, changes, the Par phonetic development does not present
any special E. Ir features. Some of the enclitic pronouns resemble
the forms found in the Pamir dialects (v. 116); but it is ɪn the voca-
bulary that Par shows the greatest similarity to its E Ir. neigh-
bours, as will appear from the following list (cf Rep p 31)·

â⌐γun-. â⌐γust "to dress" · Psht *āγustəl* etc.

⌐âmar "apple". Psht *mana* etc

âr⌐zun "millet" Mj *yūrzən*, but Prs *arzan*.

ᵉ⌐stēč "star": Shgh *š·tērj* $<$ **stārčɪ-*.

a⌐star- "to smear": Mj. *āster-*.

ušt- "to rise": Mj. *wušk·-*

ᵗ⌐šten, ᵗ⌐šte⌐nūk "kid": Ishk. *štunuk* etc

ᵉštâwō "cold": Shgh *še⌐tâ* etc "frozen".

⌐ūzeh-: ū⌐zâ "to remain, be left behind" · Yd *ūzaɪyah*, Orm *ōzuk*
   "left behind" etc.

bhâm "smell". Sak *bvāmą-ta-* "intelligence"

bhĭn "tree" Shgh *vēɣʑn* etc "birch"?

bānapaᶦī "pillow": Mj. *vēznī̃* etc.?

berkh- "to fear"· Psht. *wēra, yēra* (Waz. *wyā̃ra*) "fear"?

bâš "rope": Psht *wāš*, Orm. *bēš* etc

ᶦ*bĭštő* "long". Psht. *ūžd* etc.

čâ "how many"· Psht. *cō*.

dŭč- "to milk"·· Shgh *δū̯ȷ-*, Mj. *lūž-* etc.

dhő̜r "saw"· Mj *ləšky*.

deṛz- "to take on one's back": Psht. *lēžəl* "to load", Orm *daž-* etc.

ᶦ*dusaṛa* "kid, two years old" Psht. *dōšaral*

dőš "hair": Wkh *δurs* "goat's hair" etc

· *gīᶦnő̜* "hair"· Psht. *ɣūna* etc.

gir "stone": Shgh *žīr* etc

ɣuh-· *ɣušt* "to throw" Psht *wɪštəl* etc.

ɣan "oak": Psht *wana* "tree" etc.

ᶦ*ɣanukō* "short". Sak. *vanda-*, but also Bal *gwand*

ɣaᶦnīr "field" Wkh. *wūndr*.

ɣarw- "to be boiling"· Mj *wurv-*, Sar *wârav-* etc

ɣuᶦrōk "child"· Psht *wuṛ* "small", *wőṛkaɪ* "boy"

ɣāzd "fat". Psht. *wāzda*

hĭ "bridge" Shgh *yēd* etc

harw- "to hear" Psht. *arwēdəl*

ȷ̌ar- "to say" Psht *žarəl* "to cry"

kō "roof" Wkh *kūt* etc

khūf- "to cough"· Yd *kofah* etc

kaᶦmā "throat" Psht. dial *kūmaɪ* "Adam's apple"

mēᶦhī "month". Psht *-maī*, Orm *māī*

mux "face" Psht *max*, Orm. *mux*.

naᶦɣőn "bread"· Psht *naɣan*, Orm. *txan* etc.

nōrk "nail"· Sangl *narxak* etc.

pē "milk" Psht *paǰ* etc

p(h)ī "spade" Shgh *fe*, Wkh *päy* etc

pen "with, by help of"· Psht. *bāndē* "on" etc?

pa⟨nân "road" Shgh *pând* etc.

pa⟨rīč- "to shake a sieve"· Shgh. *parwīz-*

pa⟨râsur, pa⟨râsuɼ "last year"· Wkh *pard*, or Psht. *parōs*

ɼuč "flea"· Mj *fərī́ga*, Orm *šɼak* etc.

rha⟨ɣâm "spring"· Psht *warɣūmaɩ* "male kid"?

⟨ɼhīnē "fire"· Zeb *rōšnī*, Orm *ɼūn*

rhâz- "to fly"· Shgh *rewāz-* etc.

sūɣ "word, affair"· Sar *saug* "proverb, tale"?

sa⟨hōk "hare"· Psht *sōe*, Orm *sɩkak*

su⟨nī- su⟨nâ "to wash". Shgh *ze⟨nē-·ɩze⟨nâd* etc

šī "horn" Sar *"šaᴜ"* etc.

š⟨ɩ⟨čak "female"· Zeb. *šeč* etc

tōɣ "male mountain goat". Wkh. *tuɣ* "goat"

thī- "to burn". Wkh. *ϑau-, ϑi-uᴜ-* etc.

tar- "in, to, from". Ishk. *tar* "into" etc

xēr "hay"· Oss *xor* "fodder"

⟨xēra "mill" Mj. *xīrgá* etc

⟨xâra "summer": Psht. *wōɼaɩ* etc

ɀâɣ "son": Psht. *ɀōe*, Soghd *ɀâk*.

ɀâm "son-in-law" Psht. *ɀūm*

žōx "firewood". Wkh. *yax* "twig".

With Minj, its nearest neighbour towards the north-east, Par shares the treatment of the secondary group of consonants **rt*, cf Par *zītō*, Minj. *zīt* "yellow" < Av- *zaɩrɩta-*. The present stem *kan-* from the root *kar-* "to do", which is alien to N W Ir, is found in Par and Minj, but also in other E Ir dialects. Further, the re-partition of the stems in Par. *žē-·âɣa* "to come" (**āyāya-: āgata-*) is found in Minj, too, and not only in N.W Ir., as stated by Ted. (p. 231).

10 This survey shows that Par occupies a rather central position among the Ir. languages. The points of agreement with E Ir, which we found especially in the vocabulary, may be due to a protracted contact with these dialects. But the agreements with the W (especially N.W) Ir. dialects, probably date from a very early time,

when an unbroken series of dialects (in Hazarajat, Herat etc) connected Parachi with Western Iran.

If, as I think probable, both Par. and Orm are the remains and descendants of the original Ir. languages of Afghanistan [1], the points of resemblance between the two languages can easily be explained The profound divergences in some respects indicate that the connexion between the two was severed at an early date, probably on account of an Indian expansion towards the West, which partly embedded the Par tribe in Nijrau and Tagau, and perhaps created a Parachi diaspora of pedlars (cf. 6).

11. The very strong Ind influence to which Par has been subject shows also that this dialect has been spoken for a long time . in, or near, its present home

A great number of Ind loan-words of Hind. and Lhd origin have reached Par , probably to a great extent through the medium of Prs. and Psht. Cf. Voc. s.v.v. *bham$^|$bur, ču$^|$rī, də$^|$râk, $^|$ghana, ga$^|$rī (ga$^|$rī), gat, haḍḍ, $^|$jumkī, jōr, jo$^|$wârī, ka$^|$čârī, kačera-$^|$phōr, kâl, kanča$^|$nī, kut, luŋ$^|$gi, laŋgō$^|$ta, $^|$lunḍu, lūr-, lata$^|$ī, $^|$maila, mai$^|$nā, $^|$matta, na$^|$tī, $^|$phunḍō, pher-, pai$^|$lân, $^|$paisa, pet, put, rupa$^|$ī, sīr^3, tēl, tōl. tŏk, wēh-*

The Engl words in Par have also come through Ind (e g. *kār$^|$nail, $^|$ardalī, pal$^|$tūn, $^|$wâskat*)

Ind., but borrowed from sources not easy to define in each case, are such words as *$^|$âɣeš, buch-, bumbu$^|$rū, čaɾ-, čhat$^|$tō, čī$^|$nō, dha$^|$ram, dhēw-, da$^|$lēw-, ghānḍ, $^|$hanu, jâl, ka$^|$čō, $^|$khandi, $^|$kattō, lam, $^|$lâuər, $^|$mâneš, pen$^|$dī, $^|$penḍar, pa$^|$rōn, patt, ra$^|$hō, se$^|$ɣa, šēl, šī$^|$nā, šunḍ, $^|$tekku, wil, wâš.* Prob. of Ind origin are also *ba$^|$lūr, ḍumb, $^|$dōnas, $^|$khânas, *kutur(ika), $^|$lânḍā, le$^|$rē, lūtu$^|$kī, $^|$paḍḍō, pal-*

Words such as *$^|$kânō* and *$^|$waɣâr* (cf Rep p 25), which have their nearest parallels in the Kafir languages, render it possible‧ that some of the words mentioned above may be of Kafiri origin And it is very probable that many of them have been borrowed

[1] The question whether Orm was introduced from the West will be discussed in the Orm section below

from Pash., even if they do not at present exist in, or have not been traced in that language. We know that e. g. ¹*līwòn* and *phör* have been borrowed from an earlier stage of Pash. and the same is probably the case with *dha*¹*mān* etc (v. Voc.)

But the number of words certainly borrowed from Pash. and still found in that language is quite large. Cf. the voc. s v v. *ā*¹*ī*, *uč*, *andi*¹*wâl*, *īra*, *bhâr*, *bālố*, ¹*būru*, *čūr*, *ča*¹*tak*-, ¹*dâdă*, *dhar*-, *dhâr*, *dhâ*¹*rī*, *dhâw*-, *dāk*, *dâk*, *dīwu*¹*rūk*, *ḍak*-, *ḍal*, *gan*¹*ḍā*, *ga*¹*rāt*, *hâ*, *heŋ*¹*gas*, *hu*¹*pēr*-, *jut*, *khuj̆*-, *khen*, *khur*, *khu*¹*rī*, *kun*, *kō*¹*pân*, *kōr*, *ka*¹*sāɣan* (Pash < ?), *kausa*¹*ɣā* (Pash. < Prs.), *kat*, *ka*¹*wār*, *kīza*¹*rē*, *lej̆j̆*-, *ma*¹*čī*, ¹*mâma*, *man*¹*ḍố*, *munḍa*¹*rân*, ¹*maruk* (?), ¹*mâwul*, *muž*, *pōč* (?), *pača*¹*gī*, *pa*¹*pố*, *par*-, *pay*-, *sī*, *sât*, *šâp*, *šoy*, *ta*¹*pố*, *ta*¹*rânī*, *tag*, *toŋgok*, *w*(*i*)¹*yâr*

12. But the Pash influence upon Par is by no means restricted , to the vocabulary. Like most Pash dialects Par changes *y*- into *ž̆*- and the distribution of this development (cf. Gawar-Bati *y*- $>$ *j̆*, Traieguma Waigeli *y*- $>$ *z*-) shows that it originates from Pash

The treatment of intervocalic -*t*- and -*č*- is identical in the two languages (v 50, 55) (*t* is elided, but *č* retained). The development of -*p*-, however, differs (Par. -*w*-, Pash. -*p*-), while the fate of -*k*- in Pash is uncertain, and the two languages have probably developed on independent lines as regards intervocalic stops. ¹

But the most important result of Ind. (prob. Pash. or pre-Pash) influence on the phonetical system of Par., is the introduction (or preservation) of aspirates which will be discussed below (73) Even if we admit that the aspirates may in some cases have been inherited directly from a pre-Ir. stage, the preservation and extended use of them is undoubtedly due to a strong Ind. influence.

13 If we turn to the morphology of Par., we find that this language has borr. from Pash. the pl. suffix *ḍal* and the case suf-

¹ Pash. is the only Ind language in which intervocalic *t* is preserved in some cases, owing to an early vowel contraction E g Pash L *vǝst* "20" $<$ **višati* (but e g. *trāivyā* "60" $<$ **tráyōviśáti*), ¹*hanata* "you shall beat" $<$ **hanáthana* (Turner, JRAS, 1927, 237), but e.g Waig *wiśi, -ē* ($<$ -*athana*) The contraction of an unstressed vowel in similar position is common to most Ir dialects, and it is possible that Pash may have been influenced by the Ir. system of accentuation

fixes *kun* and *wanō* (v. 82, 97, 103). Probably forms such as Par. *bâwəhâ* "father and son" etc. (v. 83) are of Pash. origin (cf Pash. L. *bāwyā*)

In some cases we find strikingly similar forms. in Par. and Pash Cf. Par. *ân* "I" Pash. *ā* (v 113), the enclitic pronouns (v. 116); Par and Pash S *a, â* "he, it is" (v 194); Par. and Pash *bīn* "he was" (v 182), poss Par. 1 pl *-man* · E Pash 1 pl. konj. *-man* (v- 193) In each of these cases, viewed separately, the similarity might be due to a parallel but independent development, but the number of these morphological points of resemblance peculiar to Par. and Pash. renders it probable that they are not all of them accidental. No borrowing of forms need have taken place, but forms which resembled those of the neighbouring language may have had a better chance of being retained. Considering the numerical superiority of the Pashais and the great number of Pash loan-words in Par, we may safely assume that the source has been Pash [1]

At any rate, Par *sī* "it exists" and the suffix of the present in *-tōn* (v 176, 198) have been borrowed from Pash In particular the latter instance, the borrowing of a purely inflexional element, shows how deeply Pash. has influenced Par. This is certainly not due to the existence of a Pash substratum in Par., seeing that Par. is the language which has lost ground, but it indicates a former social or cultural superiority on the part of Pash and a close connexion between the two languages during on extended period

14 The influence of Prs dominates the Par vocabulary completely Among the words which I collected, the words of Prs origin by far outnumbered the genuine Par ones A certain number of Prs words, however, occurred only in the poems, and were probably not much used in the ordinary language.

But Par. seems to be approaching a state where the Prs influence becomes altogether overwhelming Most, if not all, of the men are bilingual, and any word wanting in Par may be supplied from Prs

[1] Regarding a few possible Par. loan-words in Pash v Rep. p 26 (*par-* is probably borr. into Par. from Pash.)

It is frequently impossible to decide whether we should consider a word to be naturalized as a loan-word in Par, or not. In many cases a Prs. word is used even where a Par. word with the same meaning exists. E.g. ǀ*âdam* "man" is used along with ǀ*mâneš*, and sometimes ǀ*sar-ı*ǀ*xud* "his own head" is said instead of *xu*ǀ*sōr*, or ǀ*xâna* "house" instead of γ*us* This shows that Par. has reached a state when the resistance to the introduction of Prs. elements is very weak. In some cases, however, the Prs. words have been "translated" into Par, v. Voc s v v. ǀ*âwə-ı dīdaı*ǀ*ka, khōrə*ǀ*buǰ, khōrə*ǀ*gū*

The syntactical system, the "innere Sprachform" of Par. has a strong Prs stamp, and most idioms are formed after Prs patterns, as will be apparent from the Prs translations of Par sentences, given in the Texts and in the Vocabulary

Through the influence of Prs. the Ar qāf has been introduced into Par., although *k* is frequently heard in unguarded speech, and even the ʿ*aın* occurs occasionally The pronunciation of *â* in Shutul (G and T, M, who was some 25 years older, had a less rounded pronunciation), compared with *ā* in Nijrau, is certainly due to Prs In Shutul the Parachis are surrounded by a Prs population, and the men probably often speak nearly as much Prs. as Par., and easily adapt their pronunciation to that of Prs

The morphological system of Par is nearly intact. But the use of the izāfat, which was probably introduced in loan-words such as *band-e* ǀ*dest* "wrist" (also *band-e*ǀ *dōst, band-e dōstı*ǀ*ka*), has been fully established. It is possible that the pl in -*ân* is of Prs origin, the genuine pl. being found in *phōr*, pl *phaṛ* etc, (v. 83). T's tendency to employ the nom (e.g. *ân* "I" instead of *mun*) with past tenses of transitive verbs is certainly a Persianism.

15 A language like Par. — this applies also to Orm, some dialects of Pash. etc — is therefore not a comparatively self-sufficient and complete unity like the great languages of civilization Nor does it occupy the independent position of e g. the Kafir languages, which till recently had a separate civilization of their own, and

were, in the main, able to express the ideas known to them by means of indigenous, or completely assimilated, linguistic elements.

It is, of course, impossible to consider Par. as a dialect of Prs in the ordinary, genealogical sense, since it has retained a morphological system and, to a considerable extent, a vocabulary which differs very much from Prs. But it might, in a certain sense of the word, be called a "cultural" dialect of Prs.

GRAMMAR.

PHONOLOGY.

Phonetical System

Vowels

16 *a* (*a*)[1] is rather advanced, especially in *nams* "19", where it is near, or above the cardinal point. The diphthong (*ai*) is *aɪ* or *aɪ;* but ın (*au*) the *a* is retracted and slightly rounded· *aʊ, ao.* When stressed, the *a* is frequently lengthened·

guza'rom 'kʊra "I had passed", *tar* "at", *na* "not", *'kanta·* "are doing", *ĉha·'ṛı* "fell", *daʊr* "circle", *laŋgo·'taɪ* "his turban", *aɪ, aɪ* "oh"

It is doubtful whether *a̜*( ) in *žü 'a̜*( )*s* "11" G, T, D is a separate phoneme (*žwo̜:s* ₘM).

Note *ha'ʋı·, he'ʋı , he·'ʋı.* "this"

a:(*â*) is in the Shutul dialect a back *a* (close to the cardinal point 5). It is slightly rounded, especially in the pronunciation of G, T, less so with M In Nijrau it is an entirely unrounded *a* (about 4¹/₂—4²/₃) Before a nasal it is more decidedly rounded in Shutul, approaching Norwegian *å* '*a.ɣe m* "I came", *ha:l* "condition", *a·n* "I", *gu'ma·n* "doubt", *na m* "name" Before or after *ɪ, ı* the sounds *a·* and *a* seem to be interchangeable· *bı'ɪa , bı'ɪa:* "brother", *nɪ'ha:l, nɪ'haa·l* "shoot"

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[1] In this sectıon the vowel symbols of the International Phonetıc Alphabet are used, the symbols employed by me elsewhere beıng added ın brackets

This tentatıve sketch does not pretend to give any complete and final account of Par. phonetıcs

The different '*a*' sounds are nearly identical with those of Afgh. Prs.

e (*e*) is generally rather wide, approaching ε· *ja'ren, ja'rɛn* "to say", *pen* "with", *pa'ɛ s*"15", *'mende* "this" (acc), *'merem* "I die", *e'de:* "this" (obl). Occasionally it is lengthened· *'me rem*

e· (*ē*) is higher (cardinal point 2)

'a:ɣe.m "I came", *pe š* "before", *'me'rem* "I kill" As an unstressed final it is frequently shortened *'mende., mende( )* "this".

ẹ, ɪ (*e, i*) is a very high and narrow *e*, it becomes *ι* before the semivowel *ʝ: čɪ'ra:ɣ* "lamp", *e, ɪ* "the izāfat", *čɪ* "what", *bɪ'ʝa.* "brother". In *šar'minda* "ashamed" the *ɪ* has been rounded after *m*.

ι· (*ī*) is a narrow *i*, in some cases diphthongized: *na'ʝι.* "he could", *sι r* "satisfied", *dι.* "two", *'ghι eto* "has seized", *'ι.eto* "is going out".

u (*u, o*) is a low *u* of a very varying character. Especially before *r, l* it approaches the mixed sounds. When stressed it is frequently lowered into *o* (*u*), *o.*, or, in front of nasals, even into *ə* (*â*).

gu'ma n "doubt", *mux* "face", *ɣus, ɣos* "house", *ʒur* "heart", *kuʝ, ko.(u)ʝ* "did", *dhuʝ, dho ʝ* "saw", *buʝ, bu:ʝ* "carried", *'bulbul* "nightingale", *hus, huss* "all", *u'śta* "rose", *ɣušt, ɣuošt* "20", *ruč, ru·č* "day", *'ɣa phune:, ɣa 'pho·ne·* "wind", *mun, mo̧, mǫ, ma̧.* "me", *'mardum, mar'dɔ.m* "people"

The *o, ȯ* of *ho'vι:, hȯ'vι:* probably belongs to the *u-* phoneme

The rules determining the exact character of these variations are not known to me.

u· (*ū*) is a separate phoneme, although it occurs also through lengthening of *u* (*bu:ʝ* "carried", *'šu(·)kur* "thank God"). It is narrow and in some cases advanced.

ɣu'lu· "much", *maz'du r* "servant", *xu·ʝ* "ate", *žū* "1", *'ča rbu* "fat". Between two palatal sounds we find *ü* corresponding to Prs. *u:* in *'čüča* "kid".

o is probably not a separate phoneme, but is to be regarded as a variant of the *u* phoneme· *o, o:, u, vo:* "and".

o· is found in a few words: *laŋgo 'ta* "turban", *e'spo·* "louse"

o. (*ō*) is a mid, mixed, rounded vowel (rather high and retracted)
It is higher before nasals, lower before *r* It sometimes approach-
es *u.*, ᴜ , in Nijrau it is more retracted than in Shutul (about
ȯ)· *čȯ˙r* "4", *po nč* "5", *ho.t* "7", *dȯ:s* "10", *so r* "head", *to*
"thee", *ba ˡlo* "boy", ˡ*kanto:n* "doing"

ə is found as the result of the reduction of fullˊ vowels·

fəˡlaˑnɪ , *feˡlaˑnɪ.* "somebody", *dəˡrɪˑn*, *duˡrɪːn* "far". Reduced
vowels also in *nᵃˡhašt*, *n(ᵊ)hašt* "sat down", *dᵊhēʋ-*, *dhēʋ-* "to
desire" But also ˡ*a ʋə*, ˡ*a ʋo* "water".

The diphthongs are *aɪ* (*aɪ*), *a.ɪ* , *a.eˑ* (*âī*), *aᴜ* (*au*), *a.ᴜ*, *a o* (*âu*).

Nasalized vowels occur frequently, generally as doublets of vowel
+ nasal· *a̦*, *a̦ⁿ = an*, *a̦* , *a̦.ⁿ = a.n*, *a n* Before *s* we regularly find
a nasalized vowel in ˡ*paes* "15", *žu ˡa s* etc "11"

Par possesses long and short vowels, but not a regular system
of opposition between long and short vowels of the same quality.
Moreover the quantity is not always fixed.

Semivowels.

17 The palatal semivowel occurs chiefly in loan words:

ɪ*a.l* (*yâl*) "mane", *xɪˡɪa l* "fancy" The labial semivowel is found
in intervocalic position interchangeable with the bilabial fricative
ˡ*ba.u̦a*, ˡ*ba.ᵘʋa =* ˡ*ba.ʋa* "thy father".

18.   *Consonants.*

	Bilabial	Labio Dental	Dental	Alveolar	Alveolo-Palatal	Retro-flex	Velar	Uvular	Glottal
Plosive	*p, b* *ph, bh*		*t, d* *th, dh*			*t, d̦* *th*	*k, g* *kh, gh*	*q*	ˀ
Affricate					*č, ǰ* *čh*				
Nasal . .	*m* *mh*		*n* *nh*			*n*	*ŋ*		
Lateral .			*l* *lh*						
Rolled .				*r* *rh*		*r*			
Fricative	*ʋ*	*f*	*s, z*		*š, ž*		*x, γ*		*h*

19 Plosives and Affricates. *t, ḍ* are probably post-alveolar. It is doubtful whether they are really retroflex

q occurs in loan-words, but is interchangeable with *k* (v. 14). ' is heard, but not always, before initial vowels: *'o·sp* "horse", *'a.l₁'šò* "has seized"; stronger in Ar. loan-words with *'aın* *'ẹlm* "knowledge"

The *h* of *bh* etc is probably unvoiced, and occasionally a short vocalic element is heard between the plosive and the *h* But generally *bh* etc. give the impression of forming one phoneme The aspiration of *čh* easily becomes absorbed into the second element of the aspirate Cf. the conditions in N Bal., where the aspiration of *čh* is frequently omitted, and in Welsh Gypsy (Sampson, p 51)

20. Nasals and Rolled Sounds. Dental *n* occurs before a palatal· *po·nč* "5".

The *r* in *zur* "heart" etc. resembles Psht. *r* The *r* in *ɂ t, rd* is less energetically articulated, and is interchangeable with *r*.

21 Fricatives *š, ž* do not give the impression of being very markedly palatal sounds. There is no difference between *š < *š*, **(s)tr* etc., and *š < *sʲ · 'ɣušt 'ɣušt-om ɣušt (< *wısatı aŋguštā-maı wıstā)* "I have thrown twenty fingers" Formerly the *š* was rounded (v 30) *x* is slightly palatalized before *ı. x̌ı:* "6" *h* is unvoiced.

The Syllable

22. Double consonants exist· *ɂu m-me hı:* "one month", *'he k-ker* "this work", *'na p-pa'rı* "does not go", *'šu l-lak* "three lakhs", *hat'tò:s* (or *ha'to s*) "17", *ɣus(s)* "house", *hus(s)* "all", *ɣus'sı· (ɣuˢ'sı·)* "from the house"

A prothetic, overshort vowel occurs before initial *sp, st* Apparently part of the *s* only belongs to the first syllable, and the acoustic impression is· *ᵉ'spo:* (*ᵉˢ'spo.*) "dog", *ᵉ'ste č* "star" etc. Similarly *waˢ'spe·* "buttermilk" etc , which for the sake of conveniency will be written (*wa'spē*).

Stress

23 Word stress is not very marked, and varies a good deal according to sentence stress Cf 44

Rules of Sandhi.

24. $a + a$, $a + o > a$:; $e(:) + e(.)$, $\imath > \imath.$, $a + e(:)$, $\imath > a\imath$, $a + a > a\jmath a$; $a + ao > a$:o; a:$+ e$:$> a\imath$·, $a\imath$. E g.: *edhe.'ka.na* $+ a >$ *edhe 'ka:na·* (*edhē'kânâ*) "it is theirs", *'lauča* $+ o >$ *'lauča·* (*'laučâ*) "lip and", *'mende:* $+ e >$ *'mendı* (*'mendı̆*) "him he", *'kašte( )* $+ \imath$ [*či*·'*nò:*] $>$ *'kašti:°* "[a small] girl", *'lauča* $+ \imath$ [*'xı.ro.*] $>$ *'laučaı°* "[a sweet] lip", *γusı'ka* $+ a. >$ *γusı'ka·ɟa:* "the house's is", *ɀurı'ka* $+ ao >$ *ɀurı'ka·o* (*ɀurı'kâu*) "thy heart's", *ča.* $+ e$· $>$ *čaı*, *čaı* "why art thou"

Voiced consonants frequently become unvoiced in final position and before unvoiced consonants· *bı ɀ^s*, *bi:ɀ* "grain", *se γ / se x* "shade", *sa'bap* (Prs *sabab*) "reason", *we'se ɟ·* "to send": *we'se:štò.n* "sending", *rhı:ɀ-* "to lie down"· *'rhı:sto n*. But also. *Paγ'ma·n / Pax'ma.n.*

And *vıce versa*·. *a ɀ'ma n / a s'ma n* "sky", *'dȯ ɀ ru:č / 'do s ru:č* · "10 days", *'γuž lak / 'γušt lak* "20 lakhs".

Other types of assimilation occur in: *me m bȯ st / me:n b°* "girded the loins", *bham'bı* (<*bham'pı:*) "a wooden spade".

A final *-r* often disappears: *sȯ (r)* "on", *'aga(r)* "if", *bȯ (r)* "door" etc. But note the inserted *r* in hiatus: *γuswa'nȯ:-r 'a γa* "he came towards the house", *'pha.rı -r 'a.γa* "he came from that side" (Phon.).

A final *-n* is often weakened or elided, with or without nasalization of the preceding vowel (v. 16): *a·*, *a.n*, *a:n* "I", *'kanta( )*, *'kanta̧*, *'kanta^n*, *'kantan* "are doing". Generally *'kanto·* (not *'kanto:*) = *'kantȯ·n* "is doing" (v. 198) Also *če* = *če·*, *čḛ̄n* "they went" etc

Regarding the doubling of an initial consonant after a stressed, short monosyllabic word (*'tu k-kaı* "who art thou") v 22.

Historical Phonology.

Vowels

Ir. a [1].

25. Stressed Ir. $a >$ Par. $\bar{o}$ (D, P $\bar{o}$, $\bar{o}$)· *ȯsp* "horse", *ȯšt* "8", *phōk* "cooked" (**paxwa-*), *bȯr* "door", *bȯst* "bound", *dōs* "10", *ɟȯ*

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[1] In thıs and the followıng sectıons the treatment of the sounds of ancıent lw.'s ıs ıncluded

"beat", *kṓ* "roof" (**kata-*), *khṓr* "donkey", *nṓrk* "nail" (**naxra-*), *sō* "100", *pṓnč* "5", *sōr* "head", *ku̯'ṛṓ* "done". (**kṛtáka[hya]*), *â'γṓ* "has come" (**āgátaka-*) etc

In Prs lw.s we find *a. sar* "head", *sad* "100", *nar* "male" etc Consequently *tṓn* "body", *rȫŋg* "colour" are prob genuine, or ancient lw.s, cf. *phṓr* "grain, fruit" > Pash L *phăl*.

26 Unstressed *a* remains (cf the treatment of unstressed *ɩ, u, ṛ,* 30, 32, 34): *'âγa* "he came" (**ágata-*), *'emsar* "this year" (Prs. *ɩmsāl*), *a'ɩ̯wē* "remembering" (**abyắta-*), *da'nân* "tooth", *γa'sṓ* "calf" (**wasákahya*), *ma'hṓk* "moon", *na'wâ* "grandson", *na'mō* "felt", *sa'γṓn* "cow's dung", *rha'γâm* "spring" (**fragáma-*), *da'hem* "I give", *ja'nem* "I beat", *tar* "from, to" (unstressed, but *'tōrpɩ* "calf from one to two years old"), *pha'kō* "has cooked" (**paxwakáhya*), *'xâra* "summer" (**h(u)wāhṛtaka-?*), *'ɛāma* D, P "son-in-law" (**zāmaka-*), *'šusara* "calf, three years old" (**ϑrɩsardaka-*), *'γurča* "hungry" (< **wurs + čak < *wṛsu-*), *'zīta* P "yellow" (**zárɩtaka-*) In *'zītṓ* G etc "yellow" and other cases the *-ṓ* has been introduced through analogy.

γăn "oak", *γarp* "snow", *γāzd* "fat", *γax* "voice", have *a* (reg *ă* v. 16) in stressed position This is not due to a differentiating force of *γ < 'γw < 'w*, cf. *'γṓɩ̯ a* "desire, longing" (**wáraka-)* But, if we compare the Psht fem *wana, wāwra, wāzda* it seems probable that the *a* has been preserved through the influence of a final *-ā. γax* can be derived from f or pl. **waxšā* (Av *vaxša-* n.)

In the same manner we can explain *se'γa* "sand" (lw , cf. Skr *sɩkatā-*), *tam* "cloud" (Skr. L *tamā-* "night") *ma'γas* "fly" (**makasū-?*), *phar* pl of *phṓr* "fruit" (anc lw. from Pash), *-tan* pl , *-tōn* sg "suff. of the present stem" *'hastam* "I was" · *hṓst* "he was" Prob. *ᵉ'spaγ* G "dog" is originally the f. of *ᵉ'spṓ* (**spakā, *spakah*) It is uncertain, whether a similar difference of gender can be traced in the suffixes *-ōk, -ak*, e.g. *nē'rṓk* "male": *šɩ'čak* "female" [1]

In *γanukṓ* (accentuation uncertain) "short", *ga'num* M, G, P (*ga'nem* D) "wheat", *janṓ* G, T, *'janwē* M "living" we find *a* before

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[1] Cf Sbgh *a(-a) > ɩ*, but *a(-ā) > ă* *bɩs* "10", *wān* "tree", NSbgh 84

original *nt;* but I do not know if this is the reason of the retention of *a* Possibly the stress has shifted. Reg *'barem* "I carry" etc. cf 193

27. Before a nasal unstressed *a* results in *u. mun* "me", *-um* "my, by me", *kun* "to" (< Pash L *kan*), *'wârun* "flour" (**ārtana-*), *'ârzən* M, *âr'zun* G "millet", *ču'mŏr* "go" (imper. 2 pl) But *a* before **ā* in *ma'nân* "my" Note also *xu* "self, own" (**hwatah*) with *u* in the neighbourhood of **w.* The inserted vowel is *u* in *su'nī-* "to wash" (**snaya-*).

Regarding "umlaut" v. 39—41. I cannot explain the *ī* of *xī* "6" (Av. *xšvaš*)

a was lengthened at an early date in *bâš* "rope" (**basθra-*), *mât* "killed" (**marxta-*), *pha'rât-* "to sell" (**parawaxta-*) Reg. elision of *a* v. 43

28. We do not know the exact character of the original Ir. sound for which the traditional symbol *a* is used, and we cannot determine how it resulted in Par *ō* (> *ô*), coalescing with ancient *awa* at a time when *au* had already passed through the stage *ō*, and moved further towards *ū* (v. 36, 38) The fact that unstressed Ir. "*a*" remains as *a* does not prove anything about the original character of the sound. But the preservation of Ir. "*a*" before "*ā*" seems to show that the original "*ă*" phonemes were unrounded sounds

A similar change of *a* into *o, u* seems to have taken place in Minj etc. Cf Minj *yosp* "horse", *pånč* "5", *âšk⁽y⁾â* "8", *lod* "tooth", Ishk *ăt* (Zeb. *ōt*) "8", *pūnz* "5", *sur* (Zeb. *sōr*) "head", *xur* (Zeb *xūr*) "donkey".

Ir. *ā*

29. Ir. *ā* > Par. *â* (Nijrau *ū*, v 3, 16) *'âɣa* "came", *'âwuɩ* "brought", *'âwə* "water", *dâ* "gave", *dwâs* "12", *ɣâ* "wind", *da'nân* "tooth", *hâm* "raw", *zâm* M, G "son-in-law" etc

The prefix *â-* has been shortened in *a'star-* "to smear", *a'ɣun-* M "to dress" (Psht *āɣund-*, Mj *ăɣud-*, v. EVP s v *āɣustəl*). The stressed *â* has been generalized in *â'ɣun-* G, cf *'âɣa* "came" · *â'ɣŏ* "has

come" Reg *žē-* "to come" v 43. *ma'hók* "moon" can have original
a Note *'zemā* G, D, P, *zə'mâ* M "winter".

Ir ɩ.

30 Ir *ɩ* > Par *e i* [*e*, *ɪ*]*:* *'emsaṛ* "this year" (semi-lw.?, Prs.
imsāl), *'zemā* G, D, P "winter" (*zə'mâ* M), *se'ɣa* "sand" (lw.), *'tekku*
"pungent" (lw.), *nɩ'sōr* "the shady side of a hill" (lw.?), *pɩšt* "mul-
berry-flour" (prob lw., v below). Among these words *'zemā* is the
only certainly genuine Par. one.

In the neighbourhood of *š* and *ɣ* (< *'ɣw* < **w*) *ɩ* becomes *u*: *ɣušt*
"20" [1], "thrown", *šu* "3", *šus* "30", *dušt* "wall" (**dišti-*), *šuɣur*
"hedgehog", *lušt* "licked", *ᵉ'spō* "louse" (< **spu* < *ˀspɩšā?*); *ɣus*
"house", *ɣun-*, "to find", *ɣuh-* "to throw", *ɣur'z-ēw-* "to pour out"
(**wi-hṛz-*). Also *âšuq* "lover" < Prs. *'āšiq* Reg. *šɩ'čak* v. 31, reg.
šɩ'dós v. 110.

Unstressed *ɩ* > *a* (v 26) *nar'ɣō* "went out" (**mɩžgátaka-*), *ra'hó*
"rice" (lw. < **(w)rɩhī-?*), *čhat'tó* "white" (< Lhd *cittā*, Rambani
chɩttā), *nᵃhašt*, *nhašt* "sat down" Poss. also in *na'ɣōn* "bread",
na'mó "felt" Reg. elision of *ɩ* v 43.

Note *nī-* "to go out" (< **mɩš-ay-*), *čhī* "went" (**čɩð* < *číyuta-?*).

Ir. ī

31. Ir. *ī* remains in *bɩz* "seed", *ĵīr* "bowstring", *'xīrō* "sweet"
(Prs. *šīrīn*), *ɴhīn-* "to sit down" (*ᵕnihīdna-?*), *mē'hī* "month" (**mā-
hīka-?*), *du'rī* "large spoon".

Unstressed *ī* was shortened in *šɩ'čak* "female" (< **strī-*) and poss
in *ânt* "brought", *ūnt* "brought down" (cf Si. *ān-: āndō* "to bring")
It is, however, more probable that **ānaya-* was thought to be a
causative, and that **āmɩta-* was formed instead of *ānīta-*.

Note *phyŏ* "wet" (**pī'haɣ* < **pītaka-*).

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[1] Prob < **wisatɩ*, not **wī°*. *ī* does not become *u* ɪn the neighbourhood of *š* ɪn
šɩ'čak, and it ɪs not probable that the combɪned ɪnfluence of *ɣ* and *š* would have
thɪs effect.

Ir. u.

32 Ir. *u* generally remains: *ā|γun-* "to dress", *dut* "daughter", *γušt* "finger", *hušk* "dry", *mux* "face", *puš* "son", *rust* "high", *sur|khō* "red", *ga|num* M, G, P (*ga|nem* D) "wheat", *šu|γur* "hedgehog" (?), *bu)* "goat"

Unstressed *u* > *a* in *bana-ba|γal* "armpit" (Prs. *bun* "bottom, root")? Cf *ka|nem* (34). Before a labial *u* in *xu|wân* "shepherd" (**fšupāna-*). An early lengthening of *u* took place in *sīt* "sour" (< **sūt* < **suxta-*), *rhīn-t* "wept" (**rūhn* < **rudna-?*). *ɩūt* "swept" (**rufta-*) may possibly be a lw., *tŭ* "thou" has been lengthened secondarily. Cf. *ūɩ* < *ur* < *ṛ*

Reg. elision of *u* v. 43.

Ir. ū.

33. Ir *ū* > *ī*, as in several Ir dialects: *bī* "was", *phī* "blowing", *bīf* "owl", *dhī* "smoke", *nī* "now, to-day", *tī* "mulberry", *šī* "horn" (Av *srū-*), *kīza|ṛē* "milking-pail" (Prs. *kūza*), *sī|čin* M "needle", *čī|nó* "small" (Ind **cūn* < Skr *cūrṇa-*). Cf 32, 34

But unstressed *ū* is shortened in *sə|čin* G, *su|čin* "needle", *du|rin* M, G, T, *də|rin* M "far" (**dūraina-*)

ᵉ|stūn "pillar", *gū(i)* M, *gǒ* G, D "excrements", *kū* "where" are prob borr. from Prs

Ir ṛ.

34 Ir. *ṛ* generally > *ur (ur)*. *γurγ* "wolf", *|γurča* "hungry", *kurγ* "hen", *durf* "awl" (**dṛfša-?*), *mur|čē* "sparrow", *gu|rē-* "to seize" (**gṛbāya-*); *|âwur* "brought", *bur* "carried", *kur* "did", *zur* "heart", *ur-* "to slay" (Skr. *ṛd-?*), *|nhâmur* "forgotten" (**rhāmur* < **frāmṛšta-*), *γu|rŏk* "child" (Psht. *wur* "small"), *mur* "died", *|âsur* "this year" (**-sṛd-?*), *uṭ* "bear" (?), *|sâmur* "autumn" (**sāma-ṛtu-?*).

With recent lengthening of *u* before a group of consonants· *kūča|nōk* "knife" (*|kurč-* < **kṛtya-* or **kṛtča*), after **w* *xūṛ* "ate" (**hwṛta-*); but *kūṛ* "cap" (Av. *kərətɩ-?*).

Before *š* (even when it disappeared at a later date) the *u* was moved towards *ŏ̆: dŏ̆š* "hair" (Wkh. ẟurs "goat's hair"), γŏ̆š "cut hair" (Prs. *gurs*, Av. *frā- vərəsa-* "deprived of hair"), *thŏ̆r*, "drank" (**tr̥šta-*), *dhŏ̆r, dhur (dhu̯r)* "saw" (**dr̥šta*), *pŏ̆rk* "sheep's dung" (**pr̥ška-?*).

Stressed *kur* > *kō(ᵘ)r, bur* > *bū̆r* (v. 16).

Before groups of consonants where the *r* was lost at an early date (the loss of *r* in *kūča¹nŏ́k* is recent) we find *ī* < *ū*   *ghīt* "seized" (**gūht* < **gr̥fta-*, Av *gərəpta-*), ¹*bīštō* "long" (**br̥zat-aka-*), *bhīn* "tree" (**br̥zn(y)a-*). But *phīš-* "to sow" (**pr̥šya-*, Prs. *pāšidan?*)

Unstressed *r̥* > *a(r)*   *ma¹rō* "soft" (**mr̥du-?*), *ka¹nem* "I do" (**kr̥n-* or **kun-*)   Cf. 26, 30, 32

Reg. the *ı*-umlaut in *ter-* "to drink", *der̥z-* "to take on the back" . v 39.

<center>*Ir. aı.*</center>

35. Ir. *ai* > Par. *ī*: γī "willow" (Av. *vaētı-*), *īx* "ice", *hī* "bridge", *mīz* "urine", *līs-* "to lick", *parīč-* "to shake a sieve" (**pari-waiča-*), *su¹čīn* etc. "needle", *du¹rīn* "far".

žū "1" (**yau* < **aıw* < **aıwah*), but *īx* (**aıxᵃ* < **aixā* pl.?), cf. EVP. s v. *yau* (Afr *yau*, f *ı¹wa*, Bang. *yōᵘ*, f *ēwa* < **aiwah, aıwā*). *ma¹nŏ́k* "ram" (**maıšna-?*) with absorption of *i* into the *š?*

The derivation of the particle *te* (v. 161) from unstressed **tē* < **tai* is uncertain

<center>*Ir. au.*</center>

36 Ir. *au* > Par *ū̆ : gū* "cow", *gū* "ear", *dūč-* "to milk", *rūγa¹sŏ́k* "fox", *rū* "iron", *rŭč* "day", *khū* "raised, high" (Av. *kaofa-?*), *žūγ* "yoke" (Ishk. *yōγ*), ᵉ¹*stūr buz* D "goat" (Av *staora-* etc.), ¹*rūčŏn* "smoke-hole" (but ¹*rīčūn* D, Prs *rōzan* "window"), *rū(y)-* "sweep" (Prs *rōb-*).

Before *n · gı̆¹nō* "single hair", ¹*rhīnē* 'light' (**rauxšnya-*).

kŏ̆¹pân "camel's hump" is borr, cf. Pash. L ¹*kōpē*, Mj *kūpōn*. Prs *ô̆* is generally rendered by Par *ō̆*.

Ir ăyă etc.

37. Ir. *aya* > Par. *ī: pī* G "milk" (Av. *payah-*), ¹*tȯrpī* "calf, from one to two years old", *šī* "3", *su¹nī-* " to wash", *kī* "who" (**kahya*, or lw. ?), *p(h)ī* "spade" (Wkh. *pȧy* etc.).

But unstressed· ¹*ēnem* "I bring" (**ānayami,*) v 193. Reg the derivation of *ē*, *hē*, v. 124.

I generally heard *pē* G etc "milk". If this is really a distinct form (cf. *wa¹spē* "buttermilk"), it must be derived from pl. **payāh* (cf Psht, Shgh *paī*). Cf. *sēγ* "shade" (**sāyakā-*), *ēx* "egg". (**āwyaxa-*), *xē* " open" (**wɪšāya-*), *mēn* "waist" (**mad(ɪ)yāna-*), ¹*gurē* "seize" (**gr̥bāya*), *žē* "come" (*āyāya*). But, before *m*, *gu¹rīm* "I seize", *žīm* "I come". Cf. 40

Ir. ăwă.

38. Ir *ăwă* > Par. *ō: nō* "9", *nó* "new", *tō* "thee", *žō* "barley", *ō* "that", *čȯr* "4" (Av. *čaϑwārō*), *m¹sȯr* "shady side of a hill" (**nɪsyāwara-*, or, probably, lw.) Before a nasal *awa* > *ū: ūn-* "to lead down" (Av *ava-nay-*). Unstressed in *ū¹žâ* "remained" (**awazāta-*) But *pū* "on that side" (**patɪ-awa-?*)

Note *pha¹rât-* "to sell" (**parwāht* < **parawaxta.* v. 27, or **parāht* < *⁺parāwaxta-*), and, possibly, ¹*phârī* "from that side" (**patɪ-awaϑra* + *ī*). But cf. *čōr* above

ɪ-Umlaut.

39 *ā̇* results in *ē* *ēn-* "to bring" (**ā-naya-*), *mēr-* "to kill" (**māraya-*), *dēr-* "to have", *pēč* "to cook", *rhēz-* "to build, prepare" (*⁺fra-rāzaya-*), *nhēn-* "to make to sit down" (analogical form.?), *dēš* "sickle" (*⁺dāϑrī-*, Mj *lrᵛūx̌*), *nēšt* "nose" (**nāstɪ-*), *ᵉ¹stēč* "star" (**stārčī-*), ¹*mēhī* "month" (**māhīka-?*), *šēl* "rice" (Ind. lw. < *śālī-*), *ā̇¹γēš* D P "sky" (Ind. lw. < *ākāśya-*).

The treatment of *ā̇* is more uncertain, partly on account of the occasional lengthening of *e* into *ē* (v 16)· *kĕr* M, G, T, *kɪr* D "work"

(Av. *kairya-*), *xēr* "hay" (**hwarya-*), *mēr* "husband" (Anc. Prs. *martiya-*, or *mr̥tiya-*), *nēⁱrŏk* "male" (Av. *nairya-*), *menth-* "to smear" (**man-thaya-?*), *bĕž-* "to bind" (**badya-??*). But also· *rhīz-* "to lie down" (**fra-razya-*), *γaⁱnīr* "field" (Av **ava antarya-*), *γiⁱrân* "ruined" (**a-waryāna-?*), *ⁱzītō* "yellow" (Av. *zairita-*) Before *n*· *jĭnč* "wife" (**janičī-*); *mēn* "waist" (prob. < **madiyāna-*), *hēn* "they are" (direct < Av. *hᵊnti?*). Unstressed *pen* "with" (**upăntai*, Psht. *bânde* "upon"). *r̥ⁱ*· *mer-* "to die", *ter-* "to drink" (**tr̥ya-?*), *gir* "stone" (Av. *gairı-*). But *phĭš-* "to sow" (**pr̥sya-*, Prs. *pāsīdan*), *kūr* "cap" (Av. *kᵊrᵊti-?*) Cf. 34 *uᵛ: hīn* "blood" (Av. *vohuni-*)? *auᵛ: žī* "rivulet" (Anc Prs *yauvıyā-*, Prs. *jŏı*). No umlaut of *au* before *aya: dūč-* "to milk".

40. We find no umlaut in *ânt* "brought" (**ā-nita-*), *ūnt* "led .down" (**awa-nita-*), *pač* "before" (**patıša-*). In these words the *ı* must have been elided before the *ı*-umlaut took place, cf. *γunt* "found" (**wındıta-*), v. 43. But why *ⁱzītó* "yellow" (**zarıtaka-*)?

yā > *ē: aⁱwē* "remembering" (**abyāta-*), *ya* > *e a\ze* "yesterday" (**ā-zyah-?*), *ⁱmerem* "I die" (**mr̥yami*) etc. Cf. 37.

u- Umlaut

41. *u*-umlaut occurs only in *mūⁱčŏ* "ant" (**marwıčaka-?* Prs *mōrča*, Av. *maoiri-*, *maurvı-*).

Final Vowels.

42. Generally all final vowels, except in monosyllabic words, have been lost, even when originally protected by a consonant.

But *ⁱâwᵊ*, *ⁱâwo*, gen. *âwēⁱka* "water" (Av. *āpō*, Psht. *ōbᵊh*). This is probably due to the *w* **dāδᵊ* > *dâ* "gave", but **āβᵊ* > *ⁱâ-wᵊ*. Cf also gen. pl. *-âna* (**-ānām*), v 91, and the pl. in *-a* after numerals· *ⁱpónč ⁱruča* "5 days" (**-āh?*), v. 82. These forms may be due to sandhi. In most cases *ᵏ-ā(h)* was lost, but at a later date than **-ah* (v 26, 52).

*-aya, **-ahya*, **-ahi* were lost, cf. *ēn* "bring", *γaⁱsó* "calf" (v. 189, 45 g, 193). **-āya* > *-ē*· *ⁱgurē* (v. 189). **-ayahi* > *-ē*· *ⁱmērē* "thou killest" (v 193), **-atı* > *-a* *ⁱbara* "he carries" (v. 193)? Cf. also 116.

Elision of Vowels.

43. Unstressed, initial short vowels have been elided before the transition of *w-* > γ- γa'nīr "field" (**awa-antarya-*), γī'rân "ruined" (**a-waryāna-?*). Cf also: γâr "coal" (Skr. *angāra-*), γušt "finger" (Av *anguṣṭa-*), mâ "we" (Av *ahmā*), wa'spē "buttermilk" (**apas-payāh*), and, at an earlier date, in the postposition *pen* "with" (**upăntai*), poss also in *tar* "in" (Av. *antarə*). In žē- "to come" (**āyāya-?*) an initial *ā-* appears to have been lost (cf. 29).

An initial consonant, too, has been elided in: *bân* "tongue" (**huzbāna-*, Prs. *zubān*), *hīn* "blood" (Av *vohum-*, Prs. *xūn* etc.), *xē* "open" (**wišāya-*)

Medial, unstressed short vowels were elided (before the sonorization of intervocalic *t*, v 55). γušt "20", γunt "found", ânt "led", ūnt "led down", 'zītō "yellow", 'bīštó "long", *pač* "before" (**patiša-*), but pa'rûsuɣ "last year" (**parutᵒ?*). Cf. also bhâγ "ashes" (**bahākā*), bhâm "smell" (**budāma-*, note the orthography *buhām* in Prs. script), *nams* "19", 'kaštē "girl" (**kamištā-*) etc Cf. 45.

The vowel has been retained in cases where the elision would result in a difficult group of consonants. na'mō "felt", na'γōn "bread", na'mâ "salt". But cf. *bân* "tongue" (**huzbāna-*, Prs. *zubān*), *hīn* "blood" (Av. *vohuni-*, Prs. *xūn* etc), *xē* "open" (**wišāya-*) Apparently the groups **zb-* etc. existed for a brief time. The preservation of the vowel in *sa'hōk* "hare" and other words in *-ōk* may be due to the fact that this suffix has been added secondarily

Stress.

44 In the preceding paragraphs mention has frequently been made of the effects of stress upon the Par vowels Generally speaking the same *syllables* appear to have carried the stress in the ancient Ir. dialect from which Par. is derived, as in present-day Par But the *system* of accentuation was quite different from the modern Par. one, which has changed owing to the very elisions of vowels brought about by the ancient stress-system.

45 The following reconstruction of the pre-Par. system of accentuation is necessarily tentative, partly owing to the insufficiency of the material. But it will be seen that, in the main, it conforms to the one proposed by Messrs. Meillet and Gauthiot for ancient Ir (v. MSL. XX, 1 sqq.) [1]

a) A long penultima was stressed. *rha'γâm* "spring" (**fragáma-*), *γâr* "coal" (**aŋgára-*), *γušt* "finger" (**aŋgúšta-*), *du'rīn* "far" (**dūraina-*), *'gurĕ*, *gu're* "seize" (**gr̥báya-*), *nhašt* "sat down" (**nihásta-*), *bhâγ* "ashes" (**baháka*), *a'wē* "remembering" (**abyáta-*), *pha'rât-* "to sell" (**parăwáxta-*), *ū'zâ* "remained" (**awazáta-*), *γa'nīr* "field" (**awantárya-*) etc.

b) Possibly an antepenultima which was long by nature, carried the stress, even if the penultimate syllable was long by position· *'nhâmur* "forgotten" (**frámr̥šta-*) This rule may explain G *â'γun-* "to dress" (from imper 2 sg **áγunda*), but M *ă'γun-* (**āgúndami* etc.)

c Appearently a short penultima was stressed before a long final syllable (· consisting of two morae)· *ga'num* "wheat" (**gantúmāh*), *ma'γas* "fly" (**makása*), *wa'spē* "buttermilk" (**apaspáyāh*), *se'γa* "sand" (**sikátā-*, lw) But *ǰinč* "woman" (**ǰániči-* early < *ǰaníči-?*) There is no certain example to show if this was also the case when the antepenultima was long by nature. Cf. the similar rule in Greek.

d) Except in this case, a long antepenultima was stressed before a short penultima· *γunt* "found" (**windita-*[2]), *'âγa* "came" (**ágata-*), *'âwur* "brought" (**ábr̥ta-*), *ânt* "brought" (**ánita-* < **ānīta-*, v 31), *'zāmā* D, P "son in law" (**zámaka-*), *γušt* "20" (**wisati*), *žū'âs* "11" (**aiwándasa*), *dwâs* "12" (**duwádasa*), *pa'râsur* "last year" (**parutásr̥da-*), *gu'rīm* "I seize" (**gr̥báyami*), *žīm* "I come" (**āyáyami*) *â'γunem* M "I dress" (**āgúndami*)

e) A short antepenultima carried the stress in trisyllabic words: *pač* "before" (**pátiša-*), *ǰinč* "woman" (**ǰaniči-*), *čhī* "went" (**čiyuta-*)

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[1] Note that **it* etc were treated as short syllables.
[2] The Par. forms are derived from cases with short final vowel.

f When the last three syllables were short, the fourth one from the end carried the stress·[1] ˈēnem "I bring" (*ánayamı), ˈmērem "I kill" (*márayamı), ˈrhēzem "I build" (*frarázayamı), ˈzītó, ˈzīta "yellow" (*zárıtaka-), ˈbištō "long" (*br̥ˈzataka-), ˈpaes "15" (*pánčadasa), nams "19" (*náwadasa), ˈγurča "hungry" (*wr̥ˈsučaka-). In ˈšusaṛa "calf, three years old" (*θrísardaka-), ˈdusaṛa "calf, two years old" the numerals may have attracted the stress.

The place of the accent in the different persons of the aorist is, to a great extent, due to analogy (v. 193).

g) The stressed suffix -ō is probably derived from an oblique form -ákahya. Possibly the group *hy,* although it did not make the penultima long by position, prevented the stress from falling on the fourth syllable from the end. E g γaˈsó "calf" (*wasákahya), naˈmō "felt" (*nımatákahya), naˈγōn "bread" (*nıkánahya?).

Secondarily this -ō was transferred to other words also. ˈkuṛa "had done" (*kr̥taka-), but kuˈró (ˈkuṛ ō) "has done", ˈzīta "yellow" (*zárıtaka-), but ˈzītó with secondary -ō (or < *zīˈtó < *zaritákahya?).

Note wıṛaˈnō "bedding" < *wīhṛanó < *βırštanáγ < *βıstranáγe < *abistaranákahya? ˈkaštĕ "girl" can possibly be derived from *kànıštákī- (?).

46. If we assume that the fourth syllable from the end (type g) was stressed only when long, we could explain ˈēnem (*ánayamı) and guˈrīm (*gr̥báyamı) without resorting to a stem *gr̥bāya-. In that case γaˈsó (*wasákahya) would be quite regular. paes (*pánčadasa), would be regular; but nams (*nawadasa) would have to be explained in the same way as ˈšusaṛa (45, f).

But this assumption would fail to account for ēn "bring" (*ānaya), but ˈgurē "seize" (with shifting of stress < guˈrē < gr̥báya), *gr̥baya would result in *gur. Nor can žīm "I come" be derived from *áyayamı, or ˈzīta "yellow" from *zarıtaka- etc.

[1] Cf. Tedesco, ZII, II, 281, n 4: *bárayamı, but also *bárayanti

Semivowels

Ir. y

47. Initial *y-* > *ž-*: *žó* "barley", *žūγ* "yoke", *žī* "rivulet", *žōx* "firewood" (Wkh *yax* "twig"), *žâ* "other" (**yutāka-*), Cf. also *žīm* "I come" (**āyáya-*), *žū* "1" (**yau* < **aɩw-ah*, v. 35) The izāfat *e* is certainly borr. from Prs., and not derived from **ya-* in unstressed position.

Reg. *-ăyă-* v. 37, *-yă-* v. 40, *dy* v. 57, *ršy* v. 64, *sy* v. 68.

Ir. w.

48. Initial *w-* > **γw-* > *γ* (*wɩ-* > **γwɩ-* > *γu-*, v. 30): *γī* "willow", *γû* "wind", *γaf-* "to weave", *γan* "oak", *γaɩró* "sheep", *γarp* "snow", *γarw-* "to boil" (Mj *wurv-*), *γaɩsó* "calf", *γīx* "root", *γāzd* "fat" (Psht *wāzda*), *γurγ* "wolf", *ɩγurča* "hungry", *γuɩŕōk* "child" (Psht. *wur* "small"), *γóš* "cut hair" (Prs. *gurs*), *γus* "house" (Av *vis-*), *γun-* "to find", *γušt* "20", *γušt* "thrown" (**wɩsta-*)

With early loss of *a-*: *γaɩnīr* "field" (**awantarya-*), *γīɩrân* "desolate, ruined" (**awaryāna-*²). In *rūγaɩsŏk* "fox" (**raupasa-*) intervocalic *-p-* > *-w-* has been treated as initial *w-*, poss through an association with *γaɩsŏ* "calf".

wâ "you" must be derived from a sandhi form with fricative, cf. Soghd. β*n*, β*y* "encl pron. 2 pl." with generalization of the post-consonantic β (Gauthiot, p. 121), and Zeb pronominal suff. 2 pl *-ev*

In *hīn* "blood", *xē* "open" an initial *w-* has been lost on account of the elision of the vowel (v. 43)

Initial *w-* in lw.s: *wē* "roof-beam" (Waig. *wăš* etc.)

Regarding *ăwă* v. 38.

čw > *č*: *čâ* "how many" (Av *čvant-*), *jw* > *j*: ᵇ*janó* G, ᵇ*anwē* M (*janw-* < **jwan-?*) "living" (Av *jvant-*); *rw* in *harw-*. *hōt* "to hear", *ϑw* in *čŏr* "4" *dw-* > *b-·* *bŏr* "door", ᵇ*bɩte* "again" (**dwɩ-*²) But *dī* "2" (**dwayah*²) with *d-* from *du* "2" (**dúwā*)? But cf. 110.

Intervocalic *-dw-* > *r*² (v 57, 194).

Consonants

Initial Plosives and Affricates.

49. Initial plosives and affricates remain unchanged before vowels: *kan-* "to do", *kurγ* "hen", *gū* "cow", *gir* "stone", *čŏr* "4", *čar-* "to graze", *jan-* "to kill", *jĭnč* "wife", *jīr* "bowstring" (Ind lw.?); *tŭ* "thou", *tōn* "body", *dah-* "to give", *dōs* "10", *pâ* "foot", *pōnč* "5", *bar-* "to carry", *bâṣ* "rope" etc

st-, sp-, ṣt- *eˌstēč* "star", *eˌspō* "dog", *uˌšten* "kid"   Reg. *gr-, br-, dr-* v. 66.

Reg. the aspiration of initial plosives v. 73.

Non-initial Plosives and Affricates

50. *č* remains after vowels, nasals and *r*.[1] The same is the case in Wkh., Bal and Zaza Ishk. has *c* as in initial position It is only natural that the affricate *-č-* (*tṣ*) should have a greater power of resistance than e g. *-t-*. *dūč-* "to milk", *rūč* "day", *pēč-* "to cook", *paˌrīč-* "to shake a sieve", *šɩˌčak* "female" (*strīčī-*), *pŏnč* "5", *eˌstēč* "star" (*stārčī-*), *mūˌčô* "ant"   Reg *ˌpaęs* "15" (*pančadasa*) v 62, *pač* "before" v. 55. The derivation of *weˌsēj-* "to order, despatch" from *abɩ-sāčaya-* is improbable.

sč > *š*: *pēš* "behind" (Av. *pasča*)? But. cf *ēčew-* (Voc). *nč* remains *pŏnč* "5".

There is no certain instance of intervocalic *j*.

51. Intervoc *k, g* > *γ*. *saˌγōn* "cow's dung", *seˌγa* "sand", *maˌγas* "fly", *ṣuˌγur* "hedgehog", *ẕâγ* "son"; *žūγ* "yoke", *rhaˌγâm* "spring" (*fragāma-*), *âˌγun-* "to dress", *ˌâγa* "came". After *r:* *γurγ* "wolf", *kurγ* "hen"   *γ* is lost before *rč* in *murˌčē* "sparrow".

ŋg > *γ* in *γâr* "coal", *γušt* "finger". In this position *ŋg-* could not remain (*aŋg-* > *ŋg-* > *ŋ-* > *γ-*), but after a vowel we find *rŏŋg* "colour" (Prs. *rang*). *ŋg* also in *ˌweŋger-* "to bleat", *waŋˌgēw-* "to eat", *weŋˌgā* "axe", but the etymologies of these words are unknown. *keˌγâla* "bride" is prob borr from Prs *kanγūla* "betrothal"   No instance of *ŋk* is known

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[1] D has *c* in *tec* "eye", *pôc* "wool".

52. In the suffix *-aka-* the *k* was elided early, as in Psht, Orm.,
Mj · *gī'nṓ* "hair", *ɣa'sṓ* "calf", *phyṓ* "wet" (**pītaka-*), *'xīrō* "sweet",
^e'spṓ "dog", *'zāma* D "son-in-law", *'zīta* "yellow" etc (v. 45, f, g).
^e'spaɣ "dog" may be derived from *spakā* f. (v 26), the final *-ā*
being retained longer than the m. *-ah(ya)* (v. 42) and thus preserving
the ɣ. Similarly *žâ*. "other" (**yutāka-*, Phl. *yutāk*), *na'mâ* "salt",
ze'mâ "winter", *bhâɣ* "ashes" (**bahākāh*), *sēɣ* "shadow" (**sāyakā*).
zâ'ɣân (*'zâɣan?*) "sons" I only heard in the pl., and it is un-
certain whether a sg. **zâɣ* exists. *mē'hī* "month" < **māhīka-*.

As is the case in other Ir languages also, a form of *-aka-* with
preserved *k* has survived. It is difficult to determine the phonetical
conditions which have rendered possible the preservation of the *k,*
. but it is certainly to some extent due to the morphological import-
ance of the suffix. In Par. we find e. g *ma'hṓk* "moon", *sa'hōk*
"hare", *nē'rōk* "male", *ši'čak* "female" (v. 26), *'ɣafak* "spider" etc
Most of the words in *-ak*, however, are borr from Prs.: *jaba'lak*
"lightning", *baf'tak* "calf of the leg", *buju'lak* "ankle". *-âk* in
jō'lâk "spider" etc

Reg. the gen suffix *-ika* v. 89 ff.

53 After *š* (and *s?*) *k* remains *'huškṓ* "dry". There is no
certain instance of *zg.* *maɣz* "kernel, marrow", is prob. a lw.,
and the derivation of *uzg-* "to descend" from **awa-zgad-* is un-
certain. *nar'ɣṓ* "went out" < **nižgata-?*

54. Intervocalic *p*, *b* > *w*: *'âwə* "water", *na'wâ* "grandson",
xa'wân "night", *xu'wân* "shepherd", *tâw* "plait" (Prs ?), *a'ūz-* "to
flee" (**apa-waz-*); *'âwur* "brought" (but pres *ār-* infl. by Prs ?).
Reg *rūɣa'sōk* v. 48.

The change of *-p-*, *-b-* into **-β-*, *-w-* took place before the loss of
an unstressed initial vowel in *wa'spē* "milk" (**apaspayāh*), *'wâɣar-*
"to dance" (**upa-ā-kar?*), *'wârun* "flour" (**upa-ârtana-*, or prothetic
w-?), *wa'čhan* "bad" (**apa-*), *wīra'nō* "bedding" (**abistaranaka-?*),
we'sej- "to despatch" (**abi-sāčaya?*). But *pen* "with" (**upantai*) with
early loss of *u-?* (v. 43)

p is treated as an initial in the compounds *pa'pâ* "standing" (**pati-*

pāda-), *a'pâ, wa'pâ* "standing" (**ā-, upa-pāda-*), *a'pešt* "back", *a'pače* "forward". *kŏ'pân* "camel's hump" is borr., just as *šâp* "curse", *ta'pŏ* "warm".

There is no certain instance of *mp, mb. dum(b)* "tail" may be borr from Prs., *la'mŏ* "hanging" from Ind No instance of *-rp-* is found, *rb* becomes *rw* in *γarw-* "to be boiling"ʹ(Shgh *wūrv-*) and is dissimilated in *gu'rē-* "to seize" (**gurwē- < gr̥bāya-*)

-sp- in *ŏsp* "horse".

55. Intervocalic *t, d* are elided: *'âγa* "came", *a'wē* "remembering" (**abyūta-*), *γī* "willow", *γâ* "wind", *hī* "bridge", *kŏ* "roof", *mâ* "mother", *na'mŏ* "felt", *tī* "mulberry", *jŏ* "struck", *ďâ* "gave", *bī* "was", *su'nâ* "washed", *dwâs* "12", *nams* "19", *rū* "iron", *pâ* "foot"

-t-, -d- have passed through the stages **-ð-, -h-*, preserved in *dhī* "smoke" (**duh < *dūta-*), *phyŏ* "wet" (**pītaka-*), *khân* "who" (**katāma-²*), *čhī* "went" (**čiyuta-*), *γuh-* "to throw" (**wida-*), *dah-* "to give" (**dada-*), *ruh-* "to weep" (**ruda-*), *bhâm* "smell" (written *buhâm < *budāma-*).

It seems possible that this *h* was lost before an early elided vowel (*dâ < *dāta-, kŏ < *kata-* etc.), but was preserved before a remaining vowel (*phyŏ < *pihaγ, dahem, dhī < duhᵃ < ⁱdūtā-* (²) etc.) It is not, however, easy to make all the examples fit in with this theory. *mâ* would have to be derived from **māta, čhī* from **čiyutā* etc. Cf 73.

An early elision of a short vowel has preserved the *t* in *γušt* "20", *'zītŏ* "yellow" (**zaritaka-*), *'bištō* "long" (**br̥zataka-*), *ânt* "led", *ūnt* "led down" (**ā-, awa-nīta-*), *γunt* "found" (**windita-*), *pač* "before" (**patiša-*)

56. *rt, rd > r: 'âwur* "brought", *bur̥* "carried", *γu'r̥ŏk* "child" (Psht. *war̥ūkai* etc), *kur̥* "made", *mur̥* "died", *mēr̥* "husband", *pa'r̥âsur̥* (dissim. or incorrect notation *pa'r̥âsur̥* M), *'wâr̥un* "flour", *xūr̥* "ate", *xâra* "summer" (**hwāhr̥taka-*), *sâmur̥* "autumn" (**sāma-r̥tu-?*); *sâr̥* "year", *ma'r̥ŏk* "soft" (*mr̥du-?*), *tār̥-* "to split", *ur-* "to slay" (Skr. ₂*d-²*).

nt, *nd* are assimilated into *n*: *da⟨nân* "tooth", *ga⟨num* "wheat", *ja⟨nŏ* "alive", *pa⟨nân* "road", *ɣanukŏ* "short" (Sak. *vanda-*), *hēn* "they are", *â⟨ɣun-* "to dress", *ɣun-* "to find", *khan-* "to laugh" Before *s* this *n* is reduced to a nasalization of the preceding vowel *žū⟨wa̧s* "11" (**aiwandasa*) *an⟨darf-*, *an⟨ḍŏf-* "to sew" is a later compound; reg. *ânt* "brought" etc v above. Reg. *nth* v 59, *ta⟨* "in" < *antar* (?), v 43.

57. *dn* > *n·* *nhīn-* "to sit down", *rhīn-t* "wept" (**rudna-?*). *-ty-* > *č*: *kŭča⟨nŏk* "knife" (**kr̥tya-*)? *-dy-* > *ž* *bež-* "to bind" (**badya-?*). *mēn* "waist" prob. < **madiyāna-*, not < **mandya-* < **madya-*

Reg. *dw-* > *b-* v. 48. *-dw-* > **-ðw-* > **-rᵂ-* > *-r·* v 194 (*ba⟨rŏr* "you carry" < **barádwam*?) Heterosyllabic ð and *w* would not, like *dw-*, result in *b*, and it seems possible that ð in this position was not elided, or did become *h*, but was replaced by *r*, when ð disappeared from the phonetical system of Par

st in *bŏst* "bound", *zd* in *ɣāzd* "fat" (Psht. *wāzda*).

Fricatives.

58. Initially before vowels Ir. surd fricatives are represented by Par affricates· *khan-* "to laugh" (Prs. *xand-*), *khŏr* "donkey" (Av. *xara-*), *khŭf-* "to cough", (Ishk. *xofuk* etc.), *phī* "spade" (Shgh *fe*, Mj. *fə⟨ya*, Wkh. *páy*).

In intervocalic position we find fricatives: *īx* "ice" (Av *aēxa-*), *ɣīx* "root" (Prs *bēx*), *mux* "face" (Psht. *max*), *ēx* "egg" (**āwyaxa-?*), *ɣaf-* "to weave" (Prs. *bāf-*), *bīf* "owl" (prob. a lw), after a labial vowel with differentiation. *khŭ* "high, raised" (Av. *kaofa-?*). But *mâ⟨khân* "our" (Anc. Prs. *amāxam* etc)

-ϑw- is reduced in *čŏr* "4" (Av. *čaϑwārō*); but the more energetic sound *-xw-* results in an aspirate through differentiation· *phŏk* "cooked" (**paᵂkh* < **pawx* < **paxwa-*). Cf. *-fy-* in *thī-* "to burn" (Cf. Wkh *ϑ̣-* < **tafya-*).

ts resulted in Ir. **ϑs* > *s*, cf. Par. *ɣa⟨sŏ* "calf", *masŏ* "fish". *fš*, *xš* > *x*. *xu⟨wân* "shepherd", *xâ⟨* "husband" (Mj. *šᵛūy-*, Av. *fšuyant-?*); *⟨xīrō* "sweet" (Prs *širīn*), *xa⟨wân* "night", *xâr* (**xšārta-*),

$x\bar{\imath}$ "6", γax "word" (Av *vaxša-*). But $rf\check{s} > rf\cdot durf$ "awl" (Prs. *dirafš*)[2]

Before a nasal the fricative looses its specific articulation, and becomes h, or is elided $x\acute{o}m$ "sleep" (Av $x^v afna$-), $rh\bar{\imath}n\bar{e}$ "light" (Av *raoxšna-*), ʼ*lhanō* "mooth" (**laxšnaka-*)

Similarly before occlusives· *dut* "daughter", ʽ*sītō* "sour" (Sede etc *suté* "vinegar", Skr *śukta-*), *pha*ʼ*rât-* "to sell" (*parawaxta-*), *mât* "killet" (**marxta-*, Av *marək-*), *hŏt* " 7", *hōt* "heard" (**harw-* + *ta-*), *rūt* "swept" (**rufta-*, or borr), *ghīt* "seized" (**grfta-*) *xt* or *ft* in *šut* "thrown" But initially *pe*ʼ*t* "paternal uncle", cf Av *ptar-*?

59 ϑr is treated in the same manner initially and in intervocalic position, as is the case also in Prs , Orm etc.· $\check{s}\bar{\imath}$ "3", $\check{s}us$ "30", poss. *šeŋge*ʼ*rī* "hail" (cf. Bal *trŏngal?*); *puš* "son", *dēš* "sickle", · *čašŏruč* "three days ago" But *âr* "fire" (**ārϑ-* < *āϑr-?* Cf. Reichelt ZII. IV, 247) *str* ($s\vartheta r$) $> \check{s}$ *šɪ*ʼ*čak* "female", *bâš* "rope"

Initial $fr\text{-} > rh\text{-}$: *rha*ʼ*γâm* "spring", *rhâz-* "to fly" (Av. *frā-vaz-*), *rhīz-* "to lie down" (**fra-razya-*), but I heard *ruč* "flea" (**fruči-*). Postvocalic *fr* was transposed, and *f* differentiated into *p*. *γarp* "snow" (Av. *vafra-*), cf. *xr*, *xw*

No certain instance is found of initial *xr-*, *xu*ʼ*rôs* "cock" being a Prs lw Poss *khe*ʼ*rēw-* "to pick up" < **xrāpaya-* (cf. Lat *carpo*[2])? Postvocalic $xr > rk(h)$:· *surkhō* G, *surkō* P "red", *tarkō* "bitter" (Phl *taxr*), *nŏrk* "nail" (Sangl. *narxak* etc), poss *berkh-* "to fear" (**dwɪxra-*[22]).

After a nasal we find *th* in *menth-* "to smear"

Obviously in Par , as in other Ir. languages, unvoiced occlusives originally were opened when implosive, i e. before consonants In no case, however, has the combination of fricative + cons subsisted in Par. Either the group was completely or partially assimilated (ϑr and initial *fr-*), or it was saved through transposition and differentiation (*xr* and *-fr-*).[1]

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[1] Ir ϑr was a most unstable group, which has developed further at an early date even in dialects, such as Anc Prs and Shgh , which generally preserve ϑ In various ways this group has been changed through assimilation (into *s*, *š*, *c*, *dr*, ɪ, *l*), differentiation (into *tr*, *dɪ*), or metathesis (*rt*)

60. It may be asked whether the initial aspirates in Par are derived directly from Indo-Ir aspirates, or have passed through the fricative stage (with the same regression from fricatives into occlusives which is known from Bal and Kurd). The theory of regression is not disproved by the fact that Par. has developed an initial *x-* from *xš-, fš-, hw-* This change might be later than that of *x-* > *kh-* etc But I think it probable that a regression would have meant a complete rejection for the time being of unvoiced fricatives in all positions, just as in S Bal (*kar* "donkey", *nākun* "nail", *sutka* "burnt").[1]

It is quite possible that in Ir. the transition of initial aspirates into fricatives was later than that of the intervocalic ones Cf
. the development in N.Bal., and in an Ind language, Khowar, where we find e g *kh-*, but *-x-* And Par which has probably always been contiguous with Ind. languages, may well have preserved the initial aspirates

61. At the time when the *-k-* was aspirated in *mâⁱkh-ân* "our" < **ahmākam* (through the influence of the preceding *h*), aspirates must already have existed in the language, but intervocalic *-kh-* had already become *-x-*, and *-k-* had not yet been voiced. It is not probable that in this remote period aspirates would have been introduced into the language through lw s without belonging to its original system, or that the influence of such lw s would have been strong enough to account for the transition of **ahmākam* into **a(h)mākham*, and not **amāxam*.

If *menth-* "to smear" is a genuine Par word, and there is no likely Ind. word from which it might have been borr., it is not prob that the *ϑ* (a very unstable sound in Ir) would have been

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[1] N. Bal *khar* "donkey", *nāxun* "nail", *suxtha* "burnt" are not historically parallel with Par *khŏr, mux,* ⁱ*sītŏ.* N Bal *khārč* "knife", *sīxun* "hedgehog" (Par *kūčanŏk, šu*ⁱγ*ur*) show that the fricatives first became occlusives as in S Bal. (*xt* > **kt,* cf *ft* > S Bal *pt,* N.Bal *pth*) Only in the course of the development of N Bal all unvoiced occlusives were aspirated (except after *s, š*), and, in favourable positions, opened

changed into *th* after *n,* but the word must be derived direct from
⁺manthaya-. Cf., however, *pa'nân* "road" It is possible that *nth*
was treated in a different way after an unstressed syllable. From
the phonetical point of view the preservation of *nth,* but assimi-
lation of *nt, nd* (v 56) would not be surprising

As far as I can see, it is not possible from the material avail-
able to come to any definite conclusion regarding the question of
original aspirates in pre-Par.

Nasals.

62. *n, m* generally remain· *na* "not", *nō* "new", *nhīn-* "to sit
down", *ēn-* "to bring", *gī'nó* "a single hair", *mun* "me", *ma'só*
"fish", *nâm* "name" etc.

n is lost before *s,* generally with nasalization of the preceding
vowel *žū'as* "11" (*aıwandasa), *'paes* "15" (*pañs < *⁺pančadasa,* cf.
Pash S 1 pl *-aıs, -añs, -anz-* < *-aması*), but *'kaštē* "girl" (**kamštākī-?*)
m remains on account of its labial articulation: *nams* "19" (v. below).

Reg. *nč, ŋk, mp, nt* etc. v 50, 51, 54, 56   *nč* has dental *n* (*č* =
tš). Reg *fn, xšn* v. 58, *rn, rzn* v 63, 65, *sn, šm* v. 68, 69

Apparently *m* > *n* in *khân, khâın* "which" (Av *katāma-?*), poss.
under the influence of *khīn* "who" (**kahya-nā?*)

Just as in the neighbouring languages *n* is often inserted after
an initial nasal· *'mındut* "apricot" (Orm. *matat*), *mende* "this"
(*ma + *ede*), *manša'hūr* "famous" (Prs *mashūr*), *nams* "19" (*naws
< *nawadasa)

A final *n* frequently disappears, with or without nasalization of
the preceding vowel, v. 24

Rolled and Lateral Sounds
Ir. *r*

63 Initial and ıntervocalic *r* is preserved *rŭč* "day", *'rhīnē* "light",
ruh- "to weep", *bór* "door", *bar-* "to carry"   Reg. the occasional
loss of final *r* v. 24.

Reg. *rk, rp, rt* etc v. 51, 54, 56 In the group *rč* the *č* was preserved as a surd, which unvoiced the *r*. *ᵉˈstēč* "star", *mūˈčō* "ant" (v. 50), but *murˈčē* "sparrow" (**murɣč-* < *ᵗmr̥ga-č-*). Similarly *rxt, rft* > *xt, ft* > *t* (v. 58).

rm has not been traced. The treatment of *rn* is uncertain: *šuˈɣɯ* "porcupine" (Av. *sukurəna-*), but *pǒn* "leaf, feather" *kan-* "to do" is a special case (cf. Prs. *kun-*, but *parr* etc), *durr-* "to cut grain" is uncertain (from Av. *dərənā-*, or borr from Prs. *durūdan?*), *ˈāmar* "apple" (Shgh. *mūn* etc) belongs to a group of widely spread wandering words (v. EVP s.v. *mana*).

64 *rz* in *ɣurˈz-ēw-* "to ˙pour out" (**wɪ-hr̥z-*), *derz-* "to take on the back" (Av *daɪəz-*) *ārˈzun* "millet" (Prs *arzan*) is prob. genuine .The cerebralization of the *r* in this case is prob. recent, cf. *Huˈmarz* (written with *r̥*) "n. of a place", and *rd / r̥d* in lw.s. (v 20).

ˈbīštó < **būšt-* < **buršt-* < **br̥zat-* with the same treatment of *rs, rš* as in *dǒš* "hair" (Wkh δu*rs* "goat's hair"), *ɣǒš* "cut hair" (Av *varəsa-*), *paˈšǒ* "axe" (Skr *paraśu-* or *parsu-*); *gâš* "a kind of millet" (**gārša-*), *kāš* P "eyebrow" (Av. *karša-* "furrow, line"), *kaˈšēw-* "to sigh, yawn", *ˈtašǒ* "a kind of axe" (Shgh. *ˈtaršak* etc ?), *phīš-* "to strew, sow" (**pršya-*, cf Prs. *pāš-* "to scatter, sprinkle"). The assimilation of *rš, rs*, but not of *rz* is due to the circumstance that *r* became unvoiced before *s, š*. An unvoiced *r* is a less energetic and resistant sound than the voiced *r*. [1]

65. *s, š* are lost between *r* and a following consonant· *ɣurˈča* "hungry" (*ᵗwr̥su-čaka-?*), *pórk* "sheep's dung" (Prs. *pušk* < **pr̥šaka-*, cf GIPh I, 2, 89) *thān* "thirsty" (Av. *taršna-*). Similarly *bhīn* "tree" (if < *ᵗbūhn* < **br̥zna-*, cf. Shgh *ɪēɣzn* "birch"), *bāna-paˈɪ* "pillow" (**barzn-*, Mj. *vēznī*, Khow lw *wraznī* etc.)

In *ršt* (*rst*), too, the *š* (*s*) is lost, with aspiration of the initial consonant: *dhōr̥* "saw" (Av *dərəšta-*), *thōr̥* "hole" (cf. *tār-* "to split", Skr *tr̥d-*), *thōɪ* "drank" (Orm *tatak* < **tr̥šta-ka-*), *ˈnhâmur* "forgetting" (*ᵗfrāmr̥šta-*). *put* "back" may be borr. from Ind ; in *huˈpât* "dug", *nōt* "took out" (from *huˈpēr̥-, nēr-*) *t* does not represent *ršt*, but is

[1] Cf. Shgh *rt* > *d* (through *ṭ > *d̥*), but *rδ* > *ɪδ*

derived from a secondary group $r + t$ (v. Voc. s.v.v.) *ut* "bear"
is etymologically uncertain.

The transition of *ršt* > **hr* is difficult to explain The theoretical
intermediate stage would be **šrt*; but this seems an impossible
group. Note, however, that in Psht *ı̇št* in some cases results in *š*,
and must have passed through the stage *štr* (or **šrt ?*) with a similar
transposition

Also the different development of *rš(a)k* > *rk* and *rz(a)t* > *ršt* >
št is curious.

66. Reg *xr*, *ϑr*, *fr*, *sϑr* v. 59. No certain examples of *gr*, *dr*, *br*
have been traced *bı̇yâ* "brother" can scarcely be regularly devel-
oped from Av. *brātar-* (cf Afgh. Prs *biyâdar*), *aîr* "cloud" < **abrya-?*
rhuš "half rupee" (**γruš*) is borr. from Prs -Turk.

sr > *š*: *šı̇* "horn" (Av *srū-*), *xuš* "mother-in-law" ıs prob. a
Prs. lw

Ir. *l*.

67. *l* is found in *lı̇s-* "to lick", *lhanô* "mooth, slippery" (Prs.
lašn etc), *γēl-* "to roll" (Oss. *velun?*). *lauč* "lip" is prob borr
from Prs., just as *lapč*

In Ind. lw.s *l* is generally rendered by *l*. But *phôr* "grain, fruit"
(Pash L *phắl*) from an earlier form with *l?* Cf. also *wı̇yâr* "night"
(Pash. L *vyâl*) But *bâ'lō* "child" Pash. *bārā*, *bārū*

Sibilants.

Ir. *s*.

68 *s* ıs preserved ın most positions *sôr* "head", *sa'hōk* "hare",
dōs "10", *γus* "house", *ma'só* "fish", *'âγust* "dressed", *bôst* "bound",
a'star- "to smear", *ôsp* "horse". Initially before occlusives *e'stēč*
"star", *e'spō* "dog" etc.; *su* "daughter-in-law" (**snušā-?*), but *su'nı̇-*
"to wash" (Av. *snaya-*, or *us-snaya-*) Intervoc. *sn* > **hn* > *h-n*
(cf. the treatment of *šn* 69, *rzn*, *ršn* etc 65)· *γâ-phônē* "wind" (Av.
°*pasnu-* "dust").

Reg *sϑr*, *rs*, *sr* v. 59, 64, 66

s was palatalized in the neighbourhood of *ı* *nhašt* "sat down" (**nıhasta-*), *nēšt* "nose" (**nāsti-*), *γušt* "20" (**wısatı*), *γušt* "thrown" (**wısta-*), *šuˈγur* "porcupine" (**sıkurna-*), *geš* "bad" (**gasya-ˀ*) *nıˈsōr* "the shady side of a hill" is prob. a lw. (not < **nısyāwara-*), cf. Voc. s.v.; *sâmur* "autumn", poss < **syāma-r̥tu-*, but already Av *sāma-s*, not *š* renders Pash *š* in *sī* "exists" < Pash *šı* Prob. Par *š* was formerly more rounded, while Pash. *š* was more palatal than it is at present .

<center>Ir. *š*.</center>

69. No certain ınstance of Ir. *š-* has been traced in Par (v Voc. s.v *xīš*). Intervoc. *š* is lost· *gū* "ear", *ˈspō* "louse", *nī-*, "to go out" (Av *nıš-ay-*), *xī* "6", *thâ-* "to cut, shave" (Av. *taš-*), *su* "daughter-in-law" (**snuša-ˀ*) In Ind. and Prs. lw s. *ˈâγeš* "sky" (**ākāsya-*) etc

Reg. *xš*, *fš*, *xšn*, *ršn* v. 58, 65 If. *xē* "open" is derived from **wıšāya-*, **wš-* prob. became **fš- > x-*. *šn* in *maˈnók* "ram" (**maišna-ˀ*).

šk in *ˈhuškó* "dry", *št* in *ôšt* "8", *γušt* "finger", *dušt* "wall" (**dıštı-*). With *ušt-* "to rise" cf Kafiri *ušt-*, acc. to Turner < *ˀustˀ **utstˀ.

Reg. *rš*, *ršt* v 64

<center>Ir *z*.</center>

70 Initial and intervocalic *z* is retained; *zâm* "son-in-law", *zeˈmâ* "winter", *zâγ* "son", *zâ* "thing" (Av *zāta-*), *zaˈnōk* "chin", *zur* "heart", *aˈûz-* "to flee" (**apa-waz-*), *rhâz-* "to fly" (*fra-waz-*), *bīz* "seed, corn" (genuine? cf. Skr. *bīja-*), *mīz* "urine", *ˈûzeh-* "to remain" (**awa-zahya-*), *aˈze* "yesterday" (*ā-zyah-ˀ*).

gas- "to bite" (Prs *gazīdan*), *līs-* "to lick" with *s* instead of *z* from the present *ˈgastōn*, *ˈlīstōn*. *z* was dissimilated into *d* in *dōst* "hand" (v. EVP s v *lās*) and lost in *bân* "tongue" (**zbān*, **huzbāna-*, Prs *zubān*)

Reg *zg* v 53, *rz* v 64, *rzn* v 65 Reg *ân* "I" < Av *azəm*(?), v 113

<center>Ir *ž*</center>

71. Ir *ž* is found only in *narˈγó* "went out" < **nıžgataka-*

<center>h.</center>

72. *h* is preserved initially. *hī* "bridge", *hạrw-* "to hear", *hušk* "dry", *hōt* "7", *hu, hō* "that" (Anc Prs. *hauv*), but cf *bān* "tongue" (*huẓbāna-*) .Prothetic *h-* in *hṓšt* "8", *hâm* "raw", *hĕm* "I am", *hē* "this" (ⁱ*ayam*²).

Intervocalic *h* *maʰhōk* "moon", *ʼmēhī* "month", *saʰhōk* "hare", *nhīn-* "to sit down", *bhâγ* "ashes". But *γurʼẓēw-* "to pour out" (*wihṛẓ-*), *ʼxâra* "summer" (*hwāhṛtaka-*), *xī* "sister" (*hwahī-*²) Inserted *h* in *gēh-* "coire". *hm* > *m · mâ* "we", (*h)ēm* "I am" *hw* (*xw*) > *x · xu* "self", *xar-* "to eat", *xṓm* "sleep", *xēɩ* "hay", *xân-* "to recite" (lw.?), etc.

<center>*Aspiration.*</center>

73. In Par., aspiration ɪs found in' three classes of words · a) In lw.s from Ind: *bhâr* "burden", *dhâr* "hill", *khurī* "heel", *phṓr* "fruit" etc. But in some cases Ind. aspirates are — if my ear has not deceived me — rendered by Par. unaspirated sounds. b) In words containing Ir surd fricatives in special positions: *khan-* "to laugh", *surkhṓ* "red", *rhâẓ-* "to fly" etc. (v. 58, 59). c) In words in which a *h* (of diverse origin) has been brought into contact with the ɪnitial consonant through metathesis or vowel-elision. This is the case in some Prs. lw.s also *khar* "anger" (*qahɩ*). *mhēʼmân* "guest" (*mihmān*) etc.

In genuine Par. words (with metathesis). *lhaṇō* "smooth" (⁺*lahn-* < *laxšna-*), *ʼrhīnē* "light" (*rūhn-* < *rauxšna-*), *thân* "thirst" (*ʼtāhn* < *taršna-*), *γâ-phōnē* "wind" (*pahn* < Av. *pạsnu-*), *bhīn* "tree" (⁺*būhn* < *bṛzna-*), *dhōr* "saw" (*duhṛ* < *dṛšta-*), *thōṛ* "drank" (⁺*tṛšta-*), *thōr* "hole" (*tṛsta-*), *ghīt* "seized" (*gūht* < *gṛfta-*), *phaʼrât-* "to sell" (*parăwaxta-*), *phōk* "cooked (*paʷkh* < *paxwa-*), *rhīn-t* "wept" (*rūhn-* < *rudna-*), *khâ-* "to scratch" (*kāš-?*), *thâ-* "to shave" (⁺*tāš-*), *phɪš-* "to scatter" (*pṛšya-?*), *khū* "lifted, raised" (*kaufa*), *thī-* "to be burning" (*tafya-*, cf Wkh. *θɩ-* etc.), *čhī* "went" (*čɩh* < *čiyuta-*), *dhī* "smoke" (*dūh* < *dūta-*), *phyō* "wet" (*pīhaγ* < *pītaka-*), *ʼdhaɩtōn* < *ʼdahɪtōn* "giving" (*dada-*). With vowel-elision

bhâγ "ashes" (**bahākā*), *nhašt* "sat down" (**nɩ-hasta-*), *bhâm* "smell" (**budāma-*), *khân* "which" (**kahān < *katāma-?*).

Initial fricatives cannot be aspirated: *γuɾ'zēw-* "to pour out" (**wɩhṛz-*) But we should expect aspiration in *ruč* "louse" (**fruč-*), *dut* "daughter" (**duxtā*), *mât* "killed" (**marxta-*), *bāna-pa'ɩ* (if < (**barzna-*), *dâ* "gave" (**dāh < dāta-*), cf. 55. In some words of unknown etymology we find an unexplained aspiration· *lhâš* "finished", *kha'mōr* "threshing", *thār-* "to regard" etc.

74. *List of Phonetical Correspondences (Par. and Ir.).*

Par. *a* < Ir. *a* (26), *ā-* (29), *ɩ, u, ɩ̥* (30, 32, 34), *aɩ·* (35), *-aka-* (51)

» *ā* < Ir. *a* (16)

» *â* < » *ā* (29), *a* (27), *awa* (38)

» *e* < » *ɩ* (30), *a'* (39), *ɩ̥'* (34), *ya* (40), *aɩ* (35), *aya* (37)

» *ē* < Ir *āya, ayā* (37), *yā* (40), *ā', a'* (39)

» *ə* < Ir. *ɩ, ū* (30, 33)

» *ɩ* < » *ɩ* (30), *ī* (31)

» *ī* < » *ī* (31), *ū* (33), *u* (32), *ai* (35), *aya* (37), *a'(n)* (39), *au(n)* (36), *ṛ* (34), *ɩyu* (30).

» *ō̥* < Ir *ṛ, u* (16, 34)

» *ō* < » *a* (25), *awa* (38), *ṛ̥* (34), *-aka* (51)

» *u* < Ir *u* (32), *ɩ* (30), *ṛ̥* (34), *a(n)* 27

» *ū* < Ir. *au* (36), *awa(n)* (38), *u* (32)

» *k* < Ir. *k-* (49), *xw-* (58).

» *kh* < » *x-* (58), *k + h* (73).

» *g* < » *g-* (49)

» *gh* < » *g + h* (73)

Par *x* < Ir *-x-* (58), *xš, fš* (58), *š̊-* (69), *hw-* (72)

» *γ* < Ir *w-* (48), *-p-(?)* (48), *-k-*, *-g-, (a)ŋg-* (51)

» *č* < Ir *č* (50), *čw* (48), *rč* (63), *rty* (57), *t + š* (55)

» *čh* < Ir *č + h* (73)

» *ǰ* < » *ǰ* (49), *ǰw* (48)

» *ṭ* < » *r + t* (65)

» *t* < » *t-* (49), *-t-* (55), *(r)xt, (r)ft* (58)

» *th* < Ir *t + h* (73), *th* (61).

» *d* < » *d-* (49), *dw* (48).

» *dh* < » *d + h* (73).

» *p* < » *p-* (49), *-p-* (54), *f* (59)

» *ph* < » *f-* (58), *p + h* (73)

» *b* < » *b-* (49), *dw-* (48)

» *bh* < » *b + h* (73)

» *f* < » *-f-* (58).

» *n* < » *n* (62), *nt, nd* (56), *dn* (57), *xšn* (58), *rn* (63), *ɩzn, ršn* (65), *sn* (68), *šn* (69).

» *nh* < Ir. *n + h* (73).

Par. $m <$ Ir m (62), $mb\,?$ (54),
    fn (58).

» $r <$ Ir r (63), rn (63), rb
    (54), -dw- (57).

» $rh <$ Ir. fr- (59), *γr, *gr
    (66), $r + h$ (73).

» $l <$ Ir l (67).

» $r <$ » rt, rd (56), $r\check{s}t$ (65).

» $w <$ » -p, -b- (54), w- (48)

» $s <$ » s (58, 68), sn, sy (68),
    $z (+ t)$ (70).

« $\check{s} <$ Ir $\vartheta r, s\vartheta r$ (59), $rs, r\check{s}$
    (64), $s\imath$ (66), $s^{\imath}$ (68), $s\check{c}\,?$ (50)

» $z <$ Ir z (70)

» $\check{z} <$ » y- (47), -dy-? (57).

» $h <$ » h(72), -t-, -d-(55), 0(72).

» $b(\imath)y <$ Ir $br\,?$ (66)

» $\eta g <$ » ηg (51)

» $n\check{c} <$ » $n\check{c}$ (50).

» $nt <$ » $n + t$ (55)

Par. $nth <$ Ir $n\vartheta$ (nth) (61).

» $mb <$ » mb (54).

» $ms <$ » -$wandas$- (62)

» $rk <$ » -xr- (59), $r\check{s}k$ (65)

» $rkh <$ » -xr- (59).

» $r\gamma <$ » rk, rg (51).

» $r\check{c} <$ » $r\gamma + \check{c}$ (63),
    $r\check{s} + \check{c}$ (65).

» $rp <$ Ir -fr- (59).

» $rf <$ » $rf\check{s}$ (58)

» $rw <$ » rw (48), rb (54)

» $rz, \imath z <$ » rz (64).

» $r\gamma <$ » $\check{z}g$ (71)

» $st <$ » st (57, 68)

» $sp <$ » sp (54)

» $\check{s}k <$ » $\check{s}k$ (53)

» $\check{s}t <$ » $\check{s}t$ (69), $\imath z + t$
    (64), $st^{\imath}$ (68), -$n\imath\check{s}t$- (62)

» $zg <$ Ir zg (53).

» $zd <$ » zd (57).

MORPHOLOGY
Nouns.
Stem-Formation

75 Ancient stems in -*ĭ*- can be traced in: *nêst* "nose" (*$nāst\imath$-), *ǰinč* "wife" (*$\check{j}ani\check{c}\bar{\imath}$-), *$^e\imath$stêč* "star" (*$st\bar{a}r\check{c}\bar{\imath}$-), *g\imathr* "stone" (Av *ga\imathr*-). Stems in -*ā*- and ancient plurals in -*āh* γan "oak" (*$wan\bar{a}$-), *ga'num* "wheat" (*$gantum\bar{a}h$), *\bar{\imath}x* "ice" (*$a\imath x\bar{a}h$), *bhâγ* "ashes" (*$bah\bar{a}k\bar{a}h$) v 26, 45, 35, 53 Stems in -*n*-, derived from the acc. sg are *pa'nân* "road", *da'nân* "tooth", *xa'wân* "night" Stems in -*yă*- are *mêr* "husband", *ker* "work" etc. Reg *âwə* "water" (*$^r\bar{a}pah$) v 42.

    But, except in the case of a few stems in -*r*- (v. 82), the ancient stems are not distinguished in their inflexion And in many words

the distinction between the ancient stems has been completely obliterated: *dhī* "smoke" (**dūta-*), γ*i* "willow" (**waiti-*), *hī* "bridge" (**haitu-*), *xī* "sister" (**hwahī-* < **hwahar-*), *mâ* "mother" (**mātar-*), *zâ* "thing" (**zāta-*), *xâ* "husband" (**fšuyant-* ?) etc

76 Reg. stems in *-a* (**-aka-*), *-a*γ (**-akā-*), *-ō* (**-akahya*), *-â* (**-āka-*), *-â*γ (*-ākā(h)*), *-ĭ* (*ᵗ-īka-*) · v 52 *-â* is not a living suffix

Reg. the secondary suffix *-ak*, *-ṓk* v. 52 *-ṓk* has a definite deminutive power in *kašteʾōk* "little girl" (*ʾkaštē*), *ɩafiʾqṓk* (*raʾfīq* "comrade"), *bârɩʾkōk* "very slender" (*bârik*) etc But not in *maʾhṓk* "moon", *saʾhṓk* "hare" etc, cf. γ*aʾsṓ* "calf" etc. A double suffix is found in γ*aʾnōkṓ*, *ʾγanukṓ* "short" (cf. Psht. *-kaɩ*, Mj *-ga*, f. *-gágâ*)

-ak, *-a* are frequently of Prs. origin· *ǰabaʾlak* "lightning", *ʾǰâla* "hail" *-ī* is found in lw s *ʾbâzī* "cheating" (Prs), *ʾdhârī* "beard" (Pash). Prob it is also of Prs origin in words such as *katṓʾī* "old age", *čhataʾī* "silver", γ*uʾštī* "ring". But *mēʾhī* "month" direct < **māhīka-* ?

-ē occours in a few words γ*âʾphōnē* "wind", *ʾkaštē* "girl", *leʾrē* "boy", *murʾčē* "sparrow", *peʾtē* "paternal uncle", *ʾrhīnē* "light" (Prs *rōš(a)nāi* etc.) Poss. *ʾkaštē* < **kaništākī-* ?

Composition.

77 *Tatpurusha* compounds of various kinds are frequent: *xīγuʾrōk* "sister's son", *pēšʾpâ* "heel", *naγṓnphaʾkṓ*, *naγōnʾpēčak* "baker", *tṓrʾpī* "calf, one to two years old" *khōrəʾbuǰ* "melon" (Prs. *xarbuz*), *khōrəʾgū* "hare" (Prs *xargōš*), *phyōbuǰ* "water melon" (Prs. *tarbuz*) are transl from Prs Many compounds are borr. from Prs.. *auʾdīda* "tear", *šādzamʾbūr* "honey-bee" etc. Some *bahuvrīhis* are found: *čhataʾdhāɩī* "white-beard" (Prs *rišsafēd*), *ʾdusaɩa* "kid, two years old" etc

Genitive groups frequently replace compounds: *ʾâwə-ɩ tečhɩʾka*, *ʾâwə-ɩ dīdaⁱʾka* "tear" etc.

Some ancient compounds are no longer felt as such by the speakers of Par.: *wasʾpē* "buttermilk" (**apas-payāh*), *ʾsâmuɩ·* "autumn" (*ᵏsāma-ɩtu-*) This is the case with most compounds containing ancient

prefixes · *rha'γâm* "spring" (**fragāma-*), *'nhâmuṛ* "forgetting" (**frā-mṛšta-*), *γa'nîr* "field" (**aw'-antarya-*), *xē* "open" (**wi-šāya-*), *pen* "with" (**upǎntaı*), *wâ'γâr* "dance" (**upa-ā-kāra-?*), *γî'rân* "ruined" (**a-waryāna-?*), *'xâɾa* "summer" (**h(u)-wāhṛtaka-*) etc.

Cf also verbal compounds such as *â'γun-* "to dress" (**ā-gund-*), *a'star-* "to smear" (**ā-star-*), *žē-* "to come" (**ā-yā-?*), *ēn-* "to bring" (**ā-nî-*), *'wâγaı-* "to dance" (**upa-ā-kar-*), *nhîn-* "to sıt down" (**nı-had-*), *nî-* "to go out" (*nıš-ay-*), *pha'rât-* "to sell" (**parǎ-waxta-*), *γuɾ'zēw-* "to pour out" (**wı-hṛz-*) etc

The Article.

78 The numeral *žū* frequently takes the place of our indefinite article, *žū sēb* meaning "one apple", or "an apple". But also *sēb* "an apple". Similarly *hē sēb, ho'wî sēb* may in some cases be translated as "the apple", not "this, that apple"

79 The *yā-yı wahdat* or *yā-yı tankîr* (the "*î* of unity or indefiniteness") is frequently used: *jâduga'rî"* a sorcerer", *fâteha'xânî γu'lū 'âγó* T "many reciters of prayers have come", *žū pāla'wânî tar* "to one warrior", *'jaŋgal tar, 'jaŋgalî tar, jaŋgal ta'r'î za'hî* "he came to a jungle", *žū pāla'wân-e jaŋ'gî* "a hero of war", *chıl su'wârî* "some forty horsemen", *haweqada'rî, haweka'î* "so much", *fe'lânî* "a certain" This -*î* is prob borr from Prs, where it is employed much in the same manner as ın Par (cf Phillott, Higher Persian Grammar § 41)

fe'lânî ('pâdšâ) T "a certain (king)" was said to denote nearness, but *fe'lâna* remoteness Cf also *ho'wî za'îfa* G "that woman".

The *yā-yı sıfat* or "*î* of qualification" (Phillott, § 42, b sqq.) is used, as in Prs, with a demonstrative pronoun before a relative sentence *dâl ho'wî za'îfî, ıe* "near the woman, who", *ha'wî 'mâneš(ı), ıe* "this man, who", *ho'wî resâ'lânî ıe* "the (those) horsemen, who", *'ede az 'xâtırî ıe* "in the thought that". Without a demonstrative in *'jaŋgal tarî, ıe* "to the jungle, which" Reg the use of *ma* denoting definiteness, v 86

What is the nature of the *ı* in 'γarpı "snow"? Cf. 'γarpı-â 'âwə *na* 'čhemtōn G "the snow is not melting" (but γar'pân-a 'âwə 'čhemtōn), 'γarpı-â 'nītōn "the snow is going away"; 'γarpı-a . . . 'dhartōn "the snow is remaining". Possıbly it is the *ī* of indefinitness. "some snow". Note also *ma'nân 'xâ-â ma 'γū tečhpeṭa'kâı 'dūčetōn* G "my husband is milking the cow blindfold"; but *tân 'xâ ma 'γū tečhpeṭa'kâ 'dūčen na 'nartôn* "thy husband cannot milk the cow blindfold" *au'lât-e ma'nânī guda'ra* "my family passes away" (?)

Gender.

80 There is no trace of any distinction of gender. (Reg. *e'spō, e'spaγ* "dog" v. 26, 53). The same is the case in NW. Pash. Note *·šı'čak 'ôsp* "mare", *mâdaγa'sō* "female calf": *nē'rōk 'ôsp, na'rāsp* "stallion", *nē'rōk γa'sô* "male calf"

81   *Declension.*

	Sg.			
Nom (Ag)	γus "house"	A'lī	Loc	'γus tar
Acc	(ma) γus		All	'γus wanô
Gen	γusı'ka	Alī'ân	Voc	aı 'γus etc.
Abl	γu'sī			Pl
Dat	'γus kun		Nom.	γu'sân
Instr.	'γus pen		Gen.	γu'sân(a)
			Dat	γu'sân kun etc

Number.

82. Pl. in *-ân pu'šân* "sons" *(puš)*, *du'tân* "daughters" *(dut)*, *xī'ân* "sisters" *(xī)*, *hamsâ'yân* "neighbours" *(ham'sâya)*, *te'čhân* "eyes", *rupaī'ân* "rupees", *mâ'lân* "possessions", *kaštē'ân* "girls" *('kaštē)*, *bâ'lân* "boys" *(bâ'lō)*, *pašâ'wân* "axes" *(pa'šō)*, *kačôı'kân* "thorns" *(ka'čō)*. Note *pâ'nân* "feet" *(pâ)*, cf. *dı'nân, žâ'nân* (cf 148) *biyā'rân* "brothers" *(bı'yā)*, but also *bı'yâra* M *('mâ γala'ba bı'yâra-iman* "we are many brothers")* (v 75); *nawaγâ'rân* "grandchildren" *(na'wâ, nawa'γâr)*, *hīwar(γâr)ân* "husband's brothers" *('hīwar)* From

M I have noted also *'dutan* "daughters", *'zāγan* and *zā'γân* "sons". Note *phar* "fruits, grains" (*phōṛ*).

The nearly exclusive use of *-ân* as a pl. suffix separates Par. from other E Ir languages. The existence of the gen. pl. in *-âna* (v. 42) and the employment of *-ân* with inanimate nouns render it, however, improbable that *-ân* should be borrowed from Prs. (Afgh. Prs. has *-â*) But Prs. influence may have strengthened the position of this suffix, and many words have probably been borrowed from Prs in the plural. *bṛyā'rân* etc. have retained the *r* of the original theme *pâ'nân* may have got its *-n-* from sterns ın *-nt· xâ* "husband " (Av. nom sg *fšuyaṣ*), pl **xân-ân*(?) (Av. *fšuyantō*). Cf. the *šaonano šao* of Kushan coins. *phaṛ* represents an ancient pl. in *-āh* (v. 26, cf. 193). Reg *âwə* "water" v. 42

A special form, reminding us of the ancient elliptic dual, occurs in *'bâwehâ* "father and son", *'mâwehâ* "mother and daughter" (*'hušše 'mâwehâ* T "all three, the mother and two daughters"). It is prob. borrowed from Pash , *bâwyâ, āyəwyâ.*

A periphrastic pl., borr from Pash., occurs in *žū dal bâlō hēn* " it is a party of boys" (v. 115)

83 Frequently the latter only of two nouns connected by *o* "and" takes the pl suffix· *'dūst o rafī'qân* "friends and comrades", *'dōst o pâ'nân* "hands and feet" (cf. N.Psht *lās o xpē*)

Collective singulars occur· *'dūst o ra'fiq pen* " with friends and comrades", *ma čörpâ'yân-ıman . 'bartan. . ma 'buǰ o 'gū o γa'ró* " we take the cattle, . . . goats, cows and sheep". With the verb in pl.: *'ósp-e ma'nân xa'râb čhēn* "my horses fell ill", *'laškaṛ . . . čhēn* "the soldiers (army) went"; but *Au'γân 'âγa* "the Afghans came", *'žâ mardum a'peš rama* "the other people shall go back". On the other hand we find *γar'pân* "snow" (cf. Psht. *wāwrē*), *čâ'yân* "(bales of) tea".

After numerals the ordinary pl is rarely used *'dī pu'šân* "two sons ". But generally *'dī 'puš, 'pönč 'rūč* " five days ", *ha'zâr tufaŋ'dâr . 'âγa* "a thousand riflemen came", but *ha'zâr su'wâr 'âγēn* "a hundred horsemen came".

A partitive genitive may take the place of a pl : *ha¹zâr nafarı¹ka*
"a thousand persons", *¹huss-e sēbı¹k¹a* M "all the apples". In
some cases a form in *-a* is found after numerals. *¹paęs ¹ruča yâ
¹γušt ruča* "15 or 20 days", *¹huddī bı¹yâra* "both brothers" (v 42),
¹čör ma¹čïa "four kisses", *dī ¹bâlā* M "two boys" Prob. from *-âh*,
cf. the Psht. pl. in *-a* after numerals.

After adjectives and indefinite pronouns denoting number we
generally find the sg.. *¹čâwar maz¹dūr* "several servants", *γala¹ba
¹sâl* "many years", *¹mâ γalaba ¹âdam-ıman* "we are many men",
γala¹ba ¹ösp-ēn "there are many horses" But *ha¹wī γu¹lū ö¹spân*
"these many horses". After *huss* "all" etc. the noun is put in
the pl.. *hos mānešân* D "all the men", *huss dö¹šân* "all the hairs",
¹huddī pu¹šân "both boys"

Occasionally the verb is put in the sg. after a pl. noun : *-â ču¹râ
¹bartön* "the thieves are carrying", *ču¹rân . . . ¹bara* "the thieves
may carry", *ha¹wī âma¹ŗâ edhē¹kânâ* (or *edhē¹kâna hēn*) "these apples
belong to these persons", *ǰuwâ¹nân-e ¹kârī-a* "they are good young
men" (v 195).

Case.

84. For the sake of convenience I have called the postpositional
forms "cases". In reality they often do not differ much in
meanıng from the constructions with prepositions (v. 222) The
terms "accusative", "instrumental" etc. are to be taken as labels
givıng a very rough idea only of the use of the various forms.

Nominatıve.

85. The agent case of nouns is identical with the nominative :
¹kaštē-a ¹ǰartön "the girl is saying", *¹kaštē ǰa¹ŗī* "the girl said".
Reg the use of the nom of pronouns instead of the ag. v. 112.

Accusatıve

86. The indefinite object is not, ⁀as a rule, formally distinguished
from the subject : *¹dut-ē ¹dērö bön* "he had a daughter", *še¹kâr*

kanem " I shall go shooting ", *jallâ'tân-ē dhē'wī* " he called for (some) executioners ".

A definite object usually takes the prefix *ma*, corresponding to Prs. *rā   ma 'dut-ē 'ghīt* " he took his daughter ", *ma 'žū-e čū'rāna 'ân ham' mâtō* " I have also killed one of the thieves " (German‧ den einen), *šī* . . *šu'tur dâ* " (she) gave him three camels "; but *ma šutu'rân-ē 'bhâr koṛ* " he loaded the camels ", *ma žū 'ōsp-ē ham xu'dârka 'dâ-ē, žū 'ōsp-ē 'zīn koṛ* " one (das eine) horse he gave away in alms, one (ein) horse he saddled ". Accordingly *ma 'chel ka'nīz-e 'žâ-an ham gu'ṛē* must mean: " take also thy other forty maids ".

The distinction is not always observed   We find e.g *ha'zâr 'nafar-ē 'mât* " he killed a thousand persons " and *ma 'šast 'nafar-ē mât, ma Zai'γūn .   na 'ēnem, Zai'γūn . . . na 'ēnem* " I shall not . bring Z ", *ma 'gū   . 'dūčen 'naitón* " he can milk a (the) cow ", *gū   'dūčen na 'nartōn* " he cannot milk a cow "

In some cases we should expect *ma‧ pa'nân-ē harē'wī* " he lost his way ", *jallâ'tân šam'šēr-an 'rust koṛ* " the executioners raised their swords ", *te'chân-ē 'kânō ka'nōr* " blind his eyes ". *ma* is not used after demonstrative pronouns‧ *'hē ker-a ku'ṛō* " thou hast done this work ".

87   The acc is used in a local and temporal sense: *ma 'žū 'qâtir su'wâr 'nhōšt* " he mounted a mule ", *γus* " in a house ", *ma 'γus* " in the house, home, at home ", *ma 'bōr nar'γô* " he went out ", *šâr* " in, to a town ", *ho'wī xa'wân* " during that night " Note‧ *naz'dīk-e ma 'γusika 'âγa* " he came near to the house "

The " accusative ", generally with *ma*, is used with the verb " to say " and frequently also with the verb " to give " (as Prs *rā*): *ma 'puš-ē ja'rī* " he said to his son ", *'tō ma 'mun 'šâp dâ* " thou gavest me a curse ". *mâ ma 'tō dâ* M " I gave thee " (but *'mun 'tō kun dâ* G). Without *ma*: *'šēr xu ja'rī Hai'dâr* " the lion said to H ", *ja'rī za'īf* " he said to the woman "

ma is repeated in *re'sâlân ma 'Qâsem u 'jīnč-ē-an am ma huddi'nân-ē-an 'bôst* " the troopers bound both of them, Q and also his wife "

The object of past tenses of transitive verbs is put in the acc‧ *ma bâlô dhōr-um* " I saw the boy " (cf. 201)

Reg *ma* with the abl v. 94

88 *ma* is prob identical with the Prs dative prefix *mar* (< Av. imper *mara* "remember, note"?)

Genitive

89 The gen in *-ıka* (*-ık'a* M, *-ıkī* D) is frequently put before the governing noun: *naɣŏnpečakı'kā 'ǰınč* "the baker's wife", *dežıka maɣz* "walnut kernel", *tân bâwık'a ɣus* M "thy father's house", *naɣŏnı'kā thŏī'ân* "burnt pieces of bread", *ōspekī sum* D "horse's hoof", *'žūıka 'nâm-ē A'īr bīn* "the name of the one was A."

But the gen. is put after the noun ın *xī howī âdamı'ka* M "that man's sister", *'īšq 'sŏɩ tar-ē 'âɣa šekârı'ka* "a fancy to go out shooting came over him", *feɣân u'štâ kaštı'ka* "a lament arose from the girl" This is generally the case with the predicative gen *ha'wī 'ɣus ha'wī âdamı'kâ* "this house is this man's".

Very frequently the attributive gen. is combined with the ızāfat, whıch is prob. borr. from Prs. *'ǰınč-e kačôârakı'ka = kačôârakı'ka 'ǰınč* "the furze-gatherer's wife", *tōk-e naɣŏnı'ka 'thŏī* "a piece of burnt bread", *'gū-e ɣarŏı'ka* "sheep's dung", *pūst-e bhīnıkē* D "bark of a tree", *'qâsed-e 'Zaŋg pâdšâı'ka* "a messenger from king Z.", *nez'dīk-e šârı'ka* "near the town", *pe'štī 'Māmad Ha'nīfa Sâhebı'ka ōspı'ka* "behınd the horse of M H. S." Note the position of the gen. suffix in *'mux tar-e Mir'zâ bi'yā-e ghanḍı'ka-ı* "on the face of his elder brother M.".

In several cases the izāfat alone is used. This way of expression was probably originally confined to Prs. lw.s, such as *'kaf-e 'pâ* "sole of the foot", *band-e 'dest* "wrist" etc. But we find also *kaf-e 'dŏst* "palm of the hand", *mu'rā-e 'put* "spine", *'nūr-e 'dī te'chân-om* "the light of my two eyes", *'mun kun-e 'ɣâr-au* "for me, thy friend", *'ōsp-e A'īr* "the horse A "

Note *ha'wī 'ɣus tar udhe'kân-a* "this house belongs to him (*ī xâna az hamū-s*)"

90 The gen. of proper names is generally formed with *-ân:* *kı'tâb Abdurrašı'dân-a* "the book is A.'s", *Alı'ân gırı'bân* "A.'s collar",

ʻōsp-e Aᶦmīr Hâtaᶦmân "A H's horse", ᶦMāmad Hanīᶦfân pen "with
M H". But ᶦsōr-e Alīᶦkā "A's head", ᶦhukm-e Xuᶦdâ "God's com-
mand", ᶦmux-e Xudâᵢᶦka, Xudâᶦyân "God's face" Note. Abdurraᶦsīd
ᶦdōst tar-ē ᶦsēb sī "A has an apple in his hand"

91 Gen. pl is formed by adding -âna. ᶦhē âdaᶦmâna-ın "they
belong to these men", ē ᶦɣus ᶦmâ u bıyāᶦrâna-m-a "thís house belongs
to me and my brothers", meᶦĵân-e teᶦchâna-ı "the wimpers of his
eyes", ᶦput-e ᶦhudde čūᶦrâna "the back of the two thieves", ᶦhuss-e
ɣuᶦsâna "all the houses" In a few cases the gen ends in -ân like
the nom　ma žū ᶦžâ-e čuᶦrân "another of the thieves", ᶦpuṣt-e pâᶦnân-e
ᶦbâwıka "before the feet of his father" This is prob due to Prs.
influence

92. We find a genitivus generis in ᶦɣuṣt ᶦsīr ᶦbīzeka "twenty seers .
of grain", but ᶦžū sīr ᶦsurb "one seer of lead", žū phōr ganum
"one grain of wheat", žū čak pī "one drop of milk", žū tār dōṣ
"one single hair" etc

Note the use of the gen. in· haᶦzâr rupaıᶦkā ᶦčâ "one thousand
rupees' worth of tea", ma ᶦžū ᶦōsp ham xudâᵢᶦka ᶦdâ-ē "he also gave
away one horse in charity", ᶦpuṣıka ᶦzâ na čhō bō "nothing had
happened to his son", beᶦnâ-e udhēᶦkân mâtōᵢᶦka "an inclination to
kill him", kaċōᵢᶦkân-ē buᶦrō "he has carried away the thorns"

93. The gen in -ıka appears to be an original adjective (cf. Av.
-ıka-), with irregular treatment of the -k- (v 52) The suffix -ân
of proper names and pronouns is derived from the patronymic
suffix -âna- Reg gen pl -âna (*ānām) v. 42.

Ablatıve.

94. The ablatıve ın -ī is used in a local and temporal sense
ᶦâwə čhī teᶦchī-m "water went from my eye (I wept)", dukânᶦdûr-e
deâᶦtī "from a shopkeeper of the vıllage", čâᶦī "out of the well",
ɣuᶦsī "out of the house" (as an elative, but ᶦɣus tar "from the
house"), ṣārī "out of the town', dharaᶦmī "from the ground", eᶦdâ
ᶦhudde kâlâᶦĵânī âleᶦṣī "he seized (from) both hıs upper arms", dī
ᶦpâ-ı ōspıkaᶦī-m-ē âleᶦṣī "he seized (from) the two feet of my horse",

nezdī'kĭ "from the neighbourhood", *ha'wĭ wax'tĭ* "from this time on", *'hē sa'rĭ žâ 'sar kun* "from this year until the next"   Note *be'nâ-ē kur mēwa'ĭ* "he took a fancy to (from) fruit".

In many cases the abl is combined with *ma*, or with a preposition *ma γu'sĭ = γu'sĭ, da'rūn-e γu'sĭ* "from the interior of the house", *'sōr ō'spĭ* "down from the horse", *mēn gar'dĭ* "out of the dust", *mēn čâ'hĭ = čâ'ĭ, az̧ γurča'gĭ* "from starvation", *dâl mâčĭĭ* "from the presence of his mother".

95. It is doubtful whether the forms in *-ĭ* are ablatives or adjectives in *'ân Čutu'lĭ-em* "I am from Shutul", *Estâlu'fĭ maɪdu'mân* "the men from I"   Pash S employs the abl. in this case *ā Sâ'thâst-ĭm* "I am from Satha". The Pash. form is prob. originally an adj in *-stha-*, meaning "living in, belonging to, coming from"   It is perhaps possible that the Par. abl in *-ĭ* is likewise derived from an adj (*ĭka-?*). and was originally employed in predicative sentences such as *'ân Čutu'lĭ-em*

We are scarcely entitled to compare the Oss. abl. in *-äɪ* ($<$ gen. *-ahya*), as this suffix would be dropped in Par.

Dative.

96 The dat ɪn *kun* is used with verbs denoting "to give" and "to say" (cf. 87)· *zâ'γân-e xu'kâ kun-ē 'dâ* "he gave to his sons", *'bâw kun-ē ja'rɪ* "he saɪd to his father"   Cf. also *tū 'Māmad Ha'nĭfa 'Sâheb kun 'âšuq čhē* "thou hast become the lover of M H.S." etc.

kun also denotes locality or time *'ta-ɪ 'γus kun-a* "down to thy house", *sât kun* "to the vɪllage", *'žū pa'nân 'puš-ē čhĭ, 'žū pa'nân kun 'mâčĭ čhĭ* "her son went by one road, the mother by another road", *ha'wĭ 'γax 'gū kun-ē 'âγa* "this sound reached his ear", *'čhĭ še'kâr (kun)* "he went out shooting", *'barr-e gɪrɪ'ka kun guda'rēn* "they passed round the boulder", *'žâ 'ruč kun* "another day", *žâ 'sar kun* "until the next year"   Cf. also *'xatt kun-ē 'na 'čhĭ* "he did not go according to his letter", *mâ'khâ 'zūrē wâ 'huddē bâwe'hâ kun 'na za'hâ* "our strength does not reach that of you two, father and son"

97. *kun* is borr from Pash. L *kan* "to" (*karnē, cf. Waig -*ken* dat suff). Reg. *u* v 27

Instrumental

98. The instrumental and sociative postposition is *pen* "with". Instrumental. 'te'*chân pen* "with the eyes", *pa'šŏ' pen* "with the axe" Sociative· '*dūst o ra'fīq pen* "together with friends and comrades", *ma žū 'pâdšâ pen* "with one king", '*mun pen* (or *kun*) '*ker-e ba'dī kan* "commit adultery with me", *Māmad Hanī'fân pen* "with M.H." Note '*mun pen 'paraman* "let us go with me" (sic!) == "let us two go together"

99 Phonetically *pen* may be derived from *upăntai (v. 43) But semasiologically the comparison with Psht. *bāndĕ*, Sak *bendį* "upon, above" (v. EVP s.v.) is uncertain.

Locative

100. *tar* denotes locality in the widest sense. '*ɣus tar* may signify 1) "in the house", 2) "to the house", 3) "from the house"

1) *hē 'mulk tar, ha'wī wa'tan tar* "in this (that) country", '*ɣus tar 'nhaśtō-a* "he is sitting in the house" (cf. *ɣus, ma 'ɣus* "in the house"), '*dōst tar-ē* ('*dōsta-ē*) '*sēb sī* "he has an apple in his hand", '*mardum tar* "among the people", *man'd̦ō tar* "on the neck", *čŏrpāı ta* D "(I lie down) on the bed", '*rūz-e dōsu'mī tar* "on the tenth day"

2) '*mulk-e dəʰīn tar* "to a far country", *ɣa'nīr tar* "to the field", *pa'ram 'jaŋg tar* "I shall go to the battle"

3) *yax'dân tar* "from the ice-cellar", '*hē rupa'ī 'mâ tar 'gure* "take this rupee from me", '*hē 'mâneš tar-ē khu'jī* "he asked from this man", '*xī tar-ē 'ghānd̦-a* "he is bigger than his sister", '*hē ker ku'r̦ō tar* "having done this work", *ha'wē kēr tar-em 'khântôn* "I am laughing at this thing", *dâ'rū tar . . . huss 'mur* "they all died from the medicine", '*bâf tar-ē pa'jut* "concealed from his father".

tar is generally placed immediately after the noun or its adjective. '*šun̦d̦ tar-e haždâri'ka* "to the dragon's lips", '*dōst-e 'ı̂âst*

tar-e pâdšáɩ'ka "at the king's right hand", *tečh tar-e šerɩ'ka* "to the lion's eye"; but also *'šâx-e šeri'ka tar* "to the lion's horn"

101. *tar* 3) is identical with Psht. *tar* "from" < Av *tarō* But, for semasiological reasons, it seems doubtful whether *tar* 1), 2) are identical with *tar* 3). Cf *tar* "to, into" in various Pamir dialects e.g. Shgh *tar čɩd* "into the house" Possibly *tar* 1), 2) are derived from Av. *antarə* "within", Prs *dar*, cf. 43 Cf the preposition *tar* "before, from" (222).

Allatɩve

102. The postposition *wa'nō* denotes the direction towards *'ɣus wanó* "towards the house" *dha'ram wanō* "earthwards", *'dhâr wanō* "*ba taraf-ɩ kõh*", *za'ɩf wanō'ɩ* "from the side of the woman (*az taraf-ɩ zan*)", *bâ'lân wa'rō* "towards the children".

wanó is of Pash. origin, cf. Pash. L *wāya-wāna* = *'ɣus wanó*

Vocative.

103 The voc. particle is *aɩ* or *ô aɩ 'bâw* "O father", *'xɩɩ õ 'yâɩ aɩ* "O my sweet friend", *'(w)ǒ 'kaštē* "O girl", *'ǒ bâ'lǒ aɩ* "O boy". Cf also *'yâ 'pâdšâ* "O king", *Xu'dâyâ* "O God".

Attraction of Case.

104. Attraction of case sometimes takes place: *ma 'šēr če 'wâ dhu'rō, 'ō ham tâb-e ma'nân-a* "quem leonem vidistis, is etiam mihi est subjectus", *ha'wɩ ka'štɩka, če dō'stân-ē 'bastô bēn, 'thâri če* "cuius puellae manus ligatae erant, [ea] vidit", *hō'wɩ 'kattō zāɩfɩ'ka, če jâ'dū ōst 'kantōn, ē'dân 'xōm-ē bur* "the old woman who practised sorcery, had a dream".

Adjectives

105. A great number of adjectives have the suffix *-ǒ* or *-a* (v. 76). The Prs suffix *nâk* is employed in forming adjectives from non-Prs. nouns also, e g. *lejja'nâk* "ashamed".

Adjectives do not change for number; except when used as nouns. *danâ'nân-au ma'hɩn-a* "thy teeth are dainty", *sē'bân-e 'kârɩ* "nice

apples", *te̍čhân-ē ʹkânō kaʹnŏ̍r* "blind his eyes"; but *kârîʹân kun naʹzar kan* "look at her beauties" The gen. suffix is added to the adjective. *ʹōsp-e čhatŏ̍kʹa ʹzin* M "the white horse's saddle".

In most cases the izāfat-construction is used *puš-e čîʹnŏ* "a small boy", *γaʹʈŏ-e dumʹbī* "a fat-tailed sheep", *paʹnân-e duʹrīn* "a long way".

Without the izāfat· *čīnō γus* "a small house", *ghân γarŏıka dum* "the tail of a big sheep", *hoʹwī ʹkârī ʹkaštē* "that good girl" Note *žū ʹâdam (-e²) bĭʹaγl* ▶ a stupid man". In some cases this way of expression indicates an intimate connexion between noun and adjective *nēʹrŏk ʹōsp* "stallion", *ʹghanḍ ʹbâbâ* "grandfather" Probably there is a slight difference of meaning between *zaʹīf-e katʹtŏ* and *katʹtŏ zaʹīf* "an old woman". *kal ʹpuš* (cf. *ʹpuš-e ʹkal*) "the baldheaded son" is nearly a compound.

Note *ʹbad-e gunāʹgâr* "a bad sinner", *katʹtŏ-ē zaʹīf* "an old woman (*pīr-ı zan*)", *žū-e ʹghânṭ pālaʹwân* = *žū pālaʹwân-e ʹghâṇḍ* "a great hero".

Comparison

106. Par has no separate comparative or superlative· *bâʹlō ʹkašte tar ʹghāṇḍ-a* "the boy is bigger than the girl" *ʹγus-e mûʹkhân tân ʹγus tar ʹghāṇḍ-a,* "my house is bigger than thine". *ʹē kuʹčŏ̍k ʹkull kučŏ̍ʹkân tar ʹghāṇḍ-a* "this dog is the biggest of all", *ʹmēn ʹkull-e mâneʹšān tar ʹtū dâʹnâ o ʹâqel tū-ē* "among all men thou art the wisest and most intelligent"

The Prs. comparative is borr in *ʹkhŏr o ʹgū tar ʹbattar-a* "he is worse than a donkey or a cow".

Adverbs

107. Reg. the pronominal adverbs v. 150 etc.

γalaʹba and *γuʹlū* mean "very": *γalaʹba ʹxūb juʹwân-a* "he is a very good young man", *xuš̍ʹwaxt-e γuʹlū* "very happy", *γuʹlū nâʹjŏr hēn* "they are very ıll", *γalaʹba pālaʹwân-e ʹghāṇḍ-a* "he is a very great warrior".

Numerals.

108 *Cardinals*

1. *žū*
2. *dī (du)*.
3. *šī (šu)*.
4. *čọ̈r* M, G, T, *čọ̈r* D, P.
5. *pónč, pónč* D.
6. *xī (xu)*.
7. *hót, hoət* D.
8. *óšt, ōšt* D
9. *nó, nū*
10. *dōs, dōs* D.
11. *ž(u)ᵕwōs* M, *žūᵕwas, žūᵕwās* G, T, *žūáis* D, *žuᵕins* P.
12. *d(u)wûs* M, G, T, *d(u)wās* D, P
13. *šiᵕdōs, šiᵕdōs* D.
14. *čaᵕdōs, čaᵕdōs* D.
15. *ᵕpaes* (Phon *ᵕpaεs*)
16. *xuᵕdōs, xuᵕdōs* D
17. *haᵕtōs, ᵕhuttos* P
18. *aᵕštōs, ᵕaštos* P
19. *nams*
20. *γušt* (Phon. *γuᵒšt*).
21. *γušt u ᵕžū*.
30. *šus* G, T, D, *γužd u ᵕdōs* M.
40. *čhèl, čhel*.
50. *pınᵕjâ, pınᵕjā* D.
60. *šī ᵕγuštak* D, *šast* G, T
70. *šīᵕnīm ᵕγuštak* D.
80. *ᵕčọ̈r ᵕγuštak* D
90. *čor ᵕnīm ᵕγuštak* D
100. *sọ̇* M, G, T, *ᵕpọ̈nž ᵕγuštak* D.
200. *ᵕdī sat* T.
300. *ᵕšī sat*.
1 000. *haᵕzâr*.
3 300. *ᵕšī haᵕzâr u ᵕšu saᵕdā* T.
100 000. *lak* (denoting an indefinite large number).
1 000 000. *dōs lak*.

Occasionally Prs. *čâr* "4" is used in some fixed expressions. M used also the Prs numerals 10—20, e.g. *ᵕdwâzda* "12", *ᵕpāzda* "15", *ᵕšāzda* "16", *habda* "17", *ᵕhažda* "18", *ᵕnužda* "19"

109 *nīm* "half" Note M *ᵕdī wo ᵕrhuž rupaᵕī* "2½ rupee".

žū "1" (**yau < *aıwah*, v 35) Note *ᵕžū ᵕžū phọ̈r ᵕâmar* "one apple each", *qūwaᵕtân-an ᵕžū bın* "their strength was equal" Gen *žūıka*.

dī "2" (**dwayah?*)[1], *du (dúwā?*, v 48) *ᵕdī rupaᵕī, ᵕdī ᵕósp, dī haᵕzâı rupaᵕī, dī ıuč*, but also *du ruč, du lak* Cf. *hudınân* "both", 148

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[1] Or has Av *duye* f. really exısted (**duᵛē < *duē < *duwaı*)? Cf Shgh. *ᵕδı̄ᵕōᵂn* etc. (*duye + ān*), whıch cannot be derived from **dwaya* (cf. *deᵕvē* "door").

šī "3" (**ϑrayah*), *šu* (*ϑri-*, in compounds)· ˌ*šī rupaˈī*, ˌ*šī ruč*, *šī*
šuˈtur, but also ˌ*šu ruč*, ˌ*šu haˈzâr rupaˈī*.

čōr "4" (**čawār* < Av. *čaϑwārō*). *pṓnč* "5" (Av. *panča*).

xī "6" (**xš̌(w)aš̌-*), *xu*. The vowel has been influenced by *šī*, *šu*, *dī*,
du. **xš̌(w)aš̌a* would result in **xṓ*. Oroshori (Pamir) *xī*ᵂ (Zarubin,
Mj., p. 137) is no parallel, as *a* regularly becomes *ī* in this dia-
lect. ˌ*xī* ˈ*ruč*, ˌ*xu ruč*.

hṓt "7", *hōṣ̌t* "8", *nṓ* "9", *dōs* "10" (Av *hapta*, *aṣ̌ta*, *nava*, *dasa*)
ž̌ūˈwa͟s etc. "11", cf Zaza *ž̌uendas*. From *aıwándasa* we should
expect something like **ī(w)ọ̄s;* but *ž̌ū* has been restored.

d(u)wās "12" (**dwādasa*).

šıˈdṓs "13" (*šī* + *dṓs*). Av. *ϑrıdasa*, **ϑrayázdasa* could not result
in *šıˈdṓs*, even if the *d* had been preserved through the association
with *dṓs*. *čaˈdṓs* "14" (*čōr* + *dṓs*, with weakening of the unstressed
vowel).

ˈ*paes* "15" (**pañᵈs* > *pañᶻdas* > Av. *pancadasa*) I cannot explain
the *e* except as a trace of the original palatal *ñ*. **pañs* would
naturally become **pains*, when the palatal *ñ* disappeared from the
system Cf. 62.

xuˈdōs "16", *h(ı)tōs* "17", *aˈštōs* "18", cf *šıˈdōs*,· *čaˈdōs* Anc
háftadasa would have resulted in **hṓt(a)s*.

nams "19" (**naws* < *náwadasa*, v 62)

γušt "20" (**wısatı*, cf. 30) Most modern Ir forms are derived
from Av *vīsaıti*, but E Oss. *ssaȷ*, Psht *ṣ̌əl* Cf Pash. *wəst*.

šus "30" (Av *ϑrısas̨*)

sṓ "100" (Av *satəm*).

ˌ*šī* ˈ*γuštak* "60" etc In Pash S, too, we find a similar system
trēw "60", *trēw nīm* " 70", *čârwust* "80" etc.

Ordinals.

110 *awáˈlī* "first", *diuˈmī* "second", *šıuˈmī* "third", *čóruˈmī*
"fourth", *pōnčuˈmī* "fifth", *dōsuˈmī* "tenth" etc *čórumˈgī* T "the
fourth one".

Cf *aṡo'ruċ* "the day before yesterday" (*ā-ϑrɩ-*), *čaṡo'ruč*, "three days ago" (*čaϑru-*).

Note. *šuru'čīna* "Monday (*dōšamba*)", *xuru'čīna* "Thursday (*panċ-šamba*)"

Pronouns.

111   *Personal Pronouns.*

1st Prs Sg.

Nom	*ân* (*mâ* M), *ān* D.
Ag	*mun* (*mâ* M, *ân* T).
Acc.	*ma 'mun, mo 'mun* D
Gen.	*ma'nân, ma'nān* D.
Dat.	*'mun kun* etc.

2nd Prs Sg

Nom	*tū, tu (tó?), (wā* D)
Ag.	*tó (tū* T), *to* D.
Acc	*ma 'tó*
Gen	*tân, tān* D
Dat	*'tó kun* etc.

1st Prs. Pl

Nom.	*mâ, mā* D
Ag	*mâ.*
Acc	*ma 'mâ.*
Gen	*mâ'khân, ma'kān (ma'khān)* D.
Dat.	*'mâ kun* etc.

2nd Prs. Pl

Nom.	*wâ, wā* D.
Ag.	*wâ, wā* D.
Acc	*ma 'wâ.*
Gen.	*wâ'khân, wa'kān (wa'khān)* D
Dat	*'wâ kun* etc

Reg. 3rd Prs v. 126

1st Prs Sg.

112. Nom *ân.* Prob < **ā* with *-n* from *mun*, cf Turf Phl. S *'an.* But the derivation of **ā* (cf. Samnānī, Lāzgird *a, ā*) < **aẓam* is irregular. Pash *ā* (Pash. S obl. *mū*) can scarcely be the source of the Par word. M frequently used the pl *mâ*, prob. influenced by Afgh Prs. 1sg. *mā* (but 1 pl *mâ*)· *mâ-em* "I am", *'mâ-m 'ɟartón* "I am saying", *mâ (ân)* . . *-em pântón* "I understand" In some cases the verb, too, is in the pl

Ag. *mun*, D *mon (mun?)* < Av. *manā* (v 27) M always *mâ*, T generally the nom. *ân* (through the infl. of Prs. and Pash.).

Acc. *ma 'mun*, M also *ma 'man* (?), D *mo 'mun, 'mōn.* T stressed *ma 'mân, 'mōn* (v 16). Without *ma· mun 'put kan* T "hide me", *ma 'mạ žū ṡēb da* M "give me an apple"

Gen *ma'nân* < **mana* which, being used as a general oblique base,
was enlarged by -*âna*- (v 90, 93). *ma'nặ 'γus-a* D "it is my house",
but *'mun o 'tặ 'jaŋg-a* T "there is war between thee and me",
zur-e 'mặ T "my heart" Instr and Loc. *'mu(n) pen*, *'mâ pen* (مابن).
'mâ tar (مانر) pl or = *mặ*, *mun*

Dat. *'mun kun*, *'mu kun*, *'mặ kun* T

1st Prs. Pl.

113. Nom *mâ* < Av. *ahmâ*   *'mâ ḍal* M = *'kull-ân* "we, all of
us": *tū-ē ma mâ ḍal pântỏn* "thou knowest us all" A kind of ex-
clusive dual is *ân u tū*, *mâ u tū*: *'mâ o 'tū 'paraman* T "let us take
a walk", *dâl 'mun o 'tó* "with me and thee", *mē̦ 'mân u tō*

Acc *ma 'mâ*, M once shortened *ma 'ma*

Gen *mâ'khân mâkh-* (v 61) + gen. -*ân*. If this -*ân* had been the
pl suff we should have expected -*âna* (v 91). *γu'sân mâ'khân-en*
"the houses are ours", but *γus-e mâ(khân)* M

Dat. *'mâ kun*, M also *mâ'kân*

Loc *'mâ tar* "from us".

114.   2nd Prs. Sg

Nom *tū*, unstressed *tu*, D *tū* (Av *tū*).

Ag. *tō*, D *tō* (Av. *tava*) T generally employs the nom.

Acc *ma 'tō*: *'ân-em ma 'tō 'pântōn* "I know thee", *'mâ ma 'tō*
     'sēb 'dâ M "I gave thee an apple".

Gen. *tân*. Cf. *ma'nân*.

2nd Prs. Pl

115. Nom *wẵ* D *wā*; M also *tō ḍal*. From Av encl *vẵ*, with
peculiar treatment of *w* (cf 48) Av. *xšma*- coalesced with *ahma*-,
and a new pl was formed, as in several other Ir. dialects. D, and
in a few cases G, employs *wā* (*wâ*) for the sg also, like Prs *šumā*

Gen *wâ'khân*, D *wak(h)ân* An analogical form, cf. *mâ'khân*.

116. *Pronominal Suffixes*

1st prs. sg. *-um* < *-a-mai* (Zeb *-am* etc.).

2nd » » *-au, -a* < *-a-tū* *-a-tai* would have resulted in *-ē* (Zeb. *-ē* etc).

3rd » » *-ē* < *-a-hai* (Zeb *-a*, Shgh. *-ē*).

1st » pl. *-an* < *-a-nah* (Zeb. *-en*, Wkh., Sar. *-an*)

2nd » » *-ōu, -ō* < *-a-wah* (Zeb *-ev, -av*).

3rd » » *-an, -ē. -an* prob. from the 3 pl. of verbs (Zeb *-en*, Mj. *-at*)

1st Prs Sg.

117. *-um (-om), -əm*, after vowels *-m*, M also *-am*.

. Ag . ˈxūṛ-um "I ate", ˈxōm-um *dhōr* "I dreamt", ˈdhóṛ-um "I saw", *če-um* ˈqasam *xūˈṛō* "that I have sworn", ˈân . . . ˈqasam-um *xūˈṛó* "I have sworn", γunt-um, -əm γunt D "I found", ˈtū kun-əm *kiˈtâb dâ* M "I gave thee a book"

Acc ˈmēran-um *te* "they will kill me", *larˈzēwtón-um-a* "it makes me tremble"

Gen. ˈkadam-um "my foot", *biˈyā-m* "my brother", ˈbâw-om " my father", ˈkâkika ˈpuš-um "my uncle's son", *naˈnuy-om* "my husband's sister", ˈbar tar-om "to my breast", *haˈwâl-e zuriˈka-m-em* ˈbuchetón *ân* "I am seeing the condition of my heart", *maˈnân* ˈnhâmuṛ-um *čhī* "I have forgotten", ˈdâl-um "with me", ˈdôst tar-am M "in my hand", ˈōsp-am, ˈósp-om "my horse".

Dat. *deˈrâk-um dā* "give me a grape", *kiˈtâb-um da* "give me a book.

2nd Prs. Sg.

118 Generally *-au (-aw)* before vowels, *-a* before consonants. Ag. usually *-a*.

Ag ˈxóm-a ˈdhōṛ "thou dreamdest", ˈxūr-au "thou atest", *-a kur* "thou didst", *ma* ˈōsp-e *Aˈīr-a suˈwâr* ˈnhōšt "thou didst mount the horse A", *surˈmâ (-a-a)*   . *kuˈṛó* "thou hast put collyrium", *laˈmēwó-i-a* "thou hast hung it up"   The suffix is repeated in *ma*

ma'nân 'šâgɪrd-a 'ham xu de'hō-an "thou hast also beaten my disciple"

Acc *'aze-m 'dhóṛ-a* "I saw thee yesterday", *'mēram-ate, -a te 'mēram* "I shall kill thee".

Gen. *'bâw-a* "thy father", *ma 'bâw-aw-an na 'γunt* "they did not find thy father", *'ta-i 'γus kun-a* "below thy house", *'ǰɪnč-aw-a 'žɪtōn* "thy wife is coming", *kâ'lân-au čāṛ'bī-a* "thy clothes are greasy", *ma kâ'lân-aw 'âr* "bring thy clothes"

Dat. *mâ baxšɪš-a dahem* M "I shall give thee bakhshish"; *'umr-e kama'ī-um-a te da'hem* "I shall give thee the life of my throat"

3rd Prs Sg.

119. Ag. *'mâ kun-ē kɪ'tâb dâ* "he gave me a book", *'xūṛ-ē* "he ate", *ma mhēta'rân-ē ja'ṛī* "he said to the (his?) grooms"; *ha'wī pāla'wân ma 'mun-ē de'hī* "this warrior beat me".

Acc. *paɪ'dâ-ē kan* M "produce it", *'wâ kun-ē ja'ṛem* "I shall tell it to you". The acc is not often used. Reg. *gu'ṛīm-ē* "I seize (it)" etc. v. 156.

Gen. *bɪ'yāy-ē* "his brother", *'bâw kun-ē* "to his father", *bɪ'yāy-e 'ghānḍ-ē* "his big brother", *'sôr ṭar-ē 'khār čhēn* "they became angry with him".

Dat. *'kī xabar 'dâ-ē* "who has informed him?"

1st Prs. Pl

120 Ag. *'xūṛ-an* "we ate", *-an kur* "we did", *-an 'šār ṭar 'dhóṛ = 'šār ṭar-an 'dhóṛ-an* "we saw in the town", *ma 'bâw-aw-an 'ânt-an* "we brought thy father".

Acc *'mēran-an te* "they will kill us", *'khāɪn-(n)an te mē'mâ̦ ba'ra* "somebody will take us as guests (كاهٔ دٸ نٸته)".

Gen. *'puš-an* "our son", *bɪ'yā-n* "our brother", *hussī'nân-an, hosɪnân-ān* D "all of us"

2nd Prs Pl.

121. Ag. *ꞌxūr-ōu* "you ate". *-ō γōnt* "you found"; unstressed *u* in *ꞌmâ kun-u kiꞌtâb dâ* "you gave me a book"

Gen. *bɩꞌyā-ō* "your brother", *biyāꞌrân-ō* "your brothers", *bɩꞌyā-e ꞌghūnd-ōw-an ꞌdhôr* "they saw your elder brother", *ꞌhuss-ōu, ꞌhuss-u* D "all of you", *kullɩnân-ōu* "all of you".

Dat *ꞌjaɹem-ōu te* "I shall tell it to you (*mēguyim-etân*)" was said to be more correct than *ꞌwâ kun-ē jaꞌɹem.*

3rd Prs. Pl.

122. Ag *ꞌxūr-an* "they ate", *-an kuɹ* "they did", *halꞌlâ kur* "they ran", *-an kuꞌɹō čūꞌrân* "the thieves have done", *sôr ꞌôsp-an suꞌwâr .ꞌkuɹ-an* "they placed (him) on the horse".

Acc. I have found no instance of this suffix used as an acc.

Gen. *bɩꞌyā-an* "their brother", *dôs nafar-an γurča-en* "ten persons of them are hungry", *paɹꞌlân tar-an* "before them". As a partitive gen. usually *-ē· kullɩꞌnân-ē* "all of them", *žâꞌnân-ē* "others among them", *har ꞌkhâ kun-ē* "to everyone of them", *ma huddɩꞌnân-ē-an ꞌḅôst* "they bound both of them". But *huddɩꞌnân-an . . ꞌxīs kuɹ* "both of them jumped up", where *-an* is the ag , *sōr-e udâꞌnân-an muɹ* "their chief died from them".

Note the formal identity of the suffixes for the 1st and 3rd Prs. Pl. In many cases the context only makes it possible to decide which person is meant.

123 The gen. suffix is placed before the ag. or the dat · *ma ꞌbâw-aw-an ꞌânt-an* "we brought thy father", *ꞌumr-e kamaꞌī-om-a te daꞌhem* "I shall give thee the life of my throat". It is doubtful whether an acc. suffix can be used before the ag., reg. *laꞌmēwô-ī-a* "thou hast hung it(?) up" cf 163. Generally the acc. of the personal pronoun is used in this case, e.g. *ma ꞌmun-a ꞌxūr, ma ꞌmun ꞌxūr-a* "thou atest me"; but cf. Orm *xwalak-at-am.*

124.   *Demonstrative Pronouns.*

"This" (Afgh. Prs. *î*).   "That" (Afgh Prs *ū*).

	Subst.	Adj.	Subst.	Adj.
Sg.				
Nom.	*ē (hē).*	*hē.*	*ó.*	*hó, hu.*
Ag.	*'ēdē (ē).*	*hē.*	*'udē (ó).*	*hó.*
Acc.	*'mendē*	*'mendĕ, hĕ.*	*'mundē.*	*'mundē.*
Gen.	*ĕ'dân.*	*hē.*	*u'dân.*	*hō.*
Dat. etc.	*'ēdē kun* etc.	*hē.*	*'udē kun* etc	*hó.*
Pl				
Nom.	*ĕ'ân (ē)*	*hē.*	*ó'ân, ū'ân.*	*hō.*
Ag.	*ĕ'dânân.*	*hē.*	**u'dânân.*	*hó.*
Acc.	*men'dânân.*	*'mendē.*	*mun'dânân.*	*'mundē*
Gen.	*ĕ'dânân*	*hē*	*u'dânân*	**hó.*
Dat etc.	*ĕ'dânân kun* etc	**hē*	*u'dânân kun* etc.	**hó.*

125 "This very" (Afgh Prs. *hamī*).   "That very" (Afg Prs *hamū*).

	Subst. (Adj).	Adj	Subst. (Adj.).	Adj
Sg				
Nom.	*he'wyak*	*ha'wī* etc.	*hö'wyak*	*hö'wī* etc
Ag.	*e'dhēk.*	»	**u'dhēk.*	»
Acc.	*men'dhēk, hewyak* [1]	»	*mun'dhēk* [1].	»
Gen.	*edhē'kân.*	»	*udhē'kân*	»
Dat. etc.	*e'dhēk kun* etc.[1]	»	*u'dhēk kun* [1], *mun-'dhēk kun* etc	»
Pl				
Nom.	*hewya'kân*	»		»
Ag.		»		»
Acc.	*mendhē'kân.*	»		» *mun'dhēk.*
Gen.	*edhē'kâna*	»		»
Dat etc.		»		»

"This here"   "That there"
ekwiyak   *ōkwiyak.*

[1] Used also as an adj

ē. hē "this".

126. *ē* is usually a subst., and is frèquently employed as a personal pronoun 3 sg. *ᴵē ŏst ᴵxartŏn* "he was eating", *ᴵē-a ᴵxartŏ̄* D "he is eating", *ᴵē čhī* "he went", *ᴵē ghaṇḍ-a, ᴵŏ čī̆ᴵnŏ́-a* "this one is big, that one is small" Rarely *ē* is used as an adj instead of *hē*: *ē ᴵɣus* "this house". T employed *ē* as an ag : *ᴵē hŏ̈ᴵwī ᴵpī . . ᴵlam dā* "she put that milk . ᴵ" (cf. 206) M has *ē* as a pl. in *ᴵē ɣalaᴵba ᴵâdam-en* "they are many people"; but in this instance the noun, too, is put in the sg

hē is always an adj. and is used in all cases, sg and pl.: *ᴵhē ᴵɣus uᴵdân-a* "this house is his", *ᴵhē čū̆ᴵrân* "these thieves", *hē pâdšâᴵᴵka bᴵᴵyā* "this king's brother", *ᴵhē âdaᴵmâna-in* M "they belong to these men", *ᴵhē ᴵmullâ jaᴵɣī* "this mulla said", *ᴵhē šâr tar* "in this town", *ᴵhē ker ᴵkī kuṛŏ́* "who has done this work?". D· *hē mâniš* "this man", but also *hē tā ɣos-a* "is this thy house?". In some cases *hē* may be translated with the definite article, v. 78.

The derivation of *ē* and *hē* is uncertain. Av. *aêsŏ̄, aêtat*, and prob. *aêm*, would result in *ᵏī*; but gen. sg. m *ahē* (Gath *ahyā*) > *ē²* *h-* has been introduced from *hŏ́*, q.v

Pl. *ēᴵân*, T usually *īᴵân*, is formed in a regular way from *ē*: *ēᴵân xaᴵran* "they may eat", *īᴵân čaṭaᴵkēn* "they fled", *īᴵân jaᴵɣī* "they said" (as ag.). Note: *ᴵī paltaᴵnâ* 'these regiments' (XXI, 25).

127. The oblique base is *ᴵēdē̆ (eᴵdē)·* *ᴵēdē dhŏ́r* "he saw", *ᴵēdē pen* "with him" (or, as a collective, "with them"), *ᴵsŏ́r ēᴵdē* "over him" Note· *ᴵsŏ̈r-e ēᴵdē tar* "to his head" (with *ēᴵdē* instead of *ēᴵdân* on account of *tar*, cf 104). *-dē* must be a secondary affix, as old intervocalic dentals are not retained.

Gen. *ĕᴵdân ᴵhē ᴵɣus eᴵdân-a* "this house is his", *ᴵelm-e ēᴵdân* "his wisdom", *nezᴵdīk-e ēᴵdân* "near him", *ēᴵdân sŏ́r* "his head". But once *ēᴵdâ̆ ᴵmuṛ* "he died"?

ēᴵdân is formed by adding the gen. suffix *-ân* to *ēdē*. The gen. pl is formed with the pl. suffix *-ân: ēᴵdânân* It is used not only as a gen.· *ᴵhē ᴵɣus eᴵdânân-a* "this house is theirs", but as an oblique case in general· *ēᴵdânân pen* "with them", *ēᴵdânân kuṛ* "they did"

128. '*mendē* is composed of *ma* + *ēdē* with nasalization (v 62)
It is used as a subst · '*mendē* '*lam daheman* "let us leave him",
men'dē-an âle'šī "they seized him", *men'dī (-ē-ē) ǰa'ṛī* "she said to
him". '*mā* '*mendē* '*dhōṛó*, '*mundē-om* '*na dhō'ṛò* "I have seen this
one, but not that one". As an adj in sg and pl . '*mendē* '*ādam-em*
'*pāntôn* "I know this man", '*mendē* '*mâl-ē* '*âwur* "he brought these
goods", '*mendē* '*ēx-ē* '*ghīt* "he seized this egg", '*mendē bu'tân-ē*
'*ghīt* "he seized these idols", '*mendē* '*huddē bâ'lân-ē buṛ ban'dī* "he
captured both these children". Either '*mendē* or *hē* may be used; but
mendē is the more frequent form (cf. 201): '*mā* '*mendē âdam* '*mēṛɪman*
"we shall kill this man", '*mendē* '*ādam-an* '*mât* "we killed this
man", but '*hē* '*âdam-a* '*mât* "thou killedest this man", '*mā hē* '*âdam-an*
mâta bôn "we had killed this man". Note '*mendē pâdšâɪ'ka laška-
'ṛân-an ši'kas dâ* "they defeated the armies of this king", where
we should expect **ma ē'dân* (cf. 104). '*mendē ma* '*mux-ē* '*Mahmad*
Ha'nīfa '*dhōṛ* "M H. saw her face".

We should expect the pl. of '*mendē* to be ⌐*men'dân* Once I heard
D· *mā nā mandān lam dahēm* "I do not allow them (*na mēmânam-ɪš*)".
But the Shutul form is *men'dânân*, which has been influenced by
ē'dânân: men'dânân-ē '*mât* "he killed them (these)", '*ân men'dânân*
'*žō dahem* "I shall give them barley".

ó, hó "that"

129 The inflexion of *ō, hó* is parallel with that of *ē, hē* and has
been influenced by it *hó* is derived from Av *hāu*, *ō* poss from *aom* or
some other form of the stem ⁺*awa-*. It is also possible that Av. *hō*
might result in Par. *hó*.

The forms of *ō, hó* are employed in a similar way to those of *ē,
hē*. *ó* is used as a personal pronoun for persons and things a little
further removed than those denoted by *ē:* '*ē* '*mendē* '*kaš koṛ*, '*ō* '*mundē;*
na '*ē dha'ram tar čha'ṛī, na* '*ó* "this one (he) grappled with that one
(her), and that one (she) grappled with this one (him), neither this
one (he) nor that one (she) fell to the ground".

hó: *'hó 'mâneš* "that man", *'hu p-póṇč-ē ǰa'rī* "all the four of them said", *'hu γus u'dân-a* "that house is his", *'hu γu'sân udâ'nân-a* "those houses are theirs" *ō'ân · ē'ân 'ǰói hēn, ó'ân nâ'ǰōr hēn* "these are well, but those are unwell", *u'â 'phârī 'âγēn* T "those came from that side"

130 *'udē:* *'udē ǰa'rī.* M "he (that one) said", *'pēš 'udē* "after that", *dâl 'udē-m ǰa'rō* "I have said in his presence", *mun'dhēk u'dē kun da* "give that thing to that man (*hamū čīz ba hamū âdam bɩde*)"

u'dân: *u'dân te'čhân* "his eyes", *'âšuq e u'dân* "her lover" *u'dânân 'hu γu'sân u'dânân-a* "those houses are theirs"

131 *'mundē:* *'mundē-m 'dhōṛ* "I saw him", *'mōnde ka'ṣtī 'dhôr* "he saw that girl", *tū 'mundē 'mâneš 'bučhetōn* "do you see this man?"
. *mun'dânân:* *mun'dânân 'žō da'hem* "I shall give barley to those".

ha'wī "this very", *hò'wī* "that very"

132 Emphatic adjective forms are formed by adding *ī* to *hē*, *hó* *hō + ī* > **hô'wī*, shortened into *hó'wī, ho'wī*. *hē + ī* > *ha'wī* (rarely *he'wī*) with *w* from *ho'wī*, and unstressed *ē* > *a* *ha'wī*. *ha'wī 'spō Sul tân Mah'mūd bīn* "this dog was S M", *ha'wī 'γus ha'wī âdami'kâ* "this house belongs to this man", *ha'wī γu'sân hawī âda'mân-a* pl, *ha'wī ker-um ku'ṛò* "I have done this work", *ha'wī 'zâɩk'a bâɩ* M "the price of this thing", *ha'wī šâr ha'wī 'zâ 'mâ dhōr* M "I saw this thing in this town", *ha'wī zī'nân* "these saddles".

hò'wī: *hò'wī 'kaštē â'γò* "that girl has come", *hòwī 'bâw-ē ǰa'rī* "that father of his said", *ho'wī âdami'ka 'ǰīnč* "the wife of that man", *ho'wī 'dhâr tar* "on that hill", *hó'wī dhâ'rân* "those hills", *ho'wī za'īf o ho'wī 'mullâ . . 'nhaštan* "that woman and that mulla sat down".

he'wyak "this very", *ho'wyak* "that very"

133. Strongly emphatic forms, referring to a recently mentioned word, are formed by adding *-ak* to **hēwī (ha'wī)*, *hò'wī (ho'wī)* · *he'wyak* "this very", *ho'wyak* "that very" Cf. Prs. *inak* "behold here, here is", *ânak* "behold yonder, there is", v. Phillott, § 35, o).

They are generally used as substantives· *he'wyak* γu'lū̃ *sargar'dân
čhố* "this very man has become much distressed", *'hēwyak žu 'saγē
'bas-um te ka'na* "this (just mentioned) [grain] may suffice for me
during one year", *'na če 'hewyak 'bɪte pa'nân ē gu'rī-a* "may he
not take this very road again", (adj); *'kârī hō'wyak-a če 'magam
biyā'rân-au ma 'mun 'mēran* "that (other thing) ͵is better, viz. that
thy brothers may kill me".

The pl. of *he'wyak* is *hewya'kân*. *hewya'kân* γu'lū *nâ͵)ŏr hēn*
"these ones are very ill".

Although *he'wyak* ıs used once as an acc. (v. above), this stem
is chiefly found in the nom On the other hand *ed(e)hēk (ēdē +
(h)ēk)* is used in the obl. cases only, and the two stems are prob-
ably complementary. In the same manner *u'dhēk* is formed from
'udē. The inflected forms in *-ân, -âna* are used as substantives only

134. *e'dhēk*: *'ân peš e'dhēk e'spō pa'ram* "I shall follow this very
dog", *e'dhēk tar-um 'pânt* "I understood for this very reason", *e'dhēk
kun* "to this very person", *u'dhēk*: *u'dhēk e'spō kun* "to this very dog".

The gen. sg is formed with *-ân·* *edhē'kân, udhē'kân*. *ha'uī âma'ɪậ
edhē'kân-en* "these apples belong to this very man", *hē 'γus udhē-
'kân-a* "this house belongs to that very man".

The gen. pl. is *edhē'kâna* with the same suffix as the gen. pl.
of nouns. **edhēkânân*, which would have been parallel with *e'dânân*,
was perhaps too heavy a form. *ha'wī âma'rậ edhēkâna-hen (or edhē-
'kânậ)* "these apples belong to these very people".

135. The acc forms are *men'dhēk (mende'hēk), mun'dhēk*. *ē jâdu-
'gar-a, men'dhēk ba'rōr* "he is a sorcerer, take him away", *men'dhēk
e'spŏ-ē če dhôr* "when he saw that very dog", *men'dhēk 'âmar
men'dhēk 'mâneš da* "give this very apple to this very man", *'ēdē
mun'dhēk 'elm* . . *xâ'nī* "she recited that very charm", *mun'dhēk
kun* "to him"; as pl. *-ē mun'dhēk suwâ'rân ja'ɪī* "he said to those
very horsemen".

A separate acc pl exists, however: *men'dhēkân 'xē kan* "unbind
these very [hands]", *men'dhēkân 'čâwâr phaγ 'âmaγ da* "give some
apples to these very people".

136 Still more emphatic forms are *ekwiyak* (*⁺ēk* + *hewyak?*) "this here (*ēn hamī*)", and *ōkwiyak* "that there (*ȯn hamū*)".

We also find *ēke men'dhēk 'mâneš* "this very man here (*ēn hamīra*)", *ōkū mānis̆* D "that man", *γala'ba 'o̔sp-ēn*, *ēkī âdamɩ'kū* "there are many horses, they belong to this very man", *'ēkī zấ la'mēw* "hang up this very thing", *ē'kē 'murda-e pus̆ɩ'kấ* "this corpse here is thy son's" Cf. the pronominal adverbs *ēk* etc. (150)

Reflexive Pronouns

137 The reflexive pronoun is *xu* (Av *x^vatō*) "own, self" · *'xu pen-ē* with himself", *c̆hēm 'xu wanō-ı̆* "I went towards herself", *mēn 'xu tar 'dūst c̆hēn* "they became friends among themselves", *'xu kun-um* "to myself (*ba xud-um*)".

sē'bân-e mâ'khân ž̆u ž̆u 'phōr 'xu kun-an da "give us our apples, one single apple to each of us", *xu 'sȯr-a larzē'wī* "thou didst shake thy head".

ma xu 'sȯr is contracted into *max'sȯr*, and is used as a single word: *max'sȯr-an xa'râb kuɽ* "they destroyed themselves", *max'sȯr nemâ'yâ ku'ɽȯ́* "they have shown themselves".

138. The gen. of *xu* is *xu'kân*: *zâ'γân-e xu'kân* "his own sons", *xu'kân nūka'rân kun* "to his own servants", *xu'kân-um-a* "it is my own (*az xud-ɩ mā-s*)". *sēb-e ma'nân xu'kân-um da* "give me my own apple". But also *xu γus* "his own house" etc

Instead of *xu*, *xu'kân* the pronominal suffixes are frequently used · *mâ 'o̔sp-om 'γont* M "I found my horse", *c̆u'mȯr 'har kī ma wa'tan-ē* "everyone shall go to his own country". The same is the case in Prs.

An emphatic form of *xu* is *xuxu* "himself" · *A'lī 'ân xu'xu-m-em* "I myself am Ali", *xu'xu-ē* "she herself", *xu'xu-e pāla'wâ̦* "the warrior himself", *tu xu'xâu* "thou thyself", *xu'xu-ē 'tar-ē da 'â̦γa* "he himself arrived before her".

Relative Pronouns.

139. The relative pronoun, or particle, is *ce* 'har kī *ce* "every one who", 'har *ie ce* "everything which", 'zâ-ē *ce* 'laṡkar bīn "whatever army he had", 'hu 'puṡ-e 'kór-om *ce* 'čhī, 'čhī "that blind son of mine who went away, has gone away (for good)", ho'wī za'īf *ie* 'âṡuq-e 'Māmad Hanī'fân bīn "that woman who was the mistress of M H.", pāla'wân *ce* 'nâm-ē Zaı'γūn bīn "a warrior whose name was Z." Without a verb. 'zâı *ce* 'bhâr o 'mâl-e ma'nâ̧ 'ham 'buṛ "[they] also carried away the rest of my burdens and goods".

140. When denoting other cases than nom. *ce* is frequently, as is also the case in Prs , supplemented by a demonstrative, or a pronominal suffix: ho'wī 'mullâ *ie* ja'ṛó 'bōn-ē "the mulla who (ag) had said";' but also men'dhēk 'mullâ-ē, *ie* ja'ṛō bón *ie* . , 'nhânt "[she] made this mulla, who had said that . . . , sit down" Cf also: ma 'ṡēr *ie* 'wâ dhu'ṛó, 'ó ham 'tâb-e ma'nân-a "the lion (acc.) which you have seen, is also in my power" (cf. 104).

če, *ıı* occurs as a relative in Psht. and not infrequently in Afgh Prs

141 Instead of relative clauses we in some cases find paratactic constructions: 'žū pāla'wâ̧, 'nâm-ē 'Ṡâ-e Zarıŋka'mar bı̄, 'âγa "a warrior *whose* name was Sh. Z , came", 'γaira Zaı'γūn pāla wâ̧, 'âṡuq-e u'dân-a, 'ēna-ı te "unless the warrior Z., *who* is his beloved, brings him", 'har kī-an 'γunt, 'mērtan-en "they use to kill everyone they find", 'ker-a ku'ṛó, 'xūb ker-ā "the work thou hast done is a good work", 'puṡ-e 'ghâ̧ṇḍ-ē, Mır'zâ 'nâm dēı ó bón, 'ō ham râ̧'hī čhī "his eldest brother whose name was M , went away, too".

Interrogative Pronouns

142. kī "who?": kī žē "who is coming?", kīy âra 'žı-e Xaı'bâr "who shall dig the ditch of Kh.?", 'hē ker 'kī kuṛó "who has done this work"?, 'kī 'xabar 'dâ-ē "who brought the news about it?", 'kī tar "from whom?".

With the substantive verb *ka-* is used. *'tŭk-ka-ǐ* "who art thou?", *kâ* "who is it?, *'nâm-e 'tân (edhē'kân) 'kâ* "what is thy (his) name?", *'wâ 'ka hĕr* "who are you?", *'kay-en* "who are they? (*kǐstand*)".

The gen is *kân*: *kân-a* "whose is it? (*az kǐst*)", *kân puš* "whose son?", *ka'lam kân-a* " whose is the pen?".

Probably *ka* is the original nom ; *kǐ* is borr. from Prs , or derived from **kahya* (but cf. *ē < *ahya(?)*, 126). *če* "what?" *'ē 'če 'hâl-a* "what matter is this?", *'či-a* "what is it?", *mu'dâ-a 'če-a* "what is thy intention?", *'či ker dērē* "what work hast thou got?".

143 Corresponding to Prs. *kudâm* "which?" we find *'khâın, khân·'khâın 'mâneš-a* "which man is it?", *'khâın zâ-a* "which thing is it?", *'ē 'sôr-e 'khậ pālawâni'ka-â* "the head of which warrior is this? (*ǐ sar-ı kudâm pālawânī as*)." Cf *'khânJâī* "whereto, wherefrom" *khân* is probably merely a phonetical variant of *khâın*. Reg. the derivation of *khân < *kaδâm < katâma-* v. 62.

144. *ıâ* "how many": *'čâ 'mâneš* "how many men?". Cf. Psht *cô < Av. čvạs*.

'čeka "how much?": *'bāy-ē 'čekâ* " what is its price?". Borr from Prs *čıqadr*, cf. Pash S *'čaka*.

za'nēŋgī " of what kind?", v. 152

Indefinite Pronouns

145. *khâın* is used as an indefinite pronoun "some, somebody". Cf. the use of *kudâm* ın Afgh. Prs. (Phillott, § 37, e) *'khâın 'zâ-m 'gasa* "something stings me", *'khâın wa'tan-e 'żâ tar* "to some other country", *khâenı'kâ* "it is somebody's". *khân* occurs in *'haı khân* "everybody" v 143.

khīn "anybody". *'agar 'khīn bē* "if there is anybody", *'khīn tar-ē* "from anyone of them", *'khīn na 'ɣunt* "nobody found it", *(hēč) khīn na hâ* "nobody is there", *'khīn xa'bar na pa'rī-a* "nobody shall become aware of it", *'żâ 'khīn-ē tę 'ēnen na 'nara* "nobody else can bring it".

khīn < *kahya + nā, cf enclitical Av. *nā* (Air. Wb. 1052, s. v.

nar-) with interrogative pronouns. *kɔ̄m nā* "wen", *kahyāčıt nā* "eines jeden".

hēč "anything" (Prs.): '*hēč par'wâ na* '*dēran* "they have no shame". '*hēč kı̄*, '*hēč khı̄n* with *na.* "nobody" Reg *hēč* as adv. v. 152.

146. '*har kı̄*, "everybody"'· *ma* '*har kı̄-m khu'jēwtŏn* "I am asking everybody", '*har 'khân* '*har 'khân-ē 'pādšâ bı̄n* "everyone of them was a king", '*har 'khân kun-ē* "to everyone of them". '*har 'khı̄n.* '*har 'khı̄n če 'čhı̄ ra'fı̄k-e zaı̄fi'ka*, '*hâl-ē xa'râb-a* "whoever becomes a woman's friend, his condition is bad".

'*har če* "whatever". '*har če ka'nan xu ka'nan* "let them do whatever they will do", '*har če 'kuɾ*, '*dehen-ē 'na narı̄* "whatever he did, he could not beat him"

147. *čâ* "some" (cf. 144) *'čâ 'ɔuč* "some days". Usually '*čâwâɾ*, M '*čâwar.* '*čâwar 'ōsp* "some horses".

zâ "anything": '*zâ-ı 'dhēwem* "I want something" < Av. *zāta-* (cf. Voc. s.v)

žâ pl. *žâ'nân* "another, other". *žâ khı̄n* "anybody else". < **yutāka-* (cf. Voc. s.v.).

fe'lânı̄ "a certain, So-and-So" (proximate), *fe'lâna* (remote) Prs.

148 *hus(s)* "all". '*huss-ōu*, "all of you", '*mâ 'huss-an* "all of us", '*hussū-ēɾ ma 'mun 'čukun 'jantā* D "why do you all beat me?", '*mâ kun 'huss kun-an* "to all of us", '*huss-ē-ēn šamšē'rı̄* "all of them are swordsmen", *za'hēn . . huss* "they all arrived", *ma pairâdâ'rân 'hussıka 'sōr-ē 'čuɪt kōr* "he cut off the heads of all the guards"

A special pl. form is *hussı'nân 'ōsp mâ'khân hussı'nân-an-a* "the horse belongs to all of us" (D. *hussınân-an-a*), *hussı'nân-ō 'nhınôr* "sit down all of you".

'*huddı̄*, '*huddě* "both": '*huddı̄ kaštē'ân* "both girls", '*hudde bâ'lân* "both boys", *hē 'huddē* "both of them", *ho'wı̄ 'hudde ču'rân* "both those thieves". Frequently we must translate e g. '*hudde ō'spân* "the two horses".

huddı̄'nân "both": *huddı'nân-an* "both of us", *mâ huddı̄'nân na'ɣôn 'xareman* "we both eat bread", *mâ huddı̄'nân 'šāı 'wēheman 'ōsp gu'rı̄man* "let us both go to the town and buy a horse", *ma 'wâ*

huddī'nân "you both" (acc.), *ma huddi'nân-ē-an* . . *buṛ* "they carried both of them", *hòdī'nân-ē* D *"har dū-iš, hamū har dū"*, *huddi'nâna* (gen.) *'qūwat-ē 'žū bĭ* "the strength of both was equal". *kulli'nân* "all" = *huddi'nân: kulli'nân-an â'γēman (kull-an)* "all of us came", *kulli'nân-ē 'âγēn* "all of them came", *'kull-e wâ'khân* "all of you". *'huššē* "all three"

149. *hu-* in *'huddī, 'huššī* is probably a shortened form of *hus(s)*, The derivation of this word is unknown; but it is not altogether impossible that it may be an irregular, extremely reduced form of **harwisp*, Phl. *harvisp*, Sak. *harbįšša-*. Reg. the pl in *-nân* cf 82

Pronominal Adverbs.
Adverbs of Place.

150 *ĕk* "here", *ók, uk* "there" (cf. the demonstrative pronouns *ē, ó* 124, *ēke* etc 136): *ēk âγa bón* "he had come here", *uk ham xunuk-a* "it is cold here, too".

'ēka "then *(ēna)*", v Voc.

Emphatic forms are *en(e)'hāk* "in this very place *(hamīnjā)*", *un(ə)'hāk* "in that very place *(hamūnjā)*". *en'hākĭ* "hence (here)", *un'hākĭ* "thence". Still more emphatic is *ēken'hāk* "in, to this very place" (v. 136).

Less emphatic are *eke'stăk* "here", *oke'stăk* "there" (remote). But *ŏ'kân òke'stak* "in that very place *(óna ūnjā)*".

ukčĭ M "there"

e'čend, ečen'dī "hence, from this place or time", *u'čend, učen'dī* "thence, from that place" A kind of pl occurs in *učen'dânī* "from those [hills]" *-čend* perhaps contains an element derived from Av *hača* "from" (cf. Soghd *čan*)

pĭ "on this side", *pū* "on that side" < **patı-aıta-, -awa-?* *phyûrĭ* "from this side", *'phârĭ* "from that side". Poss with abl. *-ĭ* from **pĭhūr < *pĭδªδār < *patı-aita-tūra-; *pōhūr < *pōδªδār < *patı-awa-tūra-*.

kū, kūi "where?" (Prs.). *'har kū* "everywhere", *ku'čend* "whence?".

ᵗ*khânǰăɩ* "where?, whence?, somewhere", *ᵗhaɩ ᵗkhânǰăɩ* "wherever".
ᵗ*kâwanō, ᵗkâwun* "in which direction?, in some direction or other"
(cf. 102).

waᵗkhē "up", *waċhaᵗnē* M, G, *paᵗstô* D "down", v. Voc.

Adverbs of Time.

151 *baᵗdē*, emphatic *baᵗdhēk* "now" (v. Voc), ᵗγâɩĭ M "now",
ᵗ*bete* "again".

kaᵗbĭ "when", ᵗ*har kaᵗbĭ* "whenever", ᵗ*hēċ kaᵗbĭ na* "never".

nĭ "now, to-day", *nĭᵗhēk* M, G, *m̥ᵗhak* D "to-day", *nĭxaᵗwân*
"to-night".

aᵗze "yesterday", *aṡoᵗruč* M, G, (*aᵗze na*) *aṡoɩoc* D "the day be-
fore yesterday", *čaṡoᵗruč* G, *čaṡoroc* D "three days ago" (v 110)ͺ

saᵗbâ "to-morrow", *passaᵗbâ* M, ᵗ*sĭruċ* G, *saᵗbā na* ᵗ*sĭnuč* D "the
day after to-morrow".

ᵗ*âsur* G, ᵗ*āsur* D, *âsuᵗrēk* M "this year", *paᵗrâsur* G, *paᵗrâsur* M,
žāsar (?) D "last year", ᵗ*žâsar* G "next year"

Adverbs of Manner and Degree.

152 ᵗ*heqa* "so much".

hēċ na "not at all".

ɩâ "how?, why? (for what reason?)", ᵗ*čekun* "why? (with what
intention?)"

ᵗ*čeka* "how much?" ᵗ*čeka dᵊᵗrĭn* "how far?"

zaᵗnēᵑg "how?, in what manner?"

ᵗ*hēċ čâ na* "nowise".

The Particles *te* and *ē̆*.

153 The particle *te* is very frequently used in connexion with
the pronominal suffixes, when the verb is in the aorist It makes
no difference whether the pronominal suffix represents the gen or
the acc (dat). The ag., of course, cannot occur in connexion with
the aorist I have not been able to discover the exact shade of
meaning that this particle is intended to convey; but it seems to

be slightly emphatic It is possible that *te* is derived from the
enclitic pronoun 2 sg. **taɪ*. Cf the pronominal suffix *-a*; but the *t*
may have been preserved in this particle, which was treated as an
independent, even if enclitic, word. Semasiologically the development
of an enclitic pronoun 2 sg , a dativus ethicus, into a general em-
phatic particle is possible Cf. Psht. *dē, dɪ,* Orm. *dɪ* (EVP s v)

154 Examples. 1) The pron suff represents an acc or dat ·
'mēran-an te "they will kill us", *ɀū 'sēb-a te da'hem* (or *da'hem-a te*)
"I shall give thee an apple", *'nɪm-e pâdṣâ'hɪ-m-a te da'hem* "I shall
give thee half my kingdom", *'tó kun-ē te da'hem* "I shall give it
to thee", *'khâɪ 'zâ-m te 'gasa* "something bites me", *pha'râtem-ē te*
"I sell it", *'čekun-ē te da'hē* "why dost thou give ɪt?"

. 2) The pron. suff. represents a gen.. *ma 'bâw-a te 'mērem, bɪ'bâw-a*
te ka'nem "I shall kill thy father, and make thee fatherless", *'ɟân-ɪm*
te su'nɪm "I shall wash my body", *'ɟɪnč-au te 'khōr phera* "thy wife
will turn into a donkey", *'berkhɪtó-en če ó'spân-a te 'haran-ē* "I fear
that thy horses will be lost", *'dâda-m te ma 'mɪn 'mēra* "my father
will kill me", *xu'xu-m te xa'rem* "I shall eat (it) myself", *huddɪ'nân-*
an te 'nhɪneman "both of us shall sit down", *xɪɣu'rȯk kun-'ɪm te*
"to my nephew", *ɟa'rem dâl 'xâ-m te* "I shall say in the presence
of my husband", *'šɪnḍ tar-an te de'hem ân* "I shall strike thy
mouth", *gɪ'rɪm te 'khân 'ɟâi para* "where wilt thou go from my
embrace?", *'bɪ 'Mahmad Ha'nɪfa 'ɟâr-om te 'šâr tar 'na param* "I
will not go to the town without my friend M.H." etc.

155 In many sentences of exactly the same type as those given
above *te* is not used:
'xaren-ē (te) 'na narem "I cannot eat it", *'če 'ân-a da'hem? 'umɪr-e*
kama'ɪ-um-a te da'hem "what shall I give thee? I shall give thee the
life of my throat", *'mērem-ē* "I shall kill him", *aga 'ēnen-ē 'na*
na'rem, xu xa'rem te "if I cannot bring it, I shall certainly eat it",
ho'wɪ kɪ'tâb-um da, če gu'rɪm-ē "give me that book that I may take
it", *'ɣax ka'nem če 'mēran-au* "I shall call them, that they may
kill thee", *'ân ka'nem 'târɪf-e te'chân-ā* "I shall praise thy eyes",
'ân-ē pa 'bhâɪ gu'rɪm "I shall buy it", *'tâ če Zaɪ'ɣūn 'bâw pen-ē*

be'žen 'na ēnem, wa'tan tar-ē 'na param "as long as I do not bring Z. bound together with her father, I shall not go home".

156. *ě*. This particle, too, is used in connexion with a verb in the aorist, without any appreciable change of meaning. In many cases it is difficult to distinguish this *ē* from the pronominal suffix 3 sg.

Eg. *mērem-ē* might be translated "I shall ǩill him". But the same *-ē* is found after intransitive verbs *'merem-ě* "I shall die", *'param-e* "I shall go", *'khūfem-ē* "I shall cough". It is not always attached to the verb: *'âne žīm* (ﺁﻯﻦ T) "I shall come", *'ân-e ma 'tô ja'nem* D "I shall kill thee", *'ân-e pa'ram* "I shall go", *'nī 'wyâr-e 'ân pa'ram* "I shall go to night", *ma 'tô-ē kha'nan* "they will laugh at you", *'mā-e ma 'tô 'janiman* D "we shall kill thee", *'žē, če ma 'tô -e 'gap janem* "come, let me say a word to thee", *'ŏ-e ma 'tô 'zâ-e 'žâ phe'rēwa* "he will turn thee into something else"

But frequently without *ě*: *'mâ o 'tū 'paraman* "let you and I go" (but *ân o tū-e . . . 'paraman*).

It is possible that this particle may, after all, be etymologically identical with the pronominal suffix 3 sg., employed as a dativus ethicus (cf. 153)

Verbs.
Verbal Nouns and Participles.
Verbal Nouns.

157. The infinitive or verbal noun is formed by adding *-ō*, usually to the preterite stem. Cf. the infinitives in *-ak*, *-uk* in Orm., Ishk. etc.

Eg. *'rhīntó-ē γu'lū-m kuṛ* "I did much weeping (wept much) for her", *'čhŏ-au ra'wâ 'nâ* "thy going is not suitable (thou oughtest not to go)", *ma'lâmat ku'rŏ ba'kâr 'nâ* "there is no need to make reproaches", *'čīmŏ-au žerēži'kâ* "thy walk is like a partridge's". With a preposition or postposition *da 'dehŏ čha'ɲī* "he started fighting (*dar zadan uftâd*)", *da na'γŏn 'xūṛŏ čhēn* "they started eating bread", *'sŏr na'γŏn xu'rŏ hŏst* "he was eating bread", *'ker*

ku'rŏ tar 'mundē-m 'dhŏṛ "when I had finished my work, I saw him", *'zâ 'xūṛŏ tar pa'rīz-em* "I abstain from eating anything"

The verbal noun is sometimes put in gen.: *'xâeš-e 'jīnč bə'ṛŏikā* "a desire to take a wife (*xâiš-i zan burdan*)", *be'nâ-e udhē'ką mâtŏï'ka* "an intention to kill that one".

But from the pres stem· *ba me'rŏ-au te da'hem* "I give thee over to be killed", *bu'čhŏ-e 'yârıka* "seeing the friend (*dīdan ı yâr*)".

158. Another verbal noun, ending in *-en* (*-in*) is used only in connexion with *nar-* "to be able". The *e* renders a direct derivation from a verbal noun in *-ana-* difficult.

'xaren-ē (te) 'na narem, nā-m narē xaren M "I cannot eat it", *'jąng ka'nen-ē na'rē* "canst thou fight him?", *'ē γūš xa'râp-a, 'xaren-ē te 'na narē* "this meat is bad, thou canst not eat it", *'ēnen-ē te 'na nara* "he cannot bring it", *-â 'dūčen 'nartŏn* "he can milk", *'mâ-ıman ja'ren na 'nartan* M "we cannot speak", *-um ja'ren na na'rī* "I could not speak", *'tū 'čâ 'žīn na na'rī* "why couldst thou not come?".

Participles

159. The present participle ends in *-en* (*-īn*), with *-n-* < *-nt-*. It is chiefly used in connexion with verbs of motion: *'hala ka'nen 'âγa* "he came running", *xušwax'tī ka'nen u 'khanen . . . 'âγa* "he came making merry and laughing", *men'dânân gu'rīn-â 'dhâr tar 'whēwetŏn* "taking these with him he goes to the hills", *ber'khen ber'khen (ru'hen ru'hen) 'âγa* "he came fearing (weeping) continually", *de'hen de'hen 'šārī ma 'bŏr ka'nŏr* "drive him out of the town beating him continually", *'ruč ba 'ruč wa'khē če'men 'whētŏn* "he walks, growing higher day by day (*rūz ba rūz kalân šuda mēra*)", *bī'γam 'nhīn 'khanen* "sit down peacefully, laughing (*xanda kada*)", *'zân mun'dhēk 'kaštē 'bâw pen-ē be'žen na 'ēnem* "so long as I do not bring that girl binding (having bound) her together with her father (*basta karda*)", *xu'xu-ē ra'fīq pen-ē 'aış kanen 'bē* "may she be enjoying herself with her lover".

In some of the examples above the Par. participle in *-en*

ʾ*khīn* ʾ*na* ʾ*hâ, mâ*ʾ*lâ̦ ya*ʾ*lâ-a,* ʾ*xâwand-an* ʾ*na hâ* "nobody is present, the beasts are let loose, and their master is not present". Sometimes the auxiliary 3 sg. is omitted: ʾ*dhōṛ-ē ̦ce ẓū* ʾ*šēr-e* ʾ*nar* "he saw that it was a male lion" Note also· *šam*ʾ*šēr-ē ham* ʾ*dōst taı ha*ʾ*wâla-ı koṛ A*ʾ*lī* "with the sword in his hand A struck a blow at him", *sēlâ*ʾ*bân-an luč̦* ʾ*â̦γēn* "they came with drawn swords"

In Pash. S we find *a, â* used indiscriminately

169 *sī* expresses existence, with regard to inanimate things ʾ*gū tar-au* ᵉʾ*spō hâ* "there is a louse in thy ear", but ʾ*gū tar-au* ʾ*gaṛd sī* "there is dust in thy ear"; ʾ*har* ʾ*mēwa xu aı* ʾ*uk ferı*ʾ*mân-a, šaftâ*ʾ*lū u* ʾ*sēw nâšpā*ʾ*tī sī, aŋ*ʾ*gūr u be*ʾ*hī ham ferı*ʾ*mâ̦ sī* "all kinds of fruit are plentiful there, there are apricots and apples and pears, grapes and quinces, too, are there in plenty".

sī is borr. from. Pash. S *šī,* (< *šete*), with substitution of *s* for the palatal *š* (v. 68). Derivatives of *šete* are frequent in Dardic languages (v Report, 72), and it is more probable that *sī* is borr from Pash., than that it should be derived from Av *saētē,* with semasiological influence from Pash

170 A present form *bītōn* from the root *bī-* occurs once *šu mē*ʾ*hīy-â* ʾ*tī* ʾ*bītōn* "the mulberries last for three months"

Aorist.

171　Sg　1 Prs *bīm* "I may, shall be"　Pl. ʾ*bīman*
　　　》 2 》　*bī*　　　　　　　　　　　　　》 *bī*ʾ*ōr.*
　　　》 3 》　*bē*　　　　　　　　　　　　　》 *bēn.*

172 This form is used in the same sense as Prs. *bāšam.* *nâ*ʾ*jōr bīm* "I shall be ill", *tū* ʾ*čhō,* ʾ*ân-e en*ʾ*hak bīm* "go thou, I shall stay here"; ʾ*puš-e* ʾ*tân* ʾ*mur, tu xu*ʾ*xâ-w ja*ʾ*nō bī* "thy son died, thou thyself wilt remain alive"; *A*ʾ*lī ja*ʾ*nō̦ bē* "if A. is alive", ʾ*aga* ʾ*mu kun bı*ʾ*yâ bē,* ʾ*kârī bē* "if there shall be a brother for me (if I shall have a brother), let him be good"; ʾ*khīn na bē ma* ʾ*γus* "let nobody be at home". For further details reg the use of the aorist v 191

For the personal terminations v 189 Regarding the derivation of *bē-* (v 185b)

Imperative

173. Sg 2 Prs *bē*, Pl 2 Prs *bē'ōr* (*bī'ōı*) G, *bṓr* T. *'čub bē* "be silent".

Subjunctive.

174. *na 'bâdâ* (*ma 'bâdâ*), *na bâ'dâı* "let it not be, lest", borr from Prs. *mabādā*

Past Tense and Imperfect

175 Sg 1 Prs. *'hastam, bēm* "I was" Pl. *'hastaman, 'bēman.*
  » 2 » *'hasta, bē.* » *'hastahēr, bēr*
  » 3 » *'hṓst, bīn* (*bī*), *bṓn.* » *'hastan, bēn.*

176. Acc. to G there is no difference in meaning between *'ân nâ'yṓr 'hastam* and *'ân nâ'yṓr bēm* "I was ill"; *nâ'yṓr 'hṓst = nâ'yṓr bīn* etc Cf. also: *'zâı če 'laškar-ē bīn* (*bēn*) "all the soldiers he had"; but *'zâı če 'ṓsp(ân)* . . *'hṓst* "all the horses he had".

'hastam is, however, usually a durative imperfect: "I dwelt, existed, was in a certain state". *'tū na 'hasta 'γus tar-au* "thou wast not in thy house", *'rhīzṓ 'hastam* "I was lying down", *'nhaštṓ 'hastam* "1 was sitting" (v 197), *žū bâ'lṓ-e kut'tṓ 'hṓst* "there was a lame boy", *čha'rṓ 'hṓst* "he was ill (had fallen ill)" (v below)

bēm etc in *žū 'âdam bīn* "there was a man", *'ân 'kal bēm* "I was bald-headed", *'âhena 'khân-e 'žâıka bīn* "the mirror belonged to somebody else", *Sul'tân 'Mâmūd 'pâdšâ bīn, 'dī 'ōsp 'dērō bṓn, 'žūıka 'nâm-ē 'Γâphōnē bīn* "Sultan M was a king, he had two horses, the name of the one was Gh.".

3 sg. *bōn* is used in forming the pluperfect of intransitive verbs (v 212), cf *'čharō bōn* "he had fallen" (v. *čha'γō 'hōst* above) Once I heard: *'ē 'Haıdar bō* "he was H "

177. *'hastam* is probably derived from **hasta-*, past part. of Av *had-* "to sit down". In Av. this verb does not occur without preverbs; but cf. Orm. *hanyēk* (*hayēk*) "to remain, abide, dwell, be seated", which Grierson derives from *had-*. For the personal terminations v. 189

bēm etc $<$ *bī* (Av *būta-*) $+$ *hēm* etc. 3 sg *bī(n)* with unexplained
-n (cf. *-tōn* 193). But cf. also Pash. S *bin:* *ya* ˈ*sāya* ˈ*ādam-žēkaˈlū*
bīn "this sister was a cannibal", *dō brūi bīn* "there were two broth-
ers". *bō(n)* $<$ Av. *bavat,* or, more prob, $<$ **būtaka-* (originally a
perfect?).

178. The preterite (formally a pluperfect) of *šī* (169) is *sō bōn,*
pl. *sē bēn:* ˈ*aze maˈnậ* ˈɣ*us tar* ˈ*hēʿ naˈɣōn na* ˈ*sō bōn* "yesterday there
was no bread in my house"; ˈ*hu bandiˈxâna tar daˈrūn tar-ē buˈtân*
ˈ*sē bēn* "there were some idols inside that prison"

"To Become"
Aorist.

179. *paˈram* "I become" (originally "I go"), the inflexion is given
188· *paˈram* ˈ*ân xaˈlâs* "I shall become free", ˈč*âk paran* they [may]
become fat"

chēm (v 181) was said to be used as an aorist also, corresponding
to Prs *šawam: nâˈjōr chēm* $=$ *nâˈjōr bīm* (v. 172). Once only I
heard *chē* "go" used as a 2 sg aorist with imperative force (v
191 c); in all other cases *chēm* etc. were used as preterites.

Imperative.

180. Sg. 2 Prs. *chu* (č*hō, ch*â), also *para*; Pl. 2 Prs. č*uˈmōr.*

Past Tense

181. Sg. 1 Prs. *chēm, cēm* D "I became (I went)" Pl. ˈč*hēman*
  » 2 » *chē*   » *chēr*
  » 3 » *chī.*   » č*hēn*

The *ē* is very narrow before a nasal, and sometimes I heard
chīm, chin č*hī* $<$ **ciyuta-*, cf ˈč*â bīˈwār chē* "why didst thou become
frightened?", *xaˈrâb chēn* "they became bad", č*ârˈbī chī* "became
greasy". Reg. the formation of the passive with *chēm* v. 160.

Perfect

182. 3 sg *c̀hō· ma꞊hōk guꞏrīn c̀hō* "the moon has been eclipsed";
꞊kōr c̀hō "he has become blind"; *z̆ū haz̆꞊dâr paiꞏdâ c̀hō* "a dragon has appeared"

Perfect subjunctive in *꞊magam mardumꞏkā ꞏnhâmōr ꞏc̀hố bē* "perhaps people may have forgotten".

Pluperfect.

183. Sg. 1 Prs. *꞊c̀hē bēm* "I had become (I had gone)", 3 Prs. *꞊c̀hố bōn*, Pl. 1 Prs. *꞊c̀hē bēman*, cf 212

Sg. 3. Prs. *꞊c̀hō hōst* in *꞊hōst c̆ārꞏbī ꞏc̀hō* "it had become greasy [and remained so]".

The Finite Verb.

184. The Par. verb has two stems, — an aorist stem and a past stem   From either of these groups of tenses are formed

From the aorist stem the following tenses and moods are formed·	From the past stem are formed·
I. Direct from the aorist stem:	I Direct from the past stem
The Imperative.	The Past Tense.
The Aorist ·	Past Optative.
II. From the aorist stem + *-tōn*:	II From the past stem + *-ŏ́*.
The Present.	The Perfect
The Imperfect	The Pluperfect.
	Perfect and Pluperfect Subjunctive

The Aorist Stem.

185. The aorist stem is identical with the imperative 2 sg.   The great majority of aorist stems end in a consonant, e.g. *bar-* "to carry", *mer-* "to die", *mēr-* "to kill", *âγuꞏnēw-* "to dress" etc. A few, irregular stems end in a vowel: *꞊para-* "to go, become", *꞊gurē-* "to seize", *bē-* "to come", *bē-* "to be, become", *suꞏnī-* "to wash",

nī- "to go out", *thâ-* "to shave", *ʾušte-* "to rise". The imperative of *čhēm* "I become"(?), v 179, is *čhu* etc (v. 180)

From the historical point of view we can distinguish stems in *-a-*, *-ya-*, *-aya-* and *-āya-*. The various classes of athematic verbs had probably become thematic in late Anc Ir.

a) Stems in *-a-*: *âr-* "to bring" (**ā-bara-*), *bar-* "to carry" (Av. *bara-*), *jan-* "to kill" (Av. *jana-*), *xar-* "to eat" (Av. *xᵛaɩa-*), *har-* "to be lost" (**hara-*), *lis-* "to lick" (**laiza-*, v. 70, cf Av *raēz-*), *paʾrič-* "to shake a sieve" (**parɩ-waiča-*, Av. *vaēča-*), *γâr-* "to rain" (Av. *vāra-*), *thâ-* "to shave" (**tāśa-*, Av. *tāš-*, *taša-*), *ruh-* "to weep" (**ruda-*, Av. *uruϑa-*), *γuh-* "to throw" (**wida-*), *γurʾz-ēw-* "to pour out" (**ɩwɩ-hɩza-*, Av. *hərəza-*), *harw-* "to hear" (Av. *haurva-*), *γun-* "to find" (Av. *vɩnda-*), *âʾγun-* "to dress" (**ā-gunda-*), *kan-* "to do" (**kɩna-*, Av. *kərənav-*), *nhīn-* "to sit down" (**nɩ-hīdna-?*), *dah-* "to give" (**dada-*, Av. *dadā-*)

b) Stems in *-ya-*: *mer-* "to die" (Av. *mɩrya-*), *rhīz-* "to lie down" (**fra-razya-*), *thī* "to burn" (**tafya-*), *ʾūzeh-* "to remain" (**awa-zahya-?*), *bež-* "to bind" (**badya-?*), *ter-* "to drink" (**trya-?*) *deh-* "to beat" is prob. a lw. (v. Voc); *bē-* "to be", (Av. *buya-?*)

c) Stems in *-aya-*: *ēn-* "to bring" (**ā-naya-*), *ūn-* "to lead, bring down" (**awa-naya-*), *mēr-* "to kill" (**māraya-*), *pēč-* "to cook" (**pàčaya-*), *rhēz-* "to build, prepare" (**fra-rāzaya-*), *rēm-* "to turn round" (**rāmaya-*), *dūč-* "to milk" (**daučaya-?*), *dēr-* "to hold" (Av. *dāraya-*), *nhēn-* "to make to sit down" (**nɩ-hādnaya-?*), *gēh-* "to copulate", *menth-* "to smear" (**manthaya-*), *derz-* "to take on one's back" (Av. *dərəzaya-*), *ušt-* "to rise" (Av *ustaya-*), *phiš-* "to sow" (**pɩšaya-?*), the causatives in *-ēw-* (**-āpaya-*, cf. 219), *suʾnī-* "to wash" (Av. *snaya-*), *nī-* "to go out" (**nɩš-aya-?*). Some of the verbs in *-ē-* are probably secondary, analogical formations.

c) Stems in *-āya-*: *guʾrē-* "to seize" (Av *gōurvāya-*, cf. 44 sqq), *žē-* "to come" (**ā-yāya-?*).

d) A few aorist stems are derived from past participles·*phaʾrât-* "to sell" (**parǎ-waxta-*), *neɩ-* "to take out" (**nɩ-bɩta-?*). Cf. *jar-* G, T "to speak", but *jar-* M.

e) *para-* "to go, become" is probably borr. from Pash.

Imperative.

186 The imperative 2 sg is identical with the aorist stem. But note *chu* (*chō, châ*) "go" (*čıyawa?), *ušte* 'rise'. *dah* "give", *deh* "beat" are usually pronounced *dă̆*, *dĕ̆* Note *'gurĕ̆, gu'rē* "seize, take".

The termination of the imperative 2 pl is *-ōr* (cf. 189): *ka'nōr* "do", *da'hōr* "give", *be'žōr* "bind", *mē'rōr* "kill", *ē'nōr* "bring", *ba'rōr* "carry", *âlı'sōr* "seize" Note *žōr* "come", *u'štör* "rise", *bōr* "be" (also *bē'ōr*, v. 173). The plurals of *'para, su'nı, 'gurē* are not known to me. *ču'mōr* "go, become" is irregular.

The prohibitive particle is *na*: *'na kan* "do not do", *'na 'berkh* "do not fear", *'na para* "do not go, become", *'na ču'mōr* "do not go, become" (pl).

. A polite command is frequently expressed by the aorist 2 sg. or pl. (cf. 191 c)

Aorist.

187. The regular paradigm of the aorist, which applies to the great majority of verbs, is as follows:

Sing 1.	*'merem* "I die" [1].	Plur *'merîman.*
2.	*'merē.*	*me'rēr* (*me'rīr* M)
3.	*'mera.*	*'meran.*

Similary D

Sing 1	*janem* "I kill".	Plur *jamman*
2	*janē*	*janhēr.*
3.	*jana*	*janan.*

188 Irregular verbs are:

Sg 1 Prs. *pa'ram* "I go" (برم) Pl *'paraman* (*'pareman*) (برمن, برءمن)

» 2 » *pa'ra* (بَر, بَرهٔ)

» 3 » *pa'rī* (بري) » *pa'ran* (برن)

Sg. 1 Prs. *gu'rīm* "I seize". Pl. *gur'īman.*

» 2 » *gu'rī.* » *gu'rīĕr.*

» 3 » *gu'rī.*

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[1] The accent is not fixed, *me'rĕ̆m*, *me'ran* etc are frequently heard. But ın Prs. script always مرم etc هم; *zahem* "I arrive" زهيم; *zahēm* "I arrıved". Regardıng *-em, -im* etc. v. 189

Sg 1 Prs. *žim* "I come"   Pl. *'žīman*

» 2 » *žī.*   » *žīr.*

» 3 » *žē*   » *žēn.*

Regarding *bīm* "I shall be" v 171. The conjugation of *su'nīm* "I wash", *nīm* "I go out" is not known to me

189. Personal Terminations. The 1. sg is derived from *-ami*, not from *-āmi* (cf. Meillet, MSL. XXII, 220 sqq). The types *'mērem* "I kill" and *'merem* "I die" are developed regularly from **márayami*, **mṛ'yami; gu'rīm* etc. from **grbáyami* (cf. 37), *su'nīm* from **snáyami* In **bárami* the second *a* must have retained its quality long enough to prevent the change of the stressed *á* into *ō* (v. 26), but we should expect **'barum.* *-em* must have been introduced from the stems in *-aya-* and *-ya-*. *pa'ram* is borr from Pash S *param*, and this fact may explain the irregular termination *-am*. Other verbs borr. from Pash. are, however, conjugated in the regular way Note *thâem* "I shave", *'uštem* "I rise".

The 2. sg. *-ē* is derived from *-ayahi* (*'mērē < *márayahi*) The *-ē* of *'barē* is analogical, as **bárahi* could scarcely result in this form (v. 42) *žī, gu'rī < āyáyahi, gṛbáyahi* with *ī-* umlaut? (But unstressed *-ayahi > -ē?*) *pa'ra* is irregular.

The 3. sg. *-a < -ati* (*'bara < bárati*). *'mēra* is an analogical form. **márayati* would result in **'mērē*, a form which would be identical with the 2 sg. In the irregular verb *gu'rīm* the coalescence of the 2. and 3. sg. was tolerated; *pa'rī* is probably formed on the analogy of *gu'rī*. But *žē* cannot be derived direct from **āyáyahi*, if *žī* 2 sg., *gu'rī* 2 and 3 sg. are regular forms

1 pl. *⁺'mērem < *márayama* was distinguished from the 1 sg. by the addition of the pronominal suffix 1. pl. *-an* (v 116)[1] Similarly in Talish (a Caspian dialect) 1. sg. *-m*, 1. pl. *-mūn*. In several other Ir. dialects the *-n* of the pronominal suffix has simply replaced the **-m* of the 1. pl. Some Pash. dialects, but not those

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[1] If the original form had been *-ayáma* or *-ayắ'mahi* we should have Par *-īm*, a form which would prob. have been retained. But Psht. 1 sg *-əm*, 1. pl *-ū* (< *-āma*), Shgh. 1. sg *um*, 1. pl *-ām* (< *-āma?* We should expect *-ắm*).

bordering upon Par., present a similar form. This is, however, re-
stricted to the subjunctive, the 1. pl. indicative *-as, -ais* (*-anz-*) <
-ămasi being in itself sufficiently different from 1. sg. *-am* E.g.
Pash of Nirlam· '*ayakas* "we eat", but '*aigeman* "let us eat" Pro-
bably there is no direct connexion between the Par. and the Pash
forms. — Reg. *-ma* for *-man* v. 24. The *-n* of the 3. pl is never
omitted, as *-a* would˙ be identical with the termination of the
3. sg.

2. pl. *-ēr* (imperative *-ōr*). This termination is difficult to explain
Probably the terminations of the 3 sg. and the 2. pl. act. coalesced
phonetically (cf. Turfan Phl *-ēδ* 3. sg. and 2 pl.) and recourse had
to be had to some other termination A similar development has
taken place in several Dardic languages, cf e.g. Pash S 2. pl. *-unda*,
Khow. *-mi* The only explanation I am able to suggest regarding
the Par. terminations is that *-ēr* is derived from *-ayadwam*, *-ŏr* from
-adwam (cf. Av imperative and optative medium *-aδwəm*, *-ayaδwəm*,
-ōiδwəm) Regarding the phonetical possibility of *-dw-* resulting in
-r- v. 57. *gu'riēr* with *ī* from *gu'rīm(an)* etc.

3. pl. *žēn* < *āyắyanti*, '*mēran* < *mắrʸand* < *mắrayanti* (stress
infl. by *mắrayati*)?

190. The Par. aorist is derived from the old Ir. present, an un-
compounded tense. But all the other tenses are compound forms,
and this fact has to some extent influenced the formation of the
aorist as well.

janhēr D "you kill" seems to be compounded with *hēr* "you are",
cf. also *gu'riēr* '*āran* "they bring", '*paraman* "we go" are written
رەان آ, (برمن) برەەمن, which shows that these forms are felt, more
or less, to be compounds Sometimes the personal termination is
separated from the stem of the verb: '*ān-em ma* '*tō* '*dhē* M = '*ān
ma* '*tō* '*dehem* "I (shall) beat thee" (cf Zeb *ăz-im deh* "I beat"),
'*nā-m na'rē xa'ren* "I cannot eat it"; *mun'dī* (*-ē-ē*) '*ēnen na'rē* "canst
thou bring it?"; '*khânǰây-em te wese'ǰe* "where shall I send it?",
tū-ē mo mun ǰana D = *tū mo mun ǰanē* "thou killest me"; *ma
xâ'ân-an* '*pand dhā* "they may give advice to their husbands". In

the last example *dhā* may, however, be sg instead of pl, and *-an* may be the possessive pron suff 3 pl. In ʼmâ-ān-a te ʼmērim, ʼmâ--ān-a merim-a te M = ʼmērıman-a te "I (we) kill thee" the *-an* of the 1 pl is separated from the rest of the verb

The personal termination is repeated in: ʼmây-an ma ʼwâ deʼheman M "I (we) shall beat you"; ʼmâ-ima ʼnhīneman "we shall sit down"; ʼân-em ma ʼtō uʼstēwem "I shall make thee rise"; ʼân-em ʼɣust rupaʼī guʼrīm "I shall buy it for twenty rupees".

Note *yâ* ʼtū merē, *yâ* ʼân "either thou or I must die".

Not infrequently the sg. of verbs is used instead of the pl, cf 83.

191. The aorist is used·

a) As a future. baʼdē na xaʼrem, pēʼsthēra-ē xaʼrem "I shall not eat it now, I shall eat it later on", ʼbite kaʼnem "I shall do it again", ʼân menʼdânân ʼžō daʼhem, ʼbite paʼram, munʼdânân daʼhem "I shall give barley to these people, then I shall go and give it to those", ʼkīy âra ʼžī-e Xaıʼbār "who shall dig the canal of Kh? (*kī mēârad jŏy-e Xaıbar*)".

b) As a subjunctive in dependent sentences: baʼdē ʼsâr weʼhēm ce ʼōsp guʼrīm "now I shall go to town to buy a horse (*âlī sâr mērum, asp bıgırum*)", ma ʼmun na ʼmērē, ʼhus kā "take care that thou doest not kill me", (cf c); ʼhar ce kaʼnan xu ʼkantan-en "they are doing whatever they [wish to] do"; ʼmun ʼdhīraŋ ʼmâĉī ʼdērō, ʼHaidar ʼbâw-a bē, ma ʼtó žu ʼkastē ʼdēha "thou hadst a mother like me, and H is thy father, and [yet] a girl can beat thee?".

c) In polite commands, as in Prs: ʼna kanē = ʼna kan "do not do", ʼhus kanē "listen"; ʼbōr-au ʼxē kanē "open thy door (*darwâza wâz kunī*)"; ʼpara hōʼwī ʼkamar tar, ʼēnē xu žu hažʼdâr "go to that rock and bring a dragon here", ʼheĉ na ʼberkhē "do not fear at all", ʼche, ĉe zaʼhē menʼdhēk ʼelm ʼxânē "go, and when thou arrivest, recite this charm", unʼhak ʼhâzer ʼžīr "be present there", âlıʼsēr "seize", ʼna parī "may he not become".

ʼdērem "I hold, have" is used as a present, just as Prs. *dāıam* No present form *dērtŏn-em* occurs.

Aorist Subjunctive

192. The subjunctive force of the aorist is sometimes emphasized by the addition of -*á*. In my material this form occurs only in the 3 sg. of the verbs *gurē*- "to seize" and *pa'ra*- "to go, become" · *'na-ı če 'sâr pary-a* "lest she may be wounded"; *če la'škar paı'dâ pa'rī-a, 'jaŋ ka'nen-ē na'rē* "if the army appears, canst thou fight it?", *'na če 'hewyak bite pa'nân-ē gu'rī-a 'kâwun pa'rī-a* "[I hope that] he may not again take this road and go somewhere (*na kı̄ hamī rára báz bıgīra, kudâm taraf burawa)*".

A similar form exists in Zeb. (Grierson, Ishk. p. 53), and in some Dardic languages.

Another kind of subjunctive occurs once: *ka'nen bē* "he may do(?) (*karda bâša)*"

Present.

193. The present is formed by adding the present of the verb substantive to the pres. part. in -*tōn* (v. 161).

This participle is formed from the aorist stem, e.g *kan-tōn* "doing", pl. *kan-tan, gu'rıtōn* "seizing". The -*n* is frequently dropped: *kantō, kantă*, in D regularly *kantŏ, kantā*. Usually the first syllable is stressed, but forms like *kan'tōn* do also occur.

A voiced final consonant of the present stem becomes unvoiced before the *t* (v. 24) *bež*- "to bind", pres *beštōn, rhâz*- "to fly" *rhâstōn*. A euphonic *e, ı* is inserted, where a difficult group of consonants would result: *bučhetōn* "seeing" *harwetōn* "hearing", *čaketōn* "dripping", *ɣuhıton* "throwing" (but *dhaıtōn* "giving". *dah-*), *ruhetōn, rhoıton* "weeping", *zahıtōn, zhaıtōn* "arriving", *berkhetōn* "fearing" etc. The verbs in -*ew*- do not usually have a euphonic *ı*. *pherēwtōn* "turning" etc, but *čarēwtōn, čarēwıtōn* "grazing" etc. Note D *ɣafıtō* "weaving".

With -*tō(n)* etc. we must compare the present forms in NW. Pash. dialects, e g. Pash Sh *hanto-yem* "I am killing" Par. D *janto-hēm* etc. The Par. form must have been borr from Pash at

a time when the inflexional type: sg. -ŏ-, pl. -a- (v. 26, 82) was still frequent. Generally the Ir. languages form the durative present by means of particles, not by means of a participle. Regarding the derivation of Pasb. -*to* etc. v. Rep p. 91.

194. The regular paradigm is as follows·

Sg. 1. Prs. ꞌân-em ꞌxartōn G "I am eating". Pl. ꞌmâ-iman ꞌxartăn

» 2. » ꞌtū-ē ꞌxartŏn » ꞌwâ-ēr ꞌxartăn.

» 3. » ꞌō-ē ꞌxartōn. » ō'ân-en ꞌxartăn.

{Sg 1. Prs. ān-em xartŏ̄ D. Pl.

» 2. » tū̄-ē xartŏ̄. » wâ-ēr xartā.

» 3. » ē-a xartŏ̄. » -ēn xartā)

Also· ꞌân ꞌxartŏn-em, ꞌxartŏ̄ hēm, D ān xartŏ̄ hēm etc.

195. Examples· 1. sg. ꞌpântŏ̄ hēm, ꞌân-em ꞌpântōn "I know", jartōn-em "I am saying", ân-em͞sunītŏ̄(n) "I am washing", ân-em (mâ-em) jartŏn M, jartŏ̄ hēm D "I am saying", ān-em ma ꞌtŏ̄ bŏ̄cetŏ̄ D "I am seeing thee"; 2. sg. ꞌtū-ē . . ꞌdhaitŏn "thou art giving"; 3. sg. ꞌmâneš-â ꞌdū̄cetŏn "the man is milking", ꞌbuǰ-a weŋꞌgertŏ̄ "the goat is bleating", ꞌmērtōn-ē-a "he is killing him", ꞌwhēwetōn-a " he is moving"; 1 pl. ꞌmâ-iman ꞌbuchitan "we are seeing", khanta-iman M, ꞌkhantan-ıman G "we are laughing", ꞌmâ-ıman ꞌpântōn (sic ꞌ) M "we understand"; 2. pl. ꞌwâ-ır ꞌjartān M "you are saying"; 3 pl ꞌmērtan-en "they are killing", hē mānešān- ēn xartā D "these men are eating", ꞌhudde kaštē'ân- en . . whētŏn (sic.!) "both girls are going".

With double personal suffix: ꞌân-em ꞌberkhitŏ̄-em "I am fearing", ᵉꞌspŏ̄-a ꞌjafetŏ̄-a "the dog is barking". Without any personal suffix· ꞌmâ ǰuꞌwâb ꞌdhaitan M "we are giving an answer".

196 The present has a frequentative and durative force: mērtan-en "they usually kill (mēkušand)"; ma ꞌhar kī-m khuꞌjēwtōn, ꞌjartōn-â "everyone, whom I ask, says"; wiꞌyâr ꞌǰinč-aw-â ꞌžitōn "thy wife usually comes every night"; ꞌharči če ꞌɣâra ꞌxudrat-e xuꞌdâyân ꞌɣârtōn-a "however much it snows it snows (: usually snows) according to the will of God", ꞌhar kī če tarꞌyâk-e bēd pâna, dhaꞌrēwtōn-e-a "he spares everyone who knows the bēd-antidote";

'bālō-e 'nṓ-â 'žītōn "the young boy is coming". Cf. the numerous
examples of the present in the tale XII, e.g. rha'γâm-â če 'čhemtōn
"when spring comes".

Note, mâ pōnč ruč ēk-eman "we have been here for five days".
'nhaštō hēm "I am sitting" is used as a present

Imperfect.

197. The imperfect is formed by adding the imperfect of the
verb substantive to the pres. part   Generally the form *astam* etc.,
not *hastam* is used.

E g 'kantōn astam "I was doing (mēkadam)", a'stan 'bartan "they
were carrying".

The imperfect is frequentative and durative like the present: ōst
'dhaitōn "he used to give (mēdât)"; ma 'mâneš ōst ᵉ'spṓ phe'rēwtōn
"she used to turn men into dogs"; ōst 'whētōn, 'ârtōn, pha'râtetōn,
'xartōn "he used to go, bring it, sell it, and eat [what he bought
for the money]"; 'hē na'γōn-pe'čāk, az 'ân če 'zūrī-ē hṓst zhaitōn,
derʳ'zī "the baker took as much as he was able to carry on his
back", Sul'tân 'Mâmūdân xōm-ōst na 'bartōn "[she said that] Sultan
M. would not fall asleep" (but, considered as a single event·
ho'wī xa'wân 'xōm-ē 'na buṛ "that night he did not fall asleep");
na'γōn ōst 'xartōn "he was eating the bread" (but   sōr na'γōn
xū'ṛŏ hṓst "he was occupied in eating the bread", na'γōn-ē 'xūṛ
"he ate the bread").
'nhaštō hastam means "I was sitting", 'rhīzŏ hastam "I was lying
down". Cf. 176.

The Past Stem.

198. The past stems can be divided into regular, or weak stems
in -ī, and irregular, or strong stems, which are formed in various
ways.[1]   The pret. stem in -ī is connected with, and probably borr.

[1] Among the verbs which occur in my materials 39 have strong preterite stems,
95 weak stems (of these 33 are causatives in -ēw-) The preterite stems of 19 verbs
are unknown to me, but the majority of these verbs aɪc prob. weak.

from the Prs. pret stem in *-īd.*[1] E g. *ber'khī* "feared", *guda'rī* "passed", *asta'rī* "smeared" etc All verbs in *-ēw-* have weak preterites· *uštē'wī* "raised" etc.

199. The strong preterite stems can be divided in several groups according to the Ir. forms from which they are derived.

I. a) Ir. *ᵏ-āta-*: *dâ* "gave", *su'nâ* "washed", *u'štâ* "rose", *ū'zâ* "remained", **zâ* "born" (perf. *zâ'wō*).

    b) Ir. **-ata-*. *jō* "killed", *'âɣa* "came", *nar'ɣō* "went out".

    c) Ir **-ăta-·* *čhī* "went", *bī(n)* "was" (From the modern Par. point of view these verbs are weak).

II. a) Ir. **-r̥ta-*: *bur* "carried", *'âwur* "brought", *kur* "did", *mur* "died", *xūr* "ate". *ja'rī* G, T, D (*ja'rī* M, *jōr* G once) is weak, but has got its *r* from a strong participle.

    b) Ir **-r̥šta-* *dhōr* "saw", *thōr* "drank" *nōt* "drew out", *hu'pât* "dug" are secondary formations from *ner-*, *hu'pēr-* (lw.), cf. 65.

III. a) Ir. **-asta-·* *bōst* "bound", *nhōšt* "sat down" (cf 68) *rhâst* "built" (*rhēz-*), *gōst* "bit" (*gas-*) are secondary formations

    b) Ir. **-usta-*. *â'ɣust* "dressed"

    c) Ir. **-ısta-*: *ɣušt* "threw".

    d) Ir. **-ıšta-*. *lušt* "licked"

IV. a) Ir. **-ufta-·* *rūt* "swept".

    b) Ir. **-arfta-·* *hōt* "heard" (a secondary formation instead of **hur* < **hr̥ta-*).

    c) Ir. **-r̥fta-*: *ghīt* "seized".

    d) Ir. **-arxta-* *mât* "killed". Cf. the present stem *pha'rât-* "to buy" (**pară-waxta-*).

V. a) Ir **-nĭta-*: *ânt* "brought", *ūnt* "brought down"

    b) Ir **-ndıta-* *ɣunt* "found"

    c) Ir **-udna-* + *t* *rhint* "wept". In a similar way *nhânt* "set down", *rhânt* "turned round" (note *rh-*), *pânt* "knew" have been formed from *nhēn-*, *rēm-*, *pân-*.

VI. a) Ir. **-axwa-·* *phōk* "cooked".

    b) Ir **-uška-* *hušk* "dried".

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[1] Also Mj *-ıy* (*xăd-*. *xădıy* "to laugh" etc) may be borr.

200 Besides *hōt* "heard" we find a weak stem *har'wı*. In several cases the weak stem has been preferred because the strong preterite stem either coalesced phonetically with that of another verb, or became too far removed from the aorist stem. Thus the strong preterite stem of *derz-* "to take on the back" would have been **dhōr* (cf. *dhōr* "saw"), of *tār* "to split" **thōr* (cf. *thōr* "drank"), Av. *vısta-* "found" would have resulted in **γuśt* (cf. *γuśt* "threw") etc Accordingly *der'zī*, *tā'rī*, *γunt* were preferred. The regular past stem of *γaf-* "to weave" would have been **ūt* (**ūd*), of *rhīz-* "to lie down" **rhōśt* etc. Such aberrent forms have only been tolerated ın a small number of verbs, most of which are frequently used

201. In the past tenses a pronominal subject is put in the nom or· the ag. T prefers the nom.: *'mun ma tō 'dhōra bōn* G "I had seen him", *mön ma tō dhōr* D "I saw thee", *'mâ 'mundē 'dhōrō* M "I have seen him"; but *'ân xu 'mundē 'dehō bō* T "I had beaten him", *ō saıl koṛ* T "he regarded". Cf. 112.

The object is nearly always put ın the acc *'wâ ma 'mun 'dhōṛ* "did you see me?", *'mâ ma bı'yâ-e wâ'khân dhōṛ* "we saw your brother", *'jīnč-ē ma Sul'tân 'Mâmūd na 'dhōṛ* "his wife did not see Sultan M."; *'mendē 'âdam-an 'mât* "we killed this man" (but also *'hē 'âdam-an mât*)

Past Tense.

202. Intransitive verbs. As in most other modern Ir. languages the conjugation of intransitive verbs differs from that of transitives in the past tenses, with the exception of the imperfect.

The past tense of intransitive verbs is in most cases formed by adding the present of the verb substantive to the past stem of the verb. The verb substantive is never separated from the past stem.

203. The paradigm of weak verbs, which form the great majority of the intransitives, is as follows:

Sg 1. Prs. *za'hēm* "I arrived". Pl. *za'hēman*

» 2. » *za'hē*. » *za'hēr*.

» 3. » *za'hī*. » *za'hēn*

The strong verbs present some peculiar forms

Sing 1. *âɣēm* "I came". *naɾˈɣēm* "I went out". *ūˈzâēm* "I remained",

(*uˈštâēm* "I rose").

» 2 *ˈâɣē*   *naɾˈɣē*.   *ūˈzâ(h)ē*

» 3. *ˈâɣa*.   *naɾˈɣō*.   *ūˈzâ* (*uˈštâ* "I rose)

Plur. 1. *ˈâɣēman*   (*uˈštâeman*)

» 2. *ˈâɣēr* (*âɣēɪr*)

» 3. *âɣēn*   *naɾˈɣēn(-ȯn?)*   (*uˈštâēn*).

Reg. *čhēm* and *bēm* v 175, 181.

nhȯšt "sat down" is inflected as follows (cf. *hastam* 175):

       Sing. 1. *ˈnhaštam*.   Plur. *ˈnhaštiman*.

       » 2. *ˈnhaštē*   »

       » 3. *nhȯšt*.   »   *ˈnhaštan*.

But also, with transitive construction, 2. sg -*a nhȯšt*. From *mer-* "to die"· 1. sg. *ˈmuɾ-um*, 3. sg. *muɾ*, 3. pl. *muɾ-an* From *ruh-* "to weep" *rhīnt-um* (but notice that the corresponding Psht. verb *žarəl* is also constructed as a transitive in the past tenses). Regarding the forms of 1. and 2. prs. cf. 208.

204 Transitive Verbs. The past tense of transitive verbs is identical with the past stem The subject is expressed by a pronoun in the agent case, a pronominal suffix, or, in the 3rd person, a noun (frequently with the addition of a pronominal suffix). The position of the pronominal suffix is optional as is the case e.g. in Shgh.

E g *ˈxūɾ-um, -um ˈxūr, mun ˈxūɾ* G (T *ˈân ˈxūr*, M frequently *ˈmâ ˈxūɾ*) *ˈmun . . . -um ˈxūr* "I ate"; *ˈmun haˈwī ˈker kur, haˈwī ˈker-um kur* G "I did this work" (**haˈwī ˈker ˈkuɾ-um* was said to be incorrect; but cf *ˈxūr-um, ˈbuɾ-um, ˈghīt-um, suˈnâ-əm* etc); *harˈwī-m, ˈmun harˈwī* "I heard"; -*əm ɣunt* D "I found"; *mòn, tū ˈdhȯr* D "I saw, thou sawest", *jȯ-m* "I killed" In -*um kuɾª*, -*um buɾª* (Phonograph) the *a* has no morphological significance.

With double suffix: *ma ˈbâw-aw-an ˈânt-an* "they brought thy father", -*an ˈdhȯr-an* "they saw".

The object is generally put in the acc., v. 201.

205. The past tense usually refers to a single action· *ᵃân ᵗčhēm, naᵗɣōn ōst ᵗxartōn, ᵗân ham unᵗhak ᵗnhaṣtam, ᵗmun ham ᵗxu pen-ē naᵗɣōn ᵗxūɪ̯, naᵗɣōn-an če xūr, naᵗɣōn xaraᵗmân, uᵗštâeman, huddɪ̯ᵗnân-an ᵗaɣēman* "[when] I came, he was eating, I, too, sat down there, and also ate the bread together with him, when we had eaten, and had finished eating, we rose, and both came here", *ᵗân če ᵗčhēm, sōɪ naᵗɣōn xūᵗrō hōst; naᵗɣōn-ē unᵗhak ᵗlam dâ, ᵗmun pen uᵗṣtâ, ᵗâɣa* "when I came, he was engaged in eating; he put the bread aside there, rose together with me, and came [here]", *wɪ̯ᵗyâr ham unᵗhâk rhī̯ᵗzī* "he lay down for the night there", *ᵗthârī če ᵗâhū haᵗrī* "he saw the stag disappearing"

The past tense has, however, a durative meaning when the verb itself is durative *ᵗtū da ᵗwâᵗɣâɪ̯ čhē, ᵗtō wâɣaᵗrī* "thou didst start dancing, and thou didst dance [for a long while]", *ēᵗdē ᵗɣulū ᵗɣīr wâɣaᵗrī* "she danced for a long while" In some other instances, too, a durative past tense occurs *čor ᵗɪučᵗân bīᵗhuš čhaᵗɪ̯ēm* "I have been lying unconscious for four days"; *ᵗtū kaštɪ̯ᵗka dōᵗstī čhaᵗɪ̯ē, ᵗčor ᵗruč bīᵗhuš ūᵗzâhē,   ᵗčor ᵗruč bīᵗhuš čhaɪ̯ē* "thou didst fall (wast felled) by the hand of a girl; for four days thou didst remain unconscious, for four days thou didst lie unconscious"; *ᵗhōd ᵗwyâr, ᵗhōt ᵗruč xuᵗxu-m ᵗbâw pen-a ᵗɪ̯aŋg koɪ̯* "I myself did fight with thy father for four nights and four days", *ᵗdōz ᵗruč   . ma ᵗɣus ᵗnhōšt* "he sat down (stayed) at home for ten days" In some cases we should prefer to translate the preterite by a perfect. *rhaᵗɣâm čhī* "spring has come" Cf 210

The past tense is used in the sense of a futurum exactum· *ᵗhar če če ᵗmun jaᵗɪ̯ī, ᵗtū ᵗkan* "do thou whatever I shall tell you"; *ᵗaga ᵗnâ-w ham naᵗrī, ᵗhar ᵗker če ᵗân jaᵗɪ̯ī, jaɪ̯   ᵗnarem-ē* "even if thou art not (wilt not be) able to do it, whatever I shall say, thou must say. I can do it".

Past Optative

206. A kind of optative past occurs in some instances *na-m ᵗkuɪ̯ bā* "would that I had not done it (*na mēkadom*)"; *xuᵗdâē na ᵗkuɪ̯ bā ᵗhast-au* "would that God had not created thy existence".

Perfect.

207 The perfect base is formed by adding *-ō(-a)*, usually stressed, to the past stem. Before this *-ō* an *-ō* ($<$ *a*) of the preceding syllable becomes *-a-* (cf 26). *ha'tō. hŏt* "heard", *bạ'stŏ; bŏst* "bound", *na'tō. nŏt* "took out", D *pa'kō· pŏk* "cooked". But *dhō'ṛō, dhu'rō· dhŏr* "saw"

A final *-ī* or *-a* of the past stem is elided before the *-ō. ha'rŏ* "has been lost"· *ha'ṛī* "was lost", *ča'ṛō* "has fallen" *ča'rī* "fell", *â'γō* ('*âγō*) "has come" '*âγa* "came". After a final *-â* of the past stem a euphonic *-w-* is inserted· *dâ'wŏ* "has given"· *dâ* "gave".

This *-ō* is derived from *⁺-aka-* With Par *-um kuṛ* "I did", *-um ku'rō* "I have done" cf. Prs *kardam, karda-am*

Regarding the special forms assumed by the perfect base in the pluperfect v 212

208. Intransitive Verbs Cf the formation of the past tense of intransitives (202) In my material the perfect of intransitive verbs rarely occurs except in the 3 sg and pl *mu'rō* "he has died", *ūzâ'wō* "he has been left behind", *guda'rō* "he has passed", *ča'rō-ēn* (not *⁺ča'rō-ēn*, v 212) "they have fallen" etc The absence of other forms is difficult to explain. Is it possible to assume that the 1. and 2. prs. perfect have coalesced phonetically with the corresponding forms of the past tense? Once I heard *ṛhâzē-ım* "I have flown", cf *dar u'zâhē* "*dar mânda-ī*" (perf.).

In one case a transitive verb has been treated as an intransitive (with a passive meaning): *ha'wī dŏ'stân-om če 'bastō-en, mendhē'kân 'xē kan* "untie these hands of mine, which have been bound" (or read '*bastō-an* "they have bound"?).

209. Transitive Verbs The same rules which apply to the formation of the past tense of transitive verbs (v. 204), apply to the formation of the perfect. 1 sg *xū'ṛō-m, -um 'xūṛō, 'mun* (T *ân.* M *mâ*, D *mon*) '*xūṛō*, M '*mâ 'xūṛō-m* "I have eaten", 2. sg. *-a ku'ṛō, -a ku'rō tū, ku'ṛō-au* etc. "thou hast done", etc.

210. The perfect is chiefly used in the same way as in English·
haʿwī ʿker-om kuʿṛó "I have done this work *(kada am)*", *ʿrōṇg-a
pheʿṛō lâlaʿzâr* "thy colour has become [like that of] a tulip- bed",
žū ʿǰây-om ʿlam dâʿwō "I have put it somewhere", *ʿmâ žū naʿɣō
ʿdhēwī, zaʿīf-an na dhēʿwō* M "I (we) asked for a loaf of bread, I
have not asked for the woman"; *ʿbade bıʿya-e pâdšâʿka ʿčhī, ma
ʿšēr-ē âlıʿšō, ʿčīr-ē kuʿṛō, ʿnesp-ē ʿghītō, âwuʿṛō. ʿMende ʿšēr am ʿbuṛ
dâl ʿpâdšâ* "now the king's brother came, he has caught the lion
and cut it up, he has taken half of it and brought it here. He
also brought the [whole] lion to the king".

The perfect is used after a past tense in dependent clauses with
če, where we would prefer the pluperfect *ʿthâɪī če ʿhe k-kal ʿɣalaba
·ʿsâheb-e ʿsūrat čhō* "he saw that the bald boy had become very beautiful"
Note. *ʿčhī če kačōıʿkân-ē buʿṛō* "he went to(?) carry away the furze"

In *ma ʿbâw-ē ʿdhuṛ če dhâʿṛī am hupâʿtōī, ʿsôr-ē ham ʿɣōš kuʿṛōī* etc
"he [looked at] his father and saw that his beard had been pulled
out, and that his head, too, was shaved" I am inclined to think
that we have to deal with a passive form, and that *hupâtōī* is not
to be explained as *hupâʿtō-ē* "he (the elder brother) has pulled
out" etc. Cf also *ʿčhī če kačōıʿkân-ē buʿṛó* (v. above) *thēʿwôī* " . .
and they had been put fire to" In this example an active con-
struction does not seem possible. Cf 163.

ʿnhaštō, ʿnhaštō-a means "he is sitting (. he has sat down)"
Note· *taʿmâm-e kaštēʿâ ʿnhaštó* "all the girls are sitting" (but in the
written text نسنین *nhaštēn)

Pluperfect

211. The pluperfect is formed by adding the preterite of the
verb substantive to the perfect base in one of its various forms

212. Intransitive Verbs Weak verbs have *-ō* in the 3. sg, but
-ē in all other persons Strong verbs have *-a* in all persons

Sg 1. *čhaʿṛē bēm* "I had fallen " *ʿâɣa bēm* "I had come"
» 2 *čhaʿrē bē.* · · *ʿâɣa bē*
» 3. *čhaʿṛō bōn* · *ʿâɣa bōn.*

Pl. 1. *čha'ṛē bēman*   *'âγa bēman*
» 2. *čha'ṛē bēr*   *'âγa bēr*
» 3. *čha'ṛē bēn*   *'âγa bēn.*

Similarly *čhē bēm* "I had gone (become)", *čhó bōn*, *čhē bēman*, *'dērē bēm* "I had", *'dēró bōn*, *'muṛa bē* "thou hadst died", *'muṛa bōn* etc

The difference between *-ó* and *-a* must be due to a shifting of the accent (*'âγa* < **ágataka-*, *â'γō* etc. **āγátakahya*, cf. 45, g), but I cannot explain the forms in *-ē*. Cf. 208.

213. *hastam* (v. 175) is used as an auxiliary with a durative force, denoting the lasting result of an event or action.

E g. *čha'ṛē bēm* "I had fallen", but *čha'ṛē hastam* "I had fallen ill, was ill", *su'wâr 'nhaṡtō bōn* "he had mounted a horse", but *'nhašta hastam* "I was sitting". The distinction is not absolute :· *tū 'nhašta bē* means "thou wast sitting" Cf *'rhīzō hastam* "I had lain down, was lying down", *kâ'lâ-ē hōst čâ'rbī čhó* "her dress had become greasy, was greasy"

214. Transitive Verbs. The pluperfect of transitive verbs is based on the 3 sg of the intransitive ones The subject is expressed in the same way as in other past tenses of transitive verbs The weak verbs have *-ó*, the strong verbs *-a*.

mun ǰa'ṛó bōn "I had said"; *Zaı'γūn de'hō bōn* "Z had beaten"; *'mendē* *e'spó-e pad'dō phe'rēwó bōn* "she had turned him into a black dog". But note *waŋge'wē 'bón-um* "I had eaten" (incorrect for *waŋge'wó?*).

'mun 'xūṛa bōn G, *'ân 'xūṛa bón* T, *-um 'xūṛa bón*, *'xūṛa 'bón-um* "I had eaten", *'kurγ-ē 'dâ bōn* "he had given a hen"; *mâ hē âdam-an mâta bōn* "we had killed this man", *a'ze 'mun ma 'tó 'dhōṛa bōn* "I had seen thee yesterday"

215 Regarding the use of the pluperfect v. the concluding sentences of IX Cf also *'čhī ho'wī 'ǰaŋgal tarī*, *če 'ǰaŋg-ē 'kuṛa bō* "he went to that jungle where he had fought", *'tū sór 'mun tar 'khâr na čhâ*, *ıe 'mun 'žū 'rūč suwâ'rī Sul'tân Mâmu'dân dhōṛa bōn, te'čhân e ha'wī espóı'ka-m ba te'čhân-e Sul'tân Mâmū'dân 'dhór* "do not be angry with me; but (because) one day I saw (had seen)

Sultan M. riding, and [now] I saw the eyes of this dog in the eyes of Sultan M (: of Sultan M. in the eyes of this dog", *'čŏr 'ruč tar tū 'mura bē, rōŋg-au ɣala'ba 'zīt phe'rŏ* "thou hast (hadst) been dead for four days, and thy colour has become very pale"

Perfect and Pluperfect Subjunctive

216 The perfect subjunctive of transitive verbs is formed from the perfect base by adding *bē*, aorist 3 sg. of the verb substantive· *magam mardumı'kā nhâ'mŏṛ čhŏ bē* "people will certainly have forgotten [me]"; *'xâes̆ agar 'dērŏ bē* "if he should wish", *'ŋgar-əm 'xūn koṛ, na'ī če 'xes̆em ku'ṛŏ be, ɀuṛ-e 'mō tar 'daṛd ku'ṛŏ bē* " I am distressed, [fearing] that he may have got angry with me, and that his heart may be offended with me".

A pluperfect subjunctive occurs in *'tū 'aze 'âɣa bē, 'mun 'dâ bē* "if thou hadst come yesterday, I should have given [it[".

I have not found any such forms of intransitive verbs, but it is quite possible that they occur. The form we should expect would be. *ân čhō bīm " I will have gone" etc.

Causative Verbs

217 A number of Par verbs are derived from ancient causatives in **-aya-* (v. 185, c), but in a few cases only the original contrast between these causatives and simple verbs is preserved: *'mērem* " I kill" *'merem* "I die", *rhēz-* "to (lay down), build, prepare". *rhīz-* "to lie down", etc.

218. The living causative suffix is *-ēw- phe'rēw-* "to make to turn"· *pheı-* "to turn ", *ber'khēw-* "to frighten"· *berkh-* "to fear", *âɣu'nēw-* "to dress somebody else, to make to dress"· *â'ɣun-* "to dress" etc. These causatives are very numerous. In some cases the causative form only seems to be existing· *waŋ'gēw-* "to eat", *khe'ıēw-* "to pick." (but v. Voc), *mē'lēw-* "to plough" *ē'čēw-* "to put, throw" is possibly derived from a stem in **-ābaya-* (v. Voc).

The causative in *-ēw-* is of Ind origin, cf Psht., Orm. *-aw-*, Minj *-ōv-*, Yd. *-ıw-*, Wkh *-üw-* The Par form must have been borrowed very early, *-āpaya-* resulting in *-ēw-*.

Compound Verbs.

219. Compound nominal verbs occur, but are far from being so numerous as in Prs. or Psht.

With *kan-* "to do". *ha'lai kan-* "to run" *au'bâzî kan-* "to swim", *gul kan-* "to extinguish", *'fâza kan-* "to yawn", *ta'wassum kan-* "to smile", *'rhĩntô kan-* = *ruh-* "to weep", *'khânas kan-* "to bellow" etc.

With *dah-* "to give" · *lam dah-* "to place", *'dhâw dah-* "to run", *bâŋg dah-* "to crow".

With *deh-* "to beat" *nāra deh-* "to cry out".

Cf also *(ma'nân) a'wē-m-a* "I remember", *a'wē-m čhī* "I forgot", *'atsa-m 'âɣa* "I sneezed", *'âwə 'ɣarw bīn* "the water was boiling" but *'ɣarwetô* "is boiling").

Apart from the ancient compounds with preverbs (v. 77), adverbial compounds are rare: *dar 'âɣa* "entered *(darâmad)*", *dar ū'zāhē* "thou hast been left behind *(dar mândaî)*".

Prepositions and Prepositional Expressions.

220. The majority of the prepositions are of Prs. origin.

az "from", Prs. *az 'hukm-e 'tân bē'rūn* "outside, away from thy command".

ba "at, in", Prs. *ba 'waxt-e 'šâm* "at evening tide", *ba xu 'zuŗ* "in his own heart".

ba'ɣaɪr az "except". Prs. *ba'ɣair az A'lī Hai'dār* "except A. H.".

ba ham'râ-ɪ "together with, by help of". Prs.

bī "without". Prs. *bī 'tô* "without thee".

'bâd az "after", Prs. *'bâd az ē'dē* = *'pēš ē'dē* "after this, afterwards".

da "at, to", Prs. *da 'bâw-om* "to my father, at my father's", *da Xu'dâ* "before God".

dâl "in the presence of, with". *dâl-um* "with me", *dâl 'pâdšâ* "in the presence of the king".

dâl tar "in the presence of, with". *'dâl tar-ē, dâl 'ēde tar* "with him".

dâ'lī "from the presence of". *dâ'lī-m* "from me".

dum'bâl   tar-e "behind", Prs. *dum'bâl   tar-e mâ'khân* "behind, after us".

da'rūn-e "within, inside", Prs. *da'rūn-e 'ɣus (tar)* "inside the house", *da'rūn-e ɣu'sī* "from the interior of the house".

da'rūn   tar "inside", Prs. *'hōt ka'lā da'rūn tar* "inside seven castles"

'hēwaz-e "instead of". *'hēwaz-e 'tân sóri'ka* "instead of thy head".

ma "into, in". *ma 'ɣus* "into the house, at home", *ma'bōr* "outside". V. 87.

mhak "to, straight to, at". *mhak 'fark tar-ē* "straight at the top of his head".

mēn "in, among" *mēn ɣa'nīr* "in the field", *mēn Au'ɣân* "among the Afghans", *mēn-e bōr* "in the doorway", *mēn 'xu tar* "from each other".

misl-e "like". Prs *misl-e tū* "like thee"

nez'dīk-e "near", Prs *nez'dīk-e ma 'ɣusika 'âɣa* "he came near to the house".

pa "at, for". *pa bhāi gurē-* "to buy", *pa wa'khē* "upwards".

pēš-e "before", Prs *pēš-e 'bōr-au* "before, at thy door".

pēš "behind". *pēš ó'spân* "behind, after the horses", *pēš 'tó tar* "after thee".

pēš'čhan "behind, after". *pēš'čhan-ē* "behind him".

rux ba "towards", Prs. *'rux ba 'ɣus-ē* "towards his house".

sō(r) "on, on the top of". *só 'dhâr* "on the top of the hill", *só 'mēz* "on the table", *ma 'sór-a* "on account of thee *(sar-i tū)*" = *sór tō*

sōr tar "to, on" *'sór tar-ē* "to him"

ta-i "under", Prs. *'ta-i 'žū 'lēf* "under one blanket".

tâ "until, as far as", Prs. *tâ 'zânū* "as far as the knee".

tâ ba "until, as far as", Prs. *tâ ba 'zânū, tâ ba sa'hār* "until the morning".

tar "before". *tar-ē* "before him". Note: *ha'wī 'ɣus tar udhē'kân-a* "this is his house *(ī xâna az hamū-s)*".

ta'rī "before, to" *ta'rī mun* "before me", *'jangal ta'rī* "to the jungle".

ᵗ*tartar* "in front of, before" ᵗ*tartar-ē* "in front of him", ᵗ*tartar-e*
žū ᵗ*âdam* "in front of a man".

ze "from", Prs *ze* ᵗ*ešq-e* ᵗ*tân* "from love of thee".

zēr, zīr "under", Prs. ᵗ*zīr-e* ᵗ*dōst-an* "under our hand, in our
power".

Conjunctions.

če "that" etc

221. Like Prs *ki*, only to a still greater extent, Par. *če* is used
to introduce all kinds of subordinate clauses

.a) Substantive Clauses: ᵗ*dhōr-um če* ᵗ*yâr-om* ᵗ*âγa* "I saw my friend
coming", ᵗ*dhōr-um če* ᵗ*kaštē* ᵗ*âγō* "I saw that the girl had come",
ᵗ*dhōr-ē če* ᵗ*su-e* u ᵗ*dân* ᵗ*mura bō* "she saw that her daughter-in-law
had died", ᵗ*dhōr-ē če hažᵗdâr mu*ᵗ*ŗō* "she saw that the dragon had
died", ᵗ*pânt-om če ho*ᵗ*wī ju*ᵗ*wân* ᵗ*kaštē bīn* or ᵗ*kaštē-a* "I understood
that this youth was a girl".

ᵗ*Jĭnč-ē ja*ᵗ*rī če: tō-ē du*ᵗ*rūγ* ᵗ*jaŗtōn* "his wife said that he was ly-
ing"; but also *ja*ᵗ*rī: . .* ᵗ*ân-em du*ᵗ*rūγ* ᵗ*jaŗtōn*, "he said ' . . I
am lying'", *i*ᵗ*šârat koŗ če* ᵗ*khū kan* "[the dog] made a sign that he
should lift [him] up", *har*ᵗ*rân ū*ᵗ*zâ če:* ᵗ*ē* ᵗ*či serr-a* "he remained
astonished [wondering]. 'What mystery is this?'"

b) After verbs of hoping, wishing and fearing·

ᵗ*zur-an chī če* ᵗ*žēn* ᵗ*γus wanō* "they wanted to come home". With-
out *če mâ u*ᵗ*mēd-an-a sa*ᵗ*bâ* ᵗ*ōsp* ᵗ*γunïman* "we hope to find a horse
to-morrow". M *berkhïtō-em če meïcm-ē* "I fear that I shall die",
če hē âdam-ē mera "   that this man will die", *če wâ-ï meïīr*
" .   that you will die", *če ōsp-om te hara-ï* " . . that my horse
will be lost", *če hē âdam mēren pa*ᵗ*rī* " . . . that this man may be
killed", *mēren chī* " . . has been killed", D *berkhïtu-im tū mo mun
janē* "I fear that thou wilt kill me", *če ōkū mānïš mo mun jana*
"   that that man will kill me" But with *na* and positive meaning
M *berkhïtō-em če mēren na parī* "I fear that he will be killed", G
ᵗ*ân-em* ᵗ*berkhïtō-em če* ᵗ*mērïn* ᵗ*na pa*ᵗ*rī,* ᵗ*berkhïtōn-em,* ᵗ*na če nâ*ᵗ*jōr*

'paraman "I fear that we may become ill". Note *berkhetōn-em* *'na jara* "I fear that he will not say" with negative meaning

c) Final Clauses *'ân pa'ram pēš ō'spân če 'na haran* "I shall go after the horses, that they may not be lost", *hawī alafī dhēwī če xara* "he wanted this grass in order to eat it" Without *če · mâ lâyaq na-ıman tu ma mun puš jartūn (gurī)* "I am not worthy that thou shouldst call me (take me as) thy son"

d) Causal Clauses *'châ, če . . . žū haž'dâr paı'dâ čhō* "come, because a dragon has appeared"

e) Temporal Clauses. *rha'γâm-a če 'chemtōn* "when spring comes", *ha'wī 'waxtī če tū 'pâdšâ čhē* "from the time when thou becamest a king"

f) Relative Clauses   V 139

g) Conditional Clauses. *sa'bâ ham če 'žī, žū chata'ī-a te dahem* "if thou comest to-morrow, I shall give thee one rupee", *če 'khânjaı 'laškar paı'dâ pa'rī-a, 'jaŋg ka'nen-ē na'rē* "if an army appears somewhere, canst thou fight it?" Regarding conditional clauses with *agar* v. below

<div align="center">

agar "if".

</div>

222   In conditional clauses that may be realized, the verb is frequently put in the past tense in the protasis and in the aorist in the apodosis (cf Phillott, § 128, e) *agar na'rīm, sa'bâ 'žīm, agar 'na-m na'rī, 'na-ē žīm* "if I can, I shall come to-morrow, if I cannot, I shall not come" (v. 205, but *aga 'mēren-ē 'na narem, xu xa'rem te* "if I cannot kill it, I shall certainly eat it"), *aga tū ōsp γunt, mâ baxšıš-a dahem* M "if thou findest the horse, I shall give thee a bakhshish". Cf. also· *aga ōsp-e mâ harī, tū paıdâ ē kan* M "if my horse is lost, thou must find it", *agaı mâ čâwar ōsp dhōr, pursân-eman kanta, če kân-ēn* "if we see some horses, we ask to whom they belong", *'agar 'phōr γu'lū 'dērō bōn, ō xu'kân hâse'lī γu'lū 'âwura 'bōn, 'pântōn če* "if he has much grain, and his field has yielded much, he understands that . . ".

Without *agar žâ gâī γusī narγē, 'merem-au te* "if thou goest out of the house a second time, I shall kill thee".

With the aorist tense in the protasis· *agar sâl če kıma'tī bē,* . .
â . . . guza'rân-an čhemıtōn "if it is a year of dearth, we live . . .",
agar 'khīn če 'xâeš-e 'jīnč bə'rōıka 'dērō bē, . . *â 'kantōn* "if anybody
should wish to take a wife, he makes . . "; *aga 'mu kun bı'yâ bē,*
'kârī bē "if I shall have a brother, may he be good" Also in
conditional clauses, the conditions of which are not realized· *'tū*
a'ze 'âɣa bē, mun žū čhata'ī dâ bē "if thou hadst come yesterday,
I would have given thee one rupee".

TEXTS AND TRANSLATIONS.

I

Standard Sentences (LSI). (M)

220. ʼnâm-ɩ ʼtân ʼkâ? "What is thy name?"

221. ʼumr-ɩ haʼwī ʼōspikʸa c̀â sāɽ-ʼā? "How old is this horse?"

222. ʼec̀en zą̆ Šuʼtul ʼc̀eka dəʼrīn-a? "How far is it from here to Shutul?"

223. tân ʼbâwɩkʸa ʼɣus c̀â ʼpuš hēn? "How many sons are there in thy father's house?"

224. nīʼhēk paʼnân-e deʼrīn c̀hēm. "I have walked a long way today".

225 kâʼkīka ʼpuš-um xī hoʼwī âdamɩʼka ʼj̃ɩnj̃ ghīt. "The son of my uncle is married to the sister of that man".

226. ʼzīn-e ʼōsp-e c̀hatoʼkʸa ma ʼɣus sī. "In the house is the saddle of the white horse".

227. ʼzīn ʼput-aɩ-e ʼōspɩkʸa ʼlām da. "Put the saddle upon the back of the horse"

228. uʼdą̆ ʼpuš-am ɣalaʼba dehī. "I have beaten his son much".

229. hē ʼâdam sō ʼdhâr-a ʼmâl c̀aʼrēwetūn. "This man is grazing cattle on the top of the hill".

230 hē ʼâdam sōʼwâr ʼzēr-ɩ tī ʼnhašto. "This man is sitting on a horse under the tree".

231. bɩʼyā-ɩ ʼxī tar-ē ʼghāṇḍ-a. "His brother is taller than his sister".

232. haʼwī ʼzâɩkʸa bāɩ dī wo ʼrhūž rupaʼī-a. "The price of this thing is two rupees and a half",

233 *'bâw-om 'čīnō 'ɣus tar 'nhaṣtō-a* "My father lives in the small house"

234 *ha'wī rupa'ī 'udē ḷo̧ da.* "Give this rupee to him".

235. *udhē'ka̧ tar rupa'ia̧ 'gurē* "Take the rupees from him".

236. *'mōnde xūb 'deh, 'bâž guri 'munde beš.* "Beat him well and bind him with a rope".

237. *ho'wī čā'ī 'âwo ner.* "Draw water from the well"

238. *da'māi čhō.* "Walk before me".

239 *kân 'puš-a pēš 'tū tar 'wēhō?* "Whose boy comes behind thee?"

240 *'kī tar-a ha'wī 'zâ 'ghītō?* "From whom didst thou buy that?"

241. *žu dukân'dâr-e deâ'tī.* "From a shopkeeper of the village".

II

A Dialogue (G)

A *'Tū 'khânjâi ē?* "From where art thou?"

B *Ân Čutu'lī-em* "I am from Shutul"

A. *Tū čǐ'kun â'ɣē?* "Why hast thou come?"

B. *'Ân 'nūkaɪ-em* "I am a soldier"

A. *'Mōn kun sau'ɣât na 'âɪwur?* "Hast thou not brought me a present?"

B *Ân 'tu kun 'če sau'ɣât ârēm? Ma'na̧ 'sât tar sau'ɣât 'na sī če 'tū kòn 'ârem.* "What present should I bring thee? In my village there is no present which I can bring thee"

A. *'Mun kon 'pišt-e ka'būt yâ 'chaččō' 'âr, 'ân-ē xa'rēm* "Bring me blue or white mulberry-flour, and I will eat it".

B. *'Ârem-ē* "I will bring it".

III.

The Prodigal Son (M)

Žū	*âdam*	*dī*	*puš*	*dērō*	*būn*	*Puš-e*	*čīnō*	*bâw*	*kun-ē*	*jarī·*
One	man	two	son(s)	having	was	Son	little	father	to-his	said.

"*Aı bâw, hawī mâl-a taxsīm kan ma kân*[1] *hısâb da.*"
"O father, that property-thine' division make, me to share give"

Bâw mâl-e xukậ taxsīm kur, zâɣân-e xukậ kun-ē
Father property his-own division made sons his-own to-he

dâ. Câ ruč pēsč(h)ān puš-e čınō-ē mâlân-ē ǰam
gave Some day(s) afterwards son little-his possessions-his collected

kur, mulk-e dərin tar rawân č(h)ī Okčī mâl-e xukân-ē
made, country far to going went There property his-own-he

bībâkī gum kur. Waxtı čı hawī mâlân hawī bâlō-e
completely lost made. Time when those possessions that son

čınō-ē gum kurū, hē mulk tar kātī saxtī č(h)ı̄,
little-his lost had made, this country in famine hard became,

[*hawī bâlố hawī mâlân hawī watan tar harēwī, qâtī uṡtậ*]
[that boy those possessions that land in spent, famine arose,]

hē bâlō ɣurča č(h)ī Tartar-e žū âdam-e mutabar č(h)ī,
this boy hungry became In-front-of one man rich he-went,

nūkar č(h)ī Hō âdam xukân ɣanīr tar-ē râhī kur, ɣarō,
servant became. That man own field to-him going made, sheep

čārēwa. Hē bâlō d(h)ēwī čı hawī gīāı ɣarwēka
he-shall-graze. This boy wished that that grass-of the sheep (gen.')

xârtūn, hawī alafī dhēwī če xara [*Hawī bâlố ba*
is eating, that grass he-wished that he-may-eat. [That boy to

xu zər ǰarī "*Hē gīā ɣarō xartūn, mâ xareman*]
his-own heart said "This grass the-sheep is-eating, we may-eat.]

K(h)ın udē kun zâ na dâ Sōr tar-ē žu mūı hušī
Anyone him to anything not gave. Head to-his one hair of-sense

âɣa, ǰaıī: "*Da bâw-om čâwar mazdūr hēn, ɣalaba-ın*
came, he-said "With father-my some servant(s) are, much-they-are

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[1] = *mu(n) kun* or *mâkhân*?

naɣón xartān,   sīr č(h)ēn,   walēkın mâ enehāk ɣurčagī
bread eating, satisfied they become, but   we here from-hunger

mereman. Mâ ušteman, da bâw-om am param, mundē ǰarem:
are-dying. We will-rise, to father-my also I-will-go, (to)him I-will-say.

'Mâ   da Xudâ,   da   tū gunâ kuɽū-m.   Mâ   lâyaq na-ıman,
'We with God, with thou sin have-done-I. We worthy not-are,

tu   ma mun puš gurı̇̀.   Ma mâ məzl-ı žū muzdūr gure'".
thou   me son callest (takest).   Us   like one servant take'".

Wapešt uštâ,   da bâw-e xukân   č(h)ī.   Bâw-ē   dərīnī
Again he rose, to father his-own he-went   Father-his from-afar

mende dhóɽ,   zəɽ-ē   thī, da hē bâló-ē hala   koɽ, dōst
him   saw, heart-his burnt, to this boy-his running made, hand

manḍō tar-ē andâzī, mundı̄ mux-ē mačī kor.   Puš bâw kun ǰarī:
neck on-his laid, him-he face-his kiss made   Son father to said·

"Aı bâw, mâ da Xudâı, da   tū gunagâr-ıman; mâ lâyaq na-iman,
"O father we with God, with thee sinner(s)-are we worthy not-are,

tu ma mun puš ǰartūn."   Bâw xukân nūkarân kun farmâsī:
thou me son (art) calling." Son his-own servants to commanded·

"Kâlā   xub   ârūr,   mundē âɣunēwūr, aŋgušt-'ar-ē aŋguštarı̄
"Dress good bring-you, him   dress-you,   finger on-his ring

kanūr, pâ tar-ē kausaɽā kanūr. Naɣón xariman, xužwaɣdı̄
make-you, foot on-his shoe make-you. Bread let-us-eat, merriment

kanıman,   čâ   puš-an muɽa būn, badē ǰanwē č(h)ū; haró
let-us-make, because son-our dead was, now alive has-become, lost

būn, badē-om ɣǫnt.   Pēšte   xušwaɣdı-an   koɽ
was, now I found. Then merriment they made

Bad(h)ēk puš-e ghāṇḍ mē ɣanır hūst. Nazdīk-e ma ɣusıka   âɣa
Now   son big in field was. Near to-the-house he-came.

Ē γax-an hót, xušwaγdī-an kor, baɪd-an dar kūp kor,
He voice-their heard, happiness-they made, song-they singing made,

hawī γax gū kun-ē âγa [hót] Ē žū nūkar sadâ-ē
that voice ear to-his came [he heard]. He one servant calling-he

k(h)oj̃ɪ: " Xušwaγdī čɪ-kậ kantān ? " Nūkar jarī če·
asked. "Merriment what-for (they) are-making?" Servant said that:

" Bɪyā-ɪ tân âγa, bâw-a γalaba naγōn dâ." Ē bâlō
" Brother thine came, father-thy much bread gave." This boy

xafa č(h)ī, ma γus na č(h)ī. Bâw-ē ma bōr narγó,
angry became, in house not went. Father-his outdoor emerged,

γalaba mɪnnat kor Bâlō bâw kun jarī· "Buč(h), γalaba sâl
much entreating made. Boy father to said: "See, many year(s)

mâ xɪzmat-e tậ kantān, hēč gaṡt az hukm-ɪ tân bērūn
we service thine are-making, any time from command thine outside

na č(h)īmān. Hēč kabī tū žū eṡten mâ kun na dâ, če mâ
not we-went Any time thou one kid us to not gave, that we

dóst o rafīq pen xarɪman, xušwaxt parɔman Badē
friend(s) and comrade(s) with may-eat, happy we-may-become. Now

hawī puš-e tân âγó, hawī kancanī pen mâl-e tân-ē gum
that son thine has come, those harlot(s) with property thine-he lost

kuṛū, tū udē kun γalaba naγŏn dâ." Bâw-ē juwâp-ē
has-made, thou him to much bread gave. " Father-his answer-him

jarī. "Aɪ puš, tū mudâm dâl-um hē, harči ɪ̀ mâk(h)ân-a,
gave: "O son, thou always with-me art, whatever that ours -is,

tân-a. Walē munâsɪb-a če xušwaγdī kaniman, čâ bɪyā-i
thine-is. But necessary-is that merriment we-make, because brother

tân muṛa būn, janwē č(h)ī, haró būn, badē paɪdā čhī.
thine dead was alive became, lost was, now appeared became.

IV

Anecdotes

LSI X, p 244. Ōrmurī, Spec 2 (M)

Sul'tâ̭   *'Māmad*   *žu*   *'gašt*   *žu*   *dī'wân*   *ko*   *ja'rī:*   *"'Zər-ɩ*   *'tân-a*
Sultan   Mahmud   one time   one   madman   to   said: "Heart   thine-is

'če   *'dhēwetun?"*   *Ja'rī*   *če·*   *"'Zər-ɩ*   *ma'nân-a*   *γa'rōɩka*   *'dum*
what   wanting?"   He-said   that.   "Heart   mine-is   sheep's   tail

'dhēwetūn"   *Sul'tâ̭*   *te'č(h)ân*   *pen-ē*   *ma*   *'žū*   *'âdam*   *nɩ'sân*   *'dâ*   *če*
wanting"   Sultan   eyes   with-his   to   one   man   sign   gave   that.

"'Udē   *kun*   *žu*   *'zardak*   *'dā"*   *Žu*   *'zardak-a*   *(:ē?)*   *'âwura*   *būn,*   *ho'ī*
"Him   to   one   carrot   give."   One   carrot-he   brought   had,   that

dī'wân   *'xūr*   *'Sar-ɩ*   *'xud-ē*   *'šūr*   *kor-ē,*   *'khanī*   *Sul'tâ̭*
madman   ate.   Head   his-own-he   shaking   made-he,   he-laughed.   Sultan

mundē   *ja'ɩī·*   *"Čā-ī*   *'khāntūn?"*   *Ju'wâp-ē*   *ja'rī*   *"Ha'wē*
to-him   said·   "Why-art-thou   laughing?"   Answer-he   said   "That

'kēr   *tar-em*   *'khāntūn,*   *ha'wɩ*   *'waxtī*   *čɩ*   *'tū*   *'pâdšâ*   *č(h)ē,*
matter   from-I-am   laughing,   that   time-from   that   thou   king   becamest,

ha'wɩ   *'dumba-ɩ*   *γa'rōɩka*   *čār'bū*   *na*   *'dēra"*
that   tail   of-sheep   fat   not   has"

(*Phon., G: Sul'tân 'Māmūd žū 'gašt žū dī'vân kun ja'rī: «'Zʊrɪ 'tâna 'čɩ dᵉhēvᵉtóⁿ?» Ja'rī ɩe «Zʊrɪ ma'nâna γa'rōɩka 'dum dᵉ'hēvtóⁿ?» Sul'tân te'čhân penē ma 'žū 'âdam nɪ'sân dâ če· «Udē 'kun žū 'zardak dā» Žū 'zardakē 'âʊura bóⁿ, ho'ʋɪ dī'vân 'xūr, 'Sóre xu'kânē 'šūr kʊɩ (nōt) 'khanī Sul'tân 'mundē ja'rī: «Čāī 'khantóⁿ?» Ju'vâb̭(-p)ē ja'rī· «Ha'ʋē 'kēr tarem 'khântóⁿ, ho'ʋɪ 'vaxtī čɩ 'tō 'pâdšâ čhī, ha'ʋɪ dumbaɩ γa'rōɩka čārbū na 'dēra.»*[1]

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[1] In these transcriptions from the phonograph I have, for practical reasons used a, â, not a, ā.

LSI. X, p. 245   Ōrmuṛī, Spec. 3. (M).

Žū '*âdam bīn, laŋgō'ta-i   fa'qīr   'ghīt,   čata'kī.   Fa'qīr*
One man was,   turban-of mendicant   seized,   ran-away.   Mendicant

č(h)ī, kaɩbɩ'stân tar   'nhōšt   'Mundē fə'lânī ja'rī: "'Čâ   ēg
went,   cemetery   in sat-down   To-him someone said: "Why here

'nhašto̊   hē?   Hē 'âdam 'bâxča tar 'č(h)ī."   Fa'qīr   ̌ju'wâb
sitting art-thou?   This man garden to went."   Mendicant answer

dâ: "Âxɩr   ē 'ēg   žē "
gave: "Ultimately he here will-come."

(*Phon., G:* *Žū* '*âdam bīn, laŋgō'täɩ faqīr* '*ghīt, čata'kī. Fa'qīr*
qabrɩ'stân tar nᵉ'hōšt. '*Mundē fə'lânī ja'rī·* «*Čâ eke'stak nᵉ'haštē?*
Hē '*âdam* '*bâxča tar* '*č(h)ī.*» *Fa'kīr ̌ju'vâb dâ:* «'*Âxɩr* '*ēg žē* »

LSI. X, p. 246.   Ōrmuṛī, Spec 4. (M).

Žū '*âdam bī'aɣl   č(h)ī,   sū pa'nân-ē žɩɩ 'âhēn (â'ɩna) 'ɣunt. .Da*
One man stupid   went,   on road-he   one   mirror   found.   In

'*umr-e xu'kân-ē   'hēč   'âhēn   na 'dhó̦ɩ a būn. Ɩala'ba xuš'hâl   č(h)ī,*
life his-own-he any   mirror not seen had   Very happy he-became,

'*khanī.   'Mendē ē'dân   xi'yâl   buɩ: "Â'hēna 'k(h)ân-ɩ 'žaɩka*
he-laughed.   Him of-this thought carried: "Mirror somebody else's

bīn,   hē 'âdam   če   'dhó̦ɩ,   'xâwand-e âēne'kʸa bīn "   'Sōr-e
was,   this man whom   he-saw,   owner   of-mirror was."   Head

xu kân-ē   'šūɩ-ē   kor, 'ude ̌ja'rī· "'Hē   'zâ   'mâl-i   'tân-a;
his-own-his shaking-he made,   he said   "This thing property thine-is

'*mâ ma 'tō 'lâm dāɩman."   Wa'pēš ra'mī,   une'hâk-ē 'lâm   dâ,*
we to thee left wɩll-make.   Back he-went,   there-he left-it made,

ra'wân č(h)ī
going went

LSI. X, p 464. Wakhī, Spec 2. (M).

Žū   dī'wâna   da   dar'wâza-ı   daulatmandi'ka   'âγa,   'zâ-ē
One   madman   at   door   of-rich-man   came   something-he

'dhēwī   Da'rūn-e   'γusī   'γax   naı'γǭ   če   "Za'ıf   ma
asked-for   Within   of-house-from   voice   emerged   that   Woman   in

'γus   na   'hā"   'Mendē   dī'wâna   ja'rī: "'Mâ   żu   na'γǭ   'dhēwī,
house   not   is "   To him   madman   said.   "We   one   bread   asked-for,

za'ıf-an   na   dhē'wō,   če   'hēkezm   ju'wâb   da'hā"
woman-we   not   have-asked-for,   that   such   answer   he-should-give"

LSI X, p 464. Wakhī, Spec 3 (M)

Žū ha'kīm)ī karbe'stân tar gu'zar koŗ, 'mux-ē rūı'mâl pen   ūta'fı
One doctor graveyard to passing did, face-he   scarf   with he-covered.

Žū   ra'fîq-ē   'ude tar   k(h)ô')ī;   "'Hē   če   sa'bap-a?"   'Hē
One   comrade-his   him from   asked.   "This   what   reason-is?"   This

ha'kīm   ja'rī ·   "'Xalk   tar   xarbı'stân   tar   šar'menda-ēm;   'dârū
doctor   said ·   "People   from   graveyard   in   ashamed-I-am;   medicine

tar-e   mâ'khân   'huss   'mur"
from   our   all   died."

(*Phon   G.:   Žū ha'kīm')ī kabrı'stân tar gu'zar kōŗ, 'muxē rūı'mâl
pen ūtū'fı   Žū ra'fîkē 'ude tar k(h)ô')ī. «Hē čı 'sabapāā?» 'Hē ha'kīm
ja'ŗī: «'Xalk tar kabrı'stân[1] tar šar'mundaēm   'Dâru tarē mâ'khân
'hus mur.»*

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[1] First *karbı°*

V. (T).

ˈŽū palaˈwâ̰ bī, ˈnâm-ē Haˈnīfa bī, ˈō γuˈsī naṛˈγō, ˈšī ˈmâneš-e
xuˈkân hamˈrâ ghīt. Hu ˈčōr-ē ˈčhē šeˈkâr ko Žū maiˈdân tarˈī
zaˈhēn, žeˈrēš, kabūˈtār šeˈkâr-an koṛ, ˈzâe će ˈkurγ-e ˈdhârī paiˈlân
tar-an ˈâγa deˈhī-an Ṛuˈlū šeˈkâr-an kor, ma â̰ˈhū-an hum γuˈlū dhī,
ma ˈhusse-an žū ˈjâī ˈjam kor, ˈzuṛ-an ˈčhī, če žēn γus-waˈnō

Bīˈxabar ˈgaṛd o γuˈbâr paiˈdâ̰ chī, bīˈxabar mēn gaṛˈdī chil ˈnafar
paiˈdâ̰ chī, ˈžū-ē ˈtartar-ē ˈâγa, žâ̰ˈnân-ē aˈpeš dhaˈrēn Jaˈṛī če. «Tu
ˈkaı, če ˈâγē maˈnâ̰ šeˈkârjâi tar?» Jaˈṛī. «ˈÂn-em palaˈwân, nâm-um
Hanīˈfā.» Jaˈṛī «Tu ˈnâm-a ˈjaṛ, če ˈtu kka-ē?» Jaˈṛī če «ˈÂn-em
Zaiˈγōn.» Huddīˈnân-ē gufteˈgū chī ˈĒ munˈdē ba šamˈšēr ˈdhī, ˈō
menˈdē, huddīˈnân-ē ˈjaṅg koṛ. Haˈwī kaˈštē, če ˈnâm-ē Zaiˈγōn bī,
ō, γalaˈba (γuˈlū) palaˈwân-e zūrˈâ̰wâr bī Žū ˈnaiza-ē manˈdō tar-e
ˈMâmad Hanīˈfân-ē deˈhī. ˈĒ sōr ōˈspī chaˈṛī dhaˈram tar ˈČōr ˈruč
bīˈhuš ˈūzâ̰. ˈÂγa če ˈsōr-ē kaˈtā, ˈdhoṛ-ē če ˈhēž jaˈnō ˈna hā,
raˈgân-ē muˈṛō, az kârīˈgī ˈsōr-ē juˈdâ̰ na koṛ.

V.

There was a warrior whose name was Hanifa, he went out from
home and took three of his own men with him. They all four went
shooting. They came to a plain and shot partridges and pigeons,
whatever kinds of mountain-birds appeared before them, they killed[1].
They made a good bag, they killed many deer also and collected all
of them in one place. Then they had a mind to go home.

Suddenly dustclouds rose, and suddenly out of the dust forty per-
sons appeared, one of them went in front, and the rest kept back
She (: the one who went in front) said: "Who are you who have
come to my shooting-ground?" He said: "I am a warrior, and my
name is Hanifa." Then he said. "Tell me your name Who are you?"
She answered· "I am Zaighun." They started quarrelling. He struck
her with his sword, and she him[2], they both fought. This girl whose
name was Zaighun, was a very mighty warrior She thrust a spear
at Mahmad Hanifas neck. He fell from his horse to the ground. He
remained unconscious for four days She came to cut off his head,
but she saw that he was not alive at all, all his veins being dead,
and on account of his beauty she did not sever his head

[1] *čīzī az muṛγı kōh če ba pēšwâ (dūčâr)-īšân âmat, zadan.*
[2] *ī ūıa zad, ü īra.*

ʻHuddē aʼmuika puʼšân-ē, če hamʼrâ-ē bēn, halʼlâ koṛ haʼwī palaʼwân waʼnō. Palaʼwâ ʼdhōṛ, če ʼhuddī bâʼlâ ʼâγē, ma ʼhuddiʼnân-e bâʼlâna žū ʼdōst pen hoʼwī kaʼštī-palaʼwân âliʼšī, ma ʼhuddi bâʼlân hoʼwī palaʼwân žū ʼdōst pen ʼbōst, ma huddiʼnân-ē ʼtar-ē ʼγušt, ʼčhēn dâl ʼpâdšâ če ʼbâw-e hoʼwī palawâniʼkā. ʼBâw-ē ǰa-ṛī: «ʼTū-ē ʼčâ ba šeʼkâr ʼwhētōn? Žâ ʼgâi če ʼčhē ʼmērem-â te » ʼMendē palaʼwâ ʼbuṛ-ē, ʼžū γus tar banʼdī koṛ, če: "Žâ ʼgâi ʼhē bīsarʼyâ ʼna kaʼnē!"

Mende ʼlam daheman, ʼbade sŏr haʼwī ʼâdamī ʼgurīman, če Zaiʼγōn ʼdehō bō. ʼČŏr ruč ʼbâd če ē ba ʼhuš âγa, ǰâʼī uʼštâ, ʼpī wo ʼpū xuʼkâ thâʼrī, ʼdhoṛ-ē če ʼhuddē bâʼlâna ʼna hen ʼElm-e ēʼdân ʼâγa, če haʼwī palaʼwân ma ʼmun-ē deʼhī, ʼmende ʼhuddē bâʼlân-ē buṛ banʼdī Muγʼbel γuʼlâm-ē ʼham ma ʼdâl-e ʼâγa, ʼšukur-ē koṛ če: «ʼTu ham ʼǰanō čhē, čŏr ʼruč tar tu ʼmura bē, ʼrōn̄g-au γalaʼba ʼzīt pheʼrō.» Huddiʼnân-ē ʼrâī čhēn γus waʼnō.

ʼMâma-i ʼdhōṛ če ʼpuš-om ʼâγa. Paiʼlân tar-e pušiʼka-i ʼâγa, ma ʼpuš-ē thâʼrī, če ʼrōn̄g-ē γalaʼba ʼzītō-a, ǰaʼṛī: «Čâ ʼrōn̄g-e tân ʼzītō-a?" Jaʼṛī· «Ō ʼmâma, ʼčī ʼǰaṛtŏ? Ma ʼmân žū ʼrūzī gudaʼrō ʼsōrī-m, če

Both his cousins, who accompanied him, came running towards this warrior (· the girl[1]). She saw the two boys coming, and that warrior-maid seized both of the boys with one hand, bound them both with one hand, and drove them in front of her; they went to the king who was the father of that warrior-maid. Her father said: "Why do you go out shooting? If you go out another time, I shall kill you." Then he took this warrior and imprisoned her in a house [saying] · "Do not show such disobedience another time!"

Let us leave her and turn now to the man whom Zaighun had struck. Four days afterwards, when he recovered consciousness, he rose from the place, looked about him in all directions, and saw that the two boys were not there. Then he understood that this warrior had struck him and had carried both the boys away as prisoners. His slave Muqbil came to him and thanked God [saying]: "You have come back to life, for four days you were dead, and your colour had turned very pale" They both started homewards.

His mother saw that her son was coming. She came forward towards ner son, she saw that his colour was very yellow, and she said : "Why is your colour so pale?" He answered. "Oh mother, what words are

[1] *ba taraf-ı duxtar*

ʼna khuǰ.» ʼMâčī ǰaʼrī čeˑ «ʼČe rūz gudaʼrō? J̌aṛ dâl ʼmânˡ» J̌aʼrī
če. «ʼÂn ʼčhē bēm žū maiʼdân tarī, žū ǰoʼwân pen-om ʼjang koṛ
ʼMagam ʼpânt-om, če höʼwī ǰoʼwân ʼkaštē bī» ʼMâčī ǰaʼrī če «Zaʼnēng-a
ʼpât, če ʼkaštē bīn?» ʼMahmad Haʼnīfa ǰaʼrī «Edʼhēk tar-om ʼpânt,
če taʼmâm-e ǰâniʼka-ı tâ ʼzânū sō ʼōsp larʼzī, ʼpânt-om če ʼkaštē-a
Waʼlē žū ʼzarb-e ʼsaxt-ē ma ʼmun ʼdhī. ʼČōr ʼruč ân bīʼhuš chaʼṛēm,
ʼhuš-om ʼâɣa, če na ʼōˑ hâ, ʼna aʼmūika puʼšân-om, ʼna chil soʼwârī,
če xu ʼpen-ē ʼhōst. Haiʼrân ūˑzâēm, če ʼân zaʼnēng kaʼnem? Nâ-iʼlâǰ
rux ba ʼɣus âʼɣēm.»

ʼMâčī ʼtâna dâ če: «ʼTū kašteʼka dōʼstī chaʼṛē, čōr ruč bīʼhuš ūˑzâhē,
ʼna-em ʼpântōn, če ʼō zaʼnēngī ʼkaštē bīn, če ma ʼtō-ē ʼdhī čōr ʼruč
bīʼhuš chaʼṛē ʼMun ʼdhīraŋ ʼmâčī ʼdērō bī; ʼHaidar ʼbâw-a bē, ma
ʼtọ žū ʼkaštē ʼdēhaˡ ʼHōd ʼwyâr, ʼhōt ʼruč xuʼxu-m ʼbâw-pen-a ʼjaŋg
koṛ, ʼhar če-um ʼkoṛ, ʼâxir-ē ma ʼmun dhī. ʼMun ham ʼbite menʼdhēk
ʼbâw-au ʼghīt, ma ʼtō žū ʼkaštē ʼdhī? Ba ʼkhâīn ʼsōr-au ʼâɣē?» ʼPuš-ē ǰaʼrī

these (ˑ what do you say)? A day [of ill-luck] has passed over my
head, do not ask." His mother said: "What day [of ill-luck] has
passed? Tell me!" He answered: "I had come to a plain, and [there]
a youth fought with me. But I understood that that youth were a
girl." His mother said: "How did you understand that she were a
girl?" Mahmad Hanifa said: "I understood it for this reason that
the whole of her body, down to her knees, trembled on the horse,
then I understood that she were a girl. But she struck me a hard
blow. I fell down [and lay] senseless for four days; when I awoke
she was not there, nor the sons of my uncle, nor the forty horsemen
who were with her. I remained perplexed as to what I should do,
and, being helpless, I came home."
His mother rallied him [and said]: "You fell by the hand of a girl,
and for four days you remained senseless; I do not understand what
kind of girl she could be, who could strike you [in such a way that]
you fell [and lay there] for four days. Can you have a mother like
me[1] and can Haidar be your father, and yet a girl can beat you?
I myself fought for seven nights and seven days with your father;
but whatever I did, he finally beat me. Then I took this father of
yours, but a girl has beaten you! What has become of your head?"[2]

[1] *misl-ı mā mâdar dâšta bâšī.*
[2] *ba kudâm sar ıt âmadı* "to which head of yours have you come?"

če «'Bas kan, 'mâčī, če ma'nân 'zoɽ tar-au 'âɽ andâ'zī! 'Tū če mâ'čī-m-ē,
he'zail 'tâna ma 'mun 'dâ, 'žâ 'mardum-uın te mu'dâm 'tâna dhā.»

'Mendē ɣu'lâm-ē če 'xu pen-ē 'hōst 'ghīt-ē, dâl mâčī'ī ma bōr
naɽ'ɣō Ma Muq'bel ɣu'lâm-e xu'kân-ē ja'ɽī če· «Ma 'ōsp-om 'zag
'zīn kan, če hē 'tânaī če ma 'mun 'mâčī-m dâ'wō, žâ 'tâɣat 'na 'dērem,
če eke'stak dha'rem » 'Kasam-ē 'xūɽ če «'Zân mun'ḍhēk 'kaštē 'bâw
pen-ē be'žen na 'ēnem, 'zâ 'wīl-ē 'hē wa'tan tar 'na žīm.» 'Hawī
'kasaın-ē 'xūɽ, râ'hī čhī.

Mâčī'ka 'zur tar-ē wa'hī če: «Ma 'puš-om 'tâna 'dâ, 'na če he'wyak
'bite pa'nân-ē gu'rī-a, 'kâwun pa'rī-a » Ma ka'nīzân-ē wese'ǰī če:
«Ču'mōr, 'Mahmad Ha'nīfaâ 'ɣus tar, au'hâl-ē 'mun kun â'rōr, če
ma 'ɣus 'hâ yâ 'na » Ē'yân chēn, a'pešt â'ɣēn, ja'ɽī če «Ma 'ɣus-ē
'na hōst?» Ja'ɽī-an če: «Nâ » Ja'ɽī če «Ču'mōr, 'har khân 'jâiy-aụu
'ɣōnt, au'hâl-ē 'mu kun 'zak â'rōr!» Ē'dânân če ta'mâm lu'ɽī, 'hēč
au'hâl-ē-an 'na ɣunt, kanī'zân dâl bī'bī-an â'ɣēn, ja'ɽī-an če· «Mâ
ta'mâm lu'ɽī, 'nâ ɣunt.» Ē'dân 'elm za'hī če· «Ba hō'vī 'tâna-e

Her son said: "Stop, mother! You have thrown fire into my heart.
If you, who are my mother, have jeered at me in this way, then
other people will always jeer at me."

He took the slave who was with him and went out of his mother's
house. He said to his slave Muqbil: "Saddle my horse quickly, because,
on account of my mother's jeers, I have no strength left to stay here."
He took an oath [saying]: "As long as I do not bring that girl bound
together with her father, I shall not come again to this country." He
took this oath and departed

His mother's heart turned towards him [and she thought]· "I have
mocked my son, so that he will not again take this road, but will go
in some [other] direction[1]" She ordered her maids [saying]: "Go to
Mahmad Hanifa's house, and bring me tidings of him, whether he is
at home or not" They went, and came back. She said. "Was he
not at home?" They answered "He was not." She said: "Go, and
wherever you find him, bring me tidings of him quickly." When the
maids had searched everywhere, and had not found out anything about
him, they came back to his mother and said: "We have searched
everywhere, but have not found him." She understood that he had
taken to the road on account of her rallying, and had gone forth to

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[1] *na kı hamī râra bâz bıgıra, kudâm taraf burawa*

ma'nân pa'nân-ē 'ghītō, 'bite un'hāk čhō » Ma kanī'zân-ē ǰa'ṛī če.
«Ma'nân 'ōsp ham 'zīn ka'nōṛ, če 'peš 'puš-om te 'ân ham pa'ṛam.
Če 'Haidar-ē xa'bar pa'ṛī, ǰu'wâb-e u'dâ 'â 'če da'hem ?»

'Žū pa'nân ku 'puš-ē 'čhī, 'žū pa'nân kun 'mâčī 'čhī. Ha'wī 'mâma-ē
'puš tar-ē ho'wī 'ǰaŋgal tar, če šekâr'ǰâī 'bīn, 'zag za'hī   Un'hāk
če 'mâčī za'hī, 'dhoṛ-ē če 'bite ho'wī 'kaštē 'âγō, 'čhil su'wâr xu
'pen-ē 'hâ   Ma bī'bī če 'dhōṛ, nəz'dīk-e ē'dân 'âγa, ho wī 'kaštē-e
pala'wân, če 'Mamad Ha'nīfa-ē 'dhōṛa bōn, khuǰe'wī če   «'Tū 'ka-i, če
ma'nân še'kâr-'ǰâī tar â'γē?»   J̌a'ṛī·   «'Ân-em, Bī'bī 'Hanifa 'nâm-um-a »

Ē'dân 'nâm-ē če 'pânt, 'sōr tar-ē 'âγa, žū šam'šēr-ē 'sōr-e e'dē tar
ha'wâla koṛ, dō 'γušt 'sōr tar-ē ma'čī, 'mende 'kaiw buṛ   'Ē 'ōsp-e
ē'dân 'tūnd bī, 'hai koṛ 'phârī 'bīte 'âγa   'Bīte 'huš 'sōr tar-ē 'âγa,
šạm'šēr-ē ham ha'wâla koṛ, 'hu čōr 'pâ-i ōspi'ka-i ka'ṭī   'Ōsp-ē čha'ṛī,
'γax-ē koṛ če   «Mu'kân (= mun kun) 'ōsp 'raw 'ârōr, če 'ōsp-e
ma'nân-ē 'dhī »   'Ēde kun-an 'ōsp 'âwuṛ, su'wâr čhī

Bī'xabar sa'dâ nar'γō, nəz'dīk 'âγa, če 'Mahmad Ha'nīfa ǰe'law-e
ōspi'ka-i mâmai'ka-i a'pešt ât, xu'xu-i 'ǰaŋg-tar a'pâ čhī   J̌a'ṛī če.

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that place again. She said to her maids: "Saddle my horse also,
that I, too, may go and search for him. If Haidar becomes aware of
it, what answer shall I give him?"

Her son went by one road, and his mother went by another road.
His mother came quickly before her son to the forest where the shoot-
ing-ground was   When she arrived there, she saw that the girl had
come again, and forty horsemen were with her   When this warrior-
maid, whom Mahmad Hanifa had seen, saw his mother, she approached
her and said. "Who are you, who have come to my shooting-ground?"
She said· "It is I, Bibi Hanifa is my name."

When she caught her name, the warrior-maid went towards her, struck her
on the head with her sword, cut two fingers' [breadth] into her head, and
she (Bibi Hanifa) became senseless. Her horse was swift, it ran and
came back from the other side. She regained consciousness, then she, too,
struck the girl with her sword, and cut off all four of her horse's feet.
Her horse fell, and she shouted: "Bring me a horse quickly, because he
has struck my horse" They brought her a horse, and she mounted it.

Suddenly a cry was heard; she (Zaighun) approached the place
where Mahmad Hanifa was standing ready to fight, having led his

«Tū ˈka-i?« J̌aˈr̥ī: «ˈÂn-em ˈMahmad Haˈnīfa » J̌aˈr̥ī: «ˈÂn xu ˈmundē
ˈdehō bō, ō zaˈnēŋg ǰaˈnō nar̥ˈɣō?» J̌aˈr̥ī. «Ma ˈmun Xuˈdâi dhaˈr̥ēwī,
ˈaga ˈtū ˈbadē maˈnân čaŋˈgī xaˈlâs čhē, yaˈkīn-om če palaˈwân-e »
Huddiˈnân-ē šamˈšēr ba šamˈšēr čhēn Zaiˈɣōn samˈšēr-ē haˈwâla-ē
kor̥ ˈMahmad Haˈnīfa ko. ˈMahmad Haˈnīfa šamˈšēr-ē ˈrat kor,
ˈheč-ē ˈna laˈgī. Huddiˈnân-ē ˈmēn ba ˈmēn čhē, ˈē ˈmendē ˈkaš koɩ,
ˈō ˈmundē [1]. Na ˈē dhaˈram tar čhaˈr̥ī, na ˈō; huddiˈnâna ˈqūwat-ē ˈžū bī

ˈMâma-i ˈdhō̥r če: «ˈMahmad Haˈnīfa ˈhâjes žī ˈkâl-a, ˈna-i če
ˈdeha-i.» ˈÒ ˈsōr-ē ˈluč kor, ˈrux ba Xuˈdâi čhaˈr̥ī če· «Qūwatˈdâr
tar ma ˈpuš-om dhaˈr̥ē[w]! ˈÂn ˈtō kun suˈpâriš-om kuˈr̥ō.» Waˈkhē
Xuˈdâi tar saˈdâ âɣa če. «Čhâ, ma ˈpuš-a ˈjar, če huddiˈnân-ē suˈwâr
paˈran, ˈē uˈdân ˈmēnī ˈâliša, ˈō ēˈdân ˈmēnī, qūˈwat kanan, kaˈmâl-e
maˈnân ˈpar̥i kan!»

Awaˈlīna âliˈšō, ma ˈMahmad Hanīˈfân mēˈnī ˈghīt-ē, če ˈhar če
ˈqūwat kōr̥, ˈqūwat-ē ˈker ˈna kor, ǰâˈī hež ǰuˈkēwen na naˈr̥ī, ˈōsp-ē

mother's horse back by the bridle.[2] She asked: "Who are you?"
He answered "I am Mahmad Hanifa." She said: "But I had smitten
him, how is it that he has escaped alive?" He answered: "God
protected me; but if you escape now from my clutches, I shall know
that you are indeed a warrior." They both started fighting with their
swords. Zaighun aimed a blow at Mahmad Hanifa with her sword,
but he parried it, and it did not hit him They both fought, holding
each other in a tight embrace, she pulling at him, and he at her
Neither she nor he fell to the ground; the strength of both was equal.
Then his mother saw: "Mahmad Hanifa is becoming exhausted, now
he must flee(?). lest she beat him." [3] She uncovered her head, fell down
facing God [and said]: "Save my son from the powerful one, I have
entrusted him to thee" And there came a voice from God above.
"Go and tell thy son that they shall both mount their horses; he
shall seize her by the waist, and she him, and they shall try their
strength. Then behold my perfection."
She grappled him first and seized him by the waist; but however
much she exerted herself, her strength was of no avail; she could not
move him from the spot, and his horse stuck in the mud up to the

[1] We should expect· *ē*ˈ *mundē* . . . *ŏ* ˈ*mendē*.
[2] «brought back the bridle of his mother's horse »
[3] *qūwat ɩš kam ast, âjes âmad, hâlī kâl ɩš ast, naɩ ke bezana.*

am ˈtâ ba zâˈnū ˈšū̲ tar maˈčī. J̌aˈr̤ī če: «ˈBadē ˈtū ˈqūwat-a kōr, maˈnân ˈnūbat-a.» J̌aˈr̤ī. «Maˈnân mēˈnī ˈâleš ˈhar če ˈqūwat ˈdērē ˈkan ˈ» ˈDōst-ē deˈhī, kamarˈband-é Zaiɣūˈnân-ē âleˈšī ˈqūwat-ē kor̤ Žū ˈwīl sōr ˈōspī huˈpât̤, âzˈmân wanō-ē waˈkhē ˈɣušt, baˈrâbar ba siˈtâra čhī

ˈMâma-i ˈâɣa dâl ˈpuš-ē, ǰaˈr̤ī če· «ˈHuš kan, menˈdē dhaˈram tar na ˈlam dai (= dahe), če ˈchar̤a, ˈnai če ˈšâr ˈparya. ˈÂn ˈɣax-e ɣaiˈbī ˈhōt če ˈˈĒ ˈtân ˈǰīnč-a'» ˈMahmad Haˈnīfa mâmaiˈka ˈgap-ē kaˈbūl kor̤, âzˈmân wanō-i ˈthâr̤ī, če waˈkhēi waˈhen ˈâɣa. ˈHawerang sō ˈdōst-ē dhaˈrēwī, kaˈrârehā-ē ma ˈdharam-ē ˈūnt Burˈka kašteˈka muˈxī duˈr̤īn čhī, menˈdē ma ˈmux-ē ̣ ˈMahmad Haˈnīfa dhor̤, ˈâšux-ē ˈčhī, ma ˈšu ˈruč ekeˈstak ˈMahmad Haˈnīfa bīˈhuš chaˈr̤ī; ˈbâdaz ˈšu ˈr̤uč ˈbâd ba ˈhuš ˈâɣa

ˈMâma-i ˈɣax kor̤, ǰaˈr̤ī če «Dâl ˈmun ˈžē ˈ» ˈMâma-i ˈhala kanen ˈâɣa, ǰaˈr̤ī· «Menˈdī-om mahaˈqam beˈžem, ˈmendē ˈgure, ˈčâ ˈɣus waˈnō, če-ˈom ˈqasam ˈxūr̤ō, ˈtâ če ˈbâw-ē beˈžen na ˈēnem, waˈtan tar-ē na ˈzīm.» ˈMâma-i ˈčhī rux ba ˈɣus, palaˈwân ˈčhī rux ba ˈbâw-e kaštiˈkā

knees. Then he said: "Now you have tried your strength, and it is my turn." She answered "Seize me by the waist, and use all the strength you have." He stretched out his hand and seized Zaighun's belt, and tried his strength. Suddenly he dragged her from the horse, and threw her high up towards the sky, she went straight towards the stars.

His mother came to her son and said: "Take care, don't let her fall down to the ground, lest she be hurt. I have heard a hidden voice saying that she is your wife" Mahmad Hanifa obeyed his mother's words, and looking towards the sky [he saw] that she was whirling down. He held her in this way with his hands, and let her slowly down to the ground. The veil slipped away from the girl's face, and Mahmad Hanifa saw her face. He fell in love with her, and, falling down, lay senseless on the spot for three days After three days he regained consciousness.

Then his mother spoke, saying: "Come to me." He came running to his mother and said: "I shall bind her firmly, do you take her and go home. I have sworn not do come home, till I can bring her father bound with me." His mother went homewards, and the warrior (Mahmad Hanifa) sought the girl's father.

Žū ʹmēhī ʹbâd zaʹhī waʹtan tar-e bâwiʹka-i   Žū ʹwīl šamʹšēr-ē ʹnōt̤,
da deʹhō čhaʹr̤ī, γalaʹba-i uʹr̤ī. Saʹhār če čhī, eʹdân paiʹlân tar-an
ʹhōt ʹčâ hōʹpât̤, ma ʹhōt ʹčâ-n xašʹpūš kor̤. Ūʹâ ʹphârī ʹâγēn, palaʹwân
ʹphyârī ʹčhī. ʹOsp-ē žū ʹwīl heṇʹgas kor̤, šī kamʹčīn-ē ʹdehī, na rhâʹzī
Ba čoromʹgī ʹōsp ʹxīst kor, ʹxī čâʹī rhâʹzī, âxaʹrī tar-ē ʹčhar̤ī, mēn
ʹčâ tar ʹThârī-an, če pālaʹwâ mēn ʹčâ čhaʹrī, žū ʹwīl ma ʹlaškar ʹγax-ē
kor̤. ʹLaškar ʹzâ-ē če ʹbīn ʹâγa dâl ʹAram ʹŠâ. Ĵaʹrī če· «ʹZâ-ı če
ʹhēr, ʹger γuʹhōr, ba ʹzarb-e ʹgirika-i mēʹrōr!» Īʹâ ʹzâ-i če ʹbēn, ʹgir-an
ʹγošt, ʹčā ʹthar̤ čhī az ʹgir Īʹân ĵaʹr̤ī če «ʹBadē mur, muʹžōr, ʹpareman
ʹšār wanōʹ!» Īʹâ ʹčhēn ʹšār wanō, ma ʹōsp-ē-an âleʹšī-an

Ma ʹžū ʹpâdšâ pen-ē haʹwī palaʹwâ ʹĵaṇg ʹkura bōn ʹNâm-e hoʹwī
pâdšâiʹka Mīʹât bīn, ʹedē pen-ē bıʹyâdar-xândaʹgī ʹghīta bōn. ʹĒ ʹâγa
sōr ʹčā.

ʹMendē ʹqessa ʹlam daheman, sōr hoʹwī kašteʹī duʹbâra ʹgurīman.
Hoʹwī kaʹštī, če ʹMahmad Hanīʹfân ʹmâčī pen ʹrux ba ʹγus ʹčhō bōn,
žū maiʹdân tar-ē ʹčhō bōn, če γâphuʹnē ʹsaxt čhī Žū ʹwīl ĵeʹhân
ʹgar̤d γuʹbâr âliʹšī, ʹmendē ʹBībī Haʹnīfa γâphuʹnē ʹkhū kor, ʹbur̤-ē,

One month later he arrived in her father's land.   At once he drew
his sword, started fighting and slew many When the morning came,
they dug seven wells in front of him and covered them.   They came
from one side, and the warrior advanced from the other side. Suddenly
his horse neighed, and he whipped it three times; but it did not
move   The fourth time the horse leapt, flew over the six wells, but
fell into the seventh   They saw that the warrior had fallen into the
well, and he (Aram Shah) at once called the army.   The whole army
came to Aram Shah [1] He said. "Throw stones all of you, and kill
him with stone-pelting." All of them threw stones, and the well was
filled with stones.   Then they said "Now he is dead, come, let us
go to the town." They went to the town, and seized his horse.

This warrior had [formerly] fought with a certain king.   The name
of this king was Mıat, and he had entered blood-brotherhood with
him. He came to the well.

Let us leave this tale and revert to the girl   When this girl, who
had gone home with Mahmad Hanifa's mother, had come to a certain
plain, a strong wind arose.   Suddenly clouds of dust covered the
world, and the wind lifted Bıbı Hanıfa up, carried her away, and

[1] the father of Zaighun.

ꞌadel ma ꞌγus-ē zahēꞌwī ꞌThârī če. «ꞌÂ bīꞌxabar ꞌγus tar-em, xuꞌkâ waꞌtan tar zaꞌhēm.» ꞌDhuṛ-ē, če haꞌwī ꞌkaštē če ꞌnâm-ē Zaiꞌγūn bī, ꞌē ne ꞌhâ Hē huddiꞌnân ꞌžū ma ꞌžâī tar ǰuꞌdâ čhaꞌṛēn.

Haꞌwī kaꞌstīka, če dōꞌstân-ē ꞌbastō bīn, ꞌthârī če haꞌzâr suꞌwâr nəzꞌdīk ꞌâγēn Hoꞌwī haꞌzâr nafariꞌka žū (žū-ē) pâdšâiꞌka ꞌpuš bīn Ō̄ γalaꞌba palaꞌwân bīn, ma eꞌdân ꞌmux-ē če ꞌdhoṛ, ꞌō ꞌâsux čhī Žū ꞌwīl-ē munꞌdhēk suwâꞌrân ǰaꞌṛī. «Čuꞌmōr, ꞌhalka kaꞌnōr, âliꞌšōr, dâl ꞌmun-ē ꞌēnōr!» ꞌČhēn, âliꞌšī-an, ꞌmendē-an ꞌânt. J̌aꞌṛī če. «Menꞌdē baꞌrōr maꞌnân ꞌǰâi tar » ꞌMendē ꞌkašte-an zahēꞌwī ꞌǰâi tar-ē.

J̌âdūꞌgarī paiꞌdâ čhī, palaꞌwân ǰaꞌṛī če· «ꞌAi ǰâdūꞌgar, če ꞌheč čâ ꞌınu pen ꞌnâ ꞌrhīstōn, mahaꞌbat-ē ꞌhēč ꞌna sī » J̌aꞌṛī če. «Kir-ē te ꞌnī wyâr ꞌrhēzem » ꞌÂγa dâl hoꞌwī ꞌkaštē, če ꞌnâm-ē Zaiꞌγōn bīn, ꞌēde kụn-ē ꞌpē γarꞌwēwī, ǰaṛī· «ꞌMendē tū ꞌther! ꞌParam-e, ma pâdšâiꞌka ꞌpuš ham-ē ꞌdahem » ꞌĒ ǰaꞌṛī «ꞌÂn-ē ꞌna xarem » ꞌĒ hoꞌwī ꞌpī gapꞌâṛ tar ꞌlam dâ, hoꞌwī ꞌkaṭṭō zāīfiꞌka, če ǰâꞌdū ōst ꞌkantōn, ēꞌdân ꞌxōm-ē buṛ ꞌĒ ꞌxōm tar-ē dhoṛ če· «Dī ꞌâdam ꞌâγēn, ma ꞌmun-en haꞌwī ꞌâṛ tar ꞌthēwtan.» Zaꞌīf ǰaꞌṛī če «Ma ꞌmun ꞌčâ mēn ꞌâr ꞌthēwtan?» J̌aꞌṛī če «ꞌTū ǰâꞌdūgar-ē. ꞌČhâ, dōꞌstân-e hoꞌwī Zaiγōꞌnâ laꞌsēw!»

brought her straight home. She saw that she was suddenly at home, and had arrived in her own land She saw also that the girl whose name was Zaighun, was not there. These two had been separated from one another.

The girl, whose hands he had bound, saw one thousand horsemen approaching One of these thousand horsemen was a prince. He was a great warrior, and when he saw her face, he fell in love with her. At once he said to those horsemen "Go, run, seize her and bring her to me." They went and seized her and brought her to him. He said. "Take her to my place." They brought this girl to his place

A sorceress appeared and the warrior said. "O sorceress, she will in nowise lie with me, she has no love [for me]." [The sorceress] said: "I shall arrange this affair to-night." She went to the girl whose name was Zaighun, she boiled milk for her and said: "Drink this. I shall go and give some to the prince also." The girl said: "I will not drink it" She placed the milk on the fireplace, and the old woman who practised sorcery had a dream. In this dream she saw two men coming, who burned her in this fire. The woman said:

ᴵĒ ᴵčhī dâl Zaiᴵγōn, ᴵsōr-ē dâl ᴵpâī ᴵūnt, jaᴵṛi če. «Har guᴵnâī če ᴵkuṛōᴵm, tū, Zaiᴵγōn, ᴵbaxš⸍» Jaᴵṛī· «Ma ᴵtō-əm ᴵbaxᴵšī.» Jaᴵṛī «Haᴵwī dōᴵstân-om če ᴵbastō-en, menᴵdhēkân ᴵxē kan⸍» Haᴵwī zaᴵīf-e kaṭᴵṭō ᴵčhī, ᴵarra sūᴵhân ᴵâwuṛ-ē, ma ēᴵdân dōᴵstân-ē xaᴵlâs kor. Jaᴵṛi če· «Šamᴵšēr ᴵdērē?» Jaᴵṛī· «ᴵDērēm» Jaᴵṛī če: «Ōsp-e ᴵkârī ham ᴵdērē?» Jaᴵṛī «ᴵDērēm.» ᴵMeude ᴵōsp u šamᴵšēr-ē palaᴵwân Zaiᴵγūn kun ᴵâwuṛ ᴵĒ ᴵmēm ᴵbōst, ma ᴵōsp-ē-an ᴵzīn koṛ, ᴵmōza ᴵpâ-i kor, seᴵlâwa manᴵḍō tar-ē ᴵγošt, sōr ᴵōsp suᴵwâr čhī. ᴵČhī ba ᴵjang, bīᴵxabar čhī, ma pairadâᴵrân-ē ᴵdhoṛ, mendâᴵnân-ē ᴵmât.

ᴵŽâ ᴵpaltan xaᴵbar čhī, ᴵžū wil ᴵhuss-ē sōr palaᴵwâ, če ᴵnâm-ē Zaiᴵγūn bī halᴵlâ koṛ ᴵĒ ᴵmē tar-an da deᴵhō čhaᴵrī, γalaᴵba-i ᴵmât, ᴵbâkī ᴵmânda ᴵžâ-i šiᴵkast ᴵxūṛ. Ekeᴵstak mulᴵlâ-i ᴵnhânt, tâb-e haᴵwī Zaiγūᴵnâ ᴵčhēn. Ečenᴵdī râᴵī čhī aᴵpešt bâwiᴵka ᴵjâi wanō. ᴵDōs ᴵrūč ᴵbâd zaᴵhī bâwiᴵka waᴵtan tar-ē.

ᴵDhōṛ-ē, če ᴵmardum γalaᴵba žu ᴵjâi ᴵjam hâ. Jaᴵṛī, ma žuᴵī khuᴵjēwī če· «ᴵĒ ᴵče ᴵhâl-a?» Jaᴵṛī, če: «Mahmad Haniᴵfâ mēn ᴵčâh

"Why do you burn me in the fire?" They answered: "You are a sorceress, go, untie the hands of Zaighun."

She went to Zaighun, threw herself at her feet and said: "O Zaighun, forgive me whatever I have sinned against you." Zaighun answered "I have forgiven you." She (also) said: "Untie these my hands which are bound." The old woman went away and fetched a saw and a file and released her hands. She asked: "Have you got a sword?" [The old woman] answered "Yes." She asked: "Have you got a good horse also?" She answered· "I have." She brought the sword and the horse to Zaighun. She girdled her waist, they saddled her horse, she put shoes on her feet and a sword round her neck. She mounted the horse, and went to fight. Suddenly she went and when she saw the guards she killed them.

The rest of the army became aware of this, they at once ran towards the warrior whose name was Zaighun. She started fighting amongst them and killed many of them; the remaining survivors(!) of them were defeated. She appointed a mulla there, and they came into the power of Zaighun. Thence she went back towards her father's place. Ten days later she arrived in her father's land.

She saw that many people were assembled in one place. She spoke and asked one of them: "What is this?". He answered: "They

ˈɣoštō Beˈnâ-e- udeˈkâ mâtōiˈka ˈdēran.» Ečenˈdī ma šamˈšēr-ē nōt̬, haˈla-i kor, ˈmēn tar-an dar ˈâɣa, da deˈhō čhaṛī Menˈdânân-ē ma ɣalabaˈgī mât, ˈbâkī ˈmânda ˈžâ-i čaṭaˈkī. Menˈdânân-ē ˈrūf kanen bur. Mēn ˈarg dar ˈâɣēn, ˈbōr-e argiˈkâ-n ˈdâ.

Žu ˈwīl ˈMahmad Haˈnīfa aˈwē ˈâɣa če. «Munˈdhēk ˈkhāīn-ē na ˈm̃era˻» Aˈpēž raˈmī, ˈâɣa sō ˈčâh, če ˈMahmad Haˈnīfa ˈčhaṛō bōn, ˈdhōṛ-ē, če ˈjanō hâ, ˈna muˈṛō. ˈMahmad Hanīˈfa čāˈhī ˈɣax koṛ če: «Maˈgam Zaiˈɣūn ˈyâr-e maˈnân-ē, ma ˈmun mēn čāˈhī ˈneṛ!» Kaˈmand-ē seˈpar tar bōst, seˈpar-ē mēn ˈčā ˈɣošt. Jaˈṛī: «Sōr eˈdhēk ˈnhīn, če ˈneṛem-âu.» ˈĒ sō seˈpar ˈnhōšt, ˈhar če ˈqūwat-ē kur, ˈneṛen ˈna narī. ˈČāhī ˈɣax koṛ če: «Muɣˈbīl ɣuˈlâm-um ˈham hâ, ˈmundē ham ˈɣax kaⁿ˻»

· Ma ɣuˈlâm-ē ˈɣax kor, ɣuˈlâm-ē ˈâɣa, huddiˈnân-ē ˈqūwat koṛ, menˈdhē-an ˈčāhī ˈnōt̬, ˈsail-an kor, če pâˈnân-ē xâṛ buǰǰulaˈkī čhēn. Eˈdân ˈdaṛd-e ɣalabaˈgī koṛ, jaˈṛi če «Ma ˈmun enˈhāk žāˈhī ˈlam daˈhōr, ˈwâ čuˈmōr!» ˈMendē-an ˈlam dâ, ˈhuddī ˈčhēn. Bīˈxabar

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have thrown Mahmad Hanifa into a well, and intend to kill him." Then she drew her sword, ran and entered amongst them, and started fighting. She killed plenty of them, and the rest of them fled Pursuing them she carried them away(?). They entered the castle, and shut the gate of the castle.

Suddenly she remembered Mahmad Hanifa [fearing] that someone might kill him. She went back and came to the well into which Mahmad Hanifa had fallen. She saw that he was alive and not dead. Mahmad Hanifa spoke from the well· "Assuredly, Zaighun, you are my friend, draw me out of the well." She tied a halter to a shield, threw the shield down into the well and said: "Sit down on it, and I will pull you out." He sat down on the shield, but however much she exerted herself, she could not pull him out. He shouted from the well: "There is my slave Muqbil, call him."

She called his slave, he came, they both tried with all their might, and pulled him out of the well. They saw that his feet were torn from the ankles and down. He was in great pain, and said: "Leave me here alone, and go your way." They left him, and both went away. Suddenly some fairies appeared and fell in love with Mahmad

pa'riậ pai'dậ čhē^n, 'Mahmad Hanī'fân 'âšux bēn   Men'dē-an 'khū kor, 'bur-an peš 'hōt par'da-i- Kūikâfi'kā   Pâ'nân-e- e'dân 'jōr čhēn

'Mendē peš par'da-i Kūi'kâf 'lam daheman, 'sōr pala'wân Zaiɣū'nī 'gurīma^n.   Če 'âɣa sōr 'čâh, 'dhōr-ē če 'Mahmad Hanī'fa 'na hā. 'Ē ɣala'ba 'rhīnt, sē'lâba 'nōt če ma-x'sōr 'mēra 'Mendē ɣalaba 'mennat-an kor če   «Ma-x'sōr če'kun 'mērtōn?»   Ečen'dī ma Muɣ-bīl-ē ja'rī če· «'Muš, 'paraman wa tan wanō, ma'gam ɣuniman-ē »   Muɣ'bīl 'tar-ē 'dâ, Zai'ɣūn pešcha'n-ē, 'šâr-e- Ma'dīna wanō 'čhēn 'Žu mmēhī 'bâd za'hēn ma Ma'dīna, 'sōr karbe'stânânī 'apačē 'na čhī če   «'Qasam-um 'xūro, 'bī 'Mahmad Hanī'fa 'yâr-um te mē^n 'šâr 'na param »

Muq'bīl ɣu'lâm-ē če 'Mahmad Hanī'fân pen 'hōst, čhī, ma 'mardum-ē xa'bar kor, ja'rī če   «Ēken'hāk Zai-ɣūn 'âɣō, har 'čī-m 'jartō, mē šâr nâ 'žītō.» Ja'rī če   «'Bī 'Mahmad Ha'nīfa 'yâr-om te 'šâr tar 'na pa'ram » Ja'rī-an če   «'Mahmad Ha'nīfa 'kū hā?» Ja'rī če· «'Ân-em 'ham na 'pântōn, ha'rēwô-m »

Hanifa. They lifted him up and carried him behind the seven curtains of Kohikaf. His feet became healed.

Let us leave him behind the curtains of Kohikaf and return to the warrior Zaighun When she came [back] to the well, she saw that Mahmad Hanifa was not there. She wept bitterly and drew her sword to kill herself. They entreated her very earnestly and said. "Why should you kill yourself? "Then she said to Muqbil· "Come, let us go to our country, perhaps we may catch him." Muqbil went before and Zaighun behind, and they went towards the city of Medina. One month later they arrived at Medina, but did not proceed further than to the graveyards, because she had sworn not to enter the town without her friend Mahmad Hanifa.

His slave Muqbil, who was with Mahmad Hanifa[1], went and told the people and said: "Zaighun has come here; but whatever I say, she will not enter the town. She said that she would not enter the town without her friend Mahmad Hanifa." They said. "Where is Mahmad Hanifa?" He answered: "I do not know either; I have lost him."

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[1] This statement is inconsistent with what has just been said about the fate of Mahmad Hanifa Or *hôst* = 'used to be'?

ˈHaidar ˈnāra dhī, ˈzâe če ˈmardum bīn ˈjam čhēn, ǰaˈr̥ī. ˈČâ ˈnāra-e
batˈkār-a dhī?» J̌aˈr̥ī: «ˈPuš-um haˈrō» J̌aˈr̥ī če «ˈKī ˈxabar ˈdâ-ē?»
J̌aˈr̥ī «Xu Zaiˈγūn ˈâγō » Neˈmâz-ē ˈxânī, ˈdōst ba duˈwâ čhī, ǰaˈr̥ī·
«ˈXuˈdâyâ, ˈpuš-e maˈnâ ˈkū hā?» ˈT̬aibī saˈdâ ˈâγa: «ˈPuš-e ˈtân peš
ˈhōt par̥ˈdā-e Kūiˈkâf hâ; ˈγaira Zaiˈγūn pālaˈwâ̰ ˈâšuq-e uˈdân-a ˈēna-i
te, ˈžâ ˈkhīn-ē te ˈēnen ˈna nara»

Ečenˈdī ˈmēn-e Zaiγūˈnân-an ˈbōst, ˈMahmad Hanīˈfân ˈnâm-an sō
Zaiˈγūn ˈlam dâ, duˈwâ-n dâ, râˈhī čhī, mēn dīˈwâ̰ zaˈhī, eˈdânâ pen-ē
ˈγalaba ǰang kor̥, ˈtâb-ē kuˈr-an Ečenˈdī ruxˈsat čhī, ˈčhī, sō darˈyâī
zaˈhī, hē darˈyâ tar-ē maxˈsōr ˈgad̥ kōr̥. ˈŽu mēˈhī ˈbâd ˈhū bar-e
daryâiˈkā zaˈhī, nəzˈdīk-e ˈpar̥da-i Kūhikâfiˈka zaˈhī Učenˈdī uˈštâ
ˈčhī, peš Kūhiˈkâf tar zaˈhī, ˈdhór̥-ē če: ˈYâr-om enˈhāk hā. Baˈγal-
kaˈšī-an kor̥.

Učenˈdī râˈhī čhēn, âˈγen sōr karbeˈstân-e ˈBaqea zaˈhēn; karbeˈstân-e
ˈBaqea nəzˈdīk-e šāriˈkā-n bīn. ˈBite ekeˈstak ˈMahmad Hanīˈfâ aˈwē
ˈâγa če: «ˈÂn qaˈsam ˈxūra bōn, ˈtâ če ma Zaiˈγūn ˈbâw pen-ē beˈžen
ˈna ēˈnem, waˈtan tar-ē ˈna paˈram »

Haidar uttered a cry, and all the men who were there, assembled
and said: "Why did you utter this ill-omened outcry?" He said:
"My son is lost." They asked "Who has told you so?" He said.
"Zaighun herself has come" He recited a prayer and raised his
hands in supplication and said: "O God, where is my son?" A
hidden voice was heard· "Thy son is behind the seven curtains of
Kohikaf; unless the warrior-maid Zaighun, who loves him, will bring
him, nobody else can bring him."

Then they girdled the waist of Zaighun and gave her the name of
Mahmad Hanifa [1] They prayed and went away, they arrived amongst
the demons, fought much with them, and subdued them. Then she
took leave of them and went away. She came to a river and plunged
into it. One month later she reached the farther shore of the river, and
came close to the curtains of Kohikaf. She rose from there and pene-
trated behind Kohikaf, and saw that her friend was there. They embraced

Then they set off and came to the graveyard of Baqea. The grave-
yard of Baqea was close to their town. There Mahmad Hanifa
remembered again that he had sworn not to enter his [own] country,
till he brought Zaighun bound together with her father.

[1] *nâm-ı M. H sar-ı az Z mândan.*

Ma ᵇlaškar-ē rux'sat kōṛ, 'xuxu-ē ham ᵇMahmad Hanī'fa ma 'γus wanō na čhī, čầ če: «ᵇÂn qa'sam 'xūrō, tầ če Zai'γūn ᵇbâw pen-ē be'žen ᵇna ē'nem, γus wa'nō-ē na 'žīm » Ečen'dī ja'rī wo rầ'hī čhī ba ᵇjaŋg, pēš'čhan-ē ᵇbâw-ē ham rầ'hī čhī, za'hī ᵇAram Šầ'ậ̀ ʲʲâi tar, če Zaiγū'nân ᵇbâw bēn

Eke'stak-ē šam'šēr ᵇnōṭ, da ʲjaŋg a'pầ čhī. ᵇPhârĩ̃ ᵇlaškar-e ᵇAram Šầ'ậ̀ ᵇâγa, phyârī ᵇē čhī. Da ʲjaŋg ča'špī, as ka'rârī de'hī, če γū'lu-ē ᵇmât, ečen'dī i'sâb-ē ᵇkhīn na_γōnt ᵇAram ᵇSầ ši'kast 'xūṛ, učen'dī čaṭa'kī byâyi'ka wa'tan tar-ē ᵇŌ ham un'hâk ᵇpâdšầ bīn, ᵇhōd bi'yầ ᵇAram Sầ ᵇdērō bōn, har ᵇkhân-ē ᵇhar ᵇmulk tar ᵇpâdšầ bīn. ᵇÂxer ul ᵇ'amr ma ᵇhōt bi'yầ-i ši'kas dầ

VI (T).

ᵇMahmad Hanī'fa ᵇSầheb ᵇžu ruč 'γus tar ᵇnhaštō hōst, ha'wầ-e šekâri'ka ᵇsōr tar-ē ᵇâγa Ma ᵇōsp-ē ᵇzīn koṛ, su'wâr čhī Čhī, ᵇčōr duba'ra-i Ma'dīnaika čhī'mī, heč še'kâr-ē na koṛ. Rầ'hī čhī žu jaŋ'gal

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He took leave of the army, but Mahmad Hanifa did not himself go home, because he had sworn not to come home, till he could bring Zaighun bound together with her father. Then he spoke and went out to fight. His father also started after him, and they came to the place of Aram Shah, who was the father of Zaighun.

There he drew his sword and stood up to fight. From one side came the army of Aram Shah, and he came from the other side. He got embroiled in the fight, he fought without stopping[1] and killed many, and nobody knew their number. Aram Shah was defeated and fled from there to his brother's country The brother was also king of that country; Aram Shah had seven brothers, and each of them was king of some country. But finally he (M. H.) defeated his seven brothers.

VI.

One day Mahmad Hanifa Sahib was sitting in his house, and a desire to go out shooting seized him He saddled his horse, and rode away. He went, rode four times round Medina, but did not have any shooting. He went away to a jungle; partridges appeared, and he killed

[1] aska'rârī "az karâr".

tar, pai⟨lântar-ē ⟨žirež ⟨âγa, ma ⟨žirež-ē de⟨hī, ⟨bōdana ⟨âγa, men⟨dī
ham de⟨hī, žū ⟨šēr âγa, ma ⟨šēr-ē ham dē⟨bī.

Žū ⟨âhū pai⟨dâ ⟨chī, ⟨dumb-e ⟨âhūıka âle⟨šī, ⟨khū-i koṛ, ma⟨hak dha⟨ram
tar-ē ⟨dhī. Žâ ⟨âhū pai⟨dâ chī, ⟨ē ⟨dâlī čaṭa⟨kī, ⟨dumb-e ē⟨dân-e âle⟨šī.
⟨Har če peš⟨chan-ē ⟨hala-ē koṛ, âle⟨šen ⟨na-i na⟨rī. ⟨Thârī če ⟨âhū
harī, učen⟨dī a⟨pež ra⟨mī, ⟨aγa sōr šekâr⟨jâi tar. Ma ⟨zai če sai⟨dân
bēn, ma ⟨huss-ē ⟨jam koṛ, ⟨bhâr-ē ē⟨čēwī, be⟨nâ-i če ma ⟨huss-ē ⟨dheṛza

⟨Thârī če ⟨čōr duba⟨ra-ī ⟨laškar pai⟨dâ chī. ⟨Laškar žâ-ē a⟨pešt ū⟨zâ,
žū pala⟨wâ, ⟨nâm-ē ⟨sâ-e Zarīŋka⟨mar bī, ⟨âγa nez⟨dık-e Mahmad Hanī⟨fâ,
ja⟨ṛī če. «⟨Čī ⟨kantō ma⟨nâ šikâr⟨jâi tar?» Ja⟨ṛī· «⟨Ē xu⟨kâ šikâr⟨jâ-
əm-a, ⟨tân čâ bē?» Ja⟨ṛī «⟨Nâm-a ⟨kâ?» Ja⟨ṛī· «⟨Nâm-um Mahmad
Hanī⟨fa, ⟨rūzī ⟨žıtōn-em ân ši⟨kâr. ⟨Tu ⟨nâm-a ⟨jaṛ, ⟨nâm-a ⟨kâ?» Ja⟨ṛı
«Nâm-e ma⟨nân ⟨Sâ-e Zarıŋka⟨mar. «Huddi⟨nân-ē gufti⟨gū chēn ⟨phyârī
⟨ē šam⟨šēr nōṭ, ⟨phârī ⟨ō. Huddi⟨nân-ē ⟨jaŋg koṛ ⟨Mahmad Hanī⟨fa
⟨hâjes ⟨âγa, ⟨jelau-e ōspi⟨ka ⟨γus wanō ⟨rhânt, be⟨nâ-e čaṭakōi⟨ka-i koṛ
če «⟨Hē pāla⟨wâ γala⟨ba qūwat⟨dâr-a, ma ⟨mun ē ham ⟨mēra.»

them; quails appeared, and he killed them too; a lion appeared, and
he killed the lion too.

A deer appeared; he seized its tail, lifted it up, and struck it hard
against the ground. Another deer appeared, and ran away from him,
he wanted to seize it by the tail. But however fast he rode after it,
he could not seize it He saw the deer disappear, then he turned and
came back to the shooting-ground. He collected whatever game was
there, made a bundle of it and intended to take it all on his back.
Then he saw that an army had appeared on all four sides [1] Leaving
the rest of his army behind a warrior whose name was Shah-i Zarin-
kamar approached Mahmad Hanifa and said: "What are you doing in
my shooting-ground?" He answered "This is my own shooting-ground,
how can it be yours?" He asked: "What is your name?" He an-
swered: "My name is Mahmad Hanifa I come out shooting every day.
Tell me your name. What is your name?" The other answered: "My
name is Shah i Zarinkamar » They both started quarrelling, one drew
his sword on the one side, the other on the other side. They both
fought Mahmad Hanifa became exhausted, turned the bridle of his
horse *towards home and sought to flee, thinking:* "This warrior is very
powerful and he will kill me, too".

[1] Lit "the four sides of an army (*čâr pēr-ı laškar*)."

ᵗDâlī čaṭaᵗkī, pešᵗčhan-ē ᵗŠâ-e Zariŋkaᵗmar ᵗōsp ham dhâwēᵗwī nezᵗdīk· zaᵗhī Dī ᵗpâᵗe ōspiᵗka-i âleᵗšī, ᵗrust-ē koṛ dharaᵗmī, ᵗsōr tar-ē waᵗhēwī, dəᵗhī mhag dhaᵗram tar. ᵗŌsp-ē ᵗrīza ᵗrīza čhī dhaᵗram tar

ᵗMahmad Hanīᵗfa sō ᵗzīnı waᵗkhē râ̂ᵗzī, ᵗphârī žīaᵗmâ̧ ᵗdōst-ē šamᵗšēr tar buṛ, haᵗwâla-i koṛ maᵗhak ᵗfark tar-e ᵗŠâ-e Zariŋkamariᵗka. ᵗŠâ-e Zariŋkaᵗmar ᵗdu nīm čhī, žū nīm-ē ᵗpī čhaᵗṛī, ᵗžu nīm-ē ᵗpū čhaᵗrī. ᵗSōr-ē ᵗčuṛt koṛ, ma ᵗsōr-ē ᵗghĭt, ᵗčhī Ma ᵗsōr-ē ma waᵗtan-e xuᵗkâ̧ tar-ē zahēᵗwī, ᵗsōr-ē ᵗmīx tar âweᵗzâ̧n-e kōṛ sō ᵗbōr

Ečenᵗdī ᵗbâw-ē xaᵗbar čhī, ᵗbâw-ē ǰaᵗṛī če· «ᵗHē ker ᵗkī kuᵗṛō?» ᵗHeč khīn dâḷ ᵗAlī gap ᵗna ǰōṛ, ɣalaᵗba ᵗqhar-ē šūᵗṛī. «ᵗHar kī haᵗwī ker kuᵗṛō, ᵗraw̩ ǰaᵗṛa če ᵗē sŏr-e ᵗkhâ̧ pālawâniᵗka â̧ » ᵗMahmad Hanīᵗfâ̧ Sâheb ǰâ̧ᵗī uᵗštâ̧, ǰaᵗṛī «Yâ̧ ᵗdâdā, haᵗwī ker ᵗân kuṛō » J̌aᵗṛī· «ᵗGap ǰaṛ če zaᵗnēŋ-a kurō »

J̌aᵗṛī če. «Â̧ ᵗčhē bēm šeᵗkâr Bīᵗxabar ᵗlaškar paiᵗdâ̧ čhī, žâ̧ ᵗlaškar aᵗpež dhaᵗrī, žū pālaᵗwân aᵗpače ᵗâɣa ᵗmēnī laškariᵗka-ī, ǰaᵗṛī   ᵗᵗČâ-ē tū ᵗžītōn ᵗhē marɣuᵗzâr tar?' J̌aᵗṛī. ᵗᵗHē marɣuᵗzâr xuᵗkân-om-a '

He fled from him, but Shah-ı Zarinkamar also spurred hıs horse and gaıned upon hım. He seızed two feet of hıs horse, lifted ıt up from the earth, swung it round his head, and struck ıt hard against the ground. The horse was smashed to pieces agaınst the ground

Mahmad Hanıfa flew high up from the saddle, and, comıng from the other sıde, put hıs hand on his sword and aımed a blow at Shah-i Zarınkamar's temples. Shah ı Zarınkamar splıt ınto two halves, one half of hım fallıng on this sıde and one half on that sıde Mahmad Hanıfa cut off hıs head, took it, and went away. He brought the head to hıs own country, and hung ıt up on a peg over the gate

Then hıs father heard about ıt and said "Who has done thıs deed?" Nobody said a word to Alı, and he became very angry and saıd· "Whoever has done thıs deed, shall tell me quıckly what warrıor's head thıs is." Mahmad Hanıfa Sahıb rose and saıd. "O father, I have done thıs deed." Hıs father said: "Tell me how you have done it"

Mahmad Hanıfa answered "I had gone out shootıng Suddenly an army appeared; the rest of the army kept back; but one warrıor emerged from the mıddle of hıs army and asked· 'Why do you come to thıs field.' I answered that the field was my own. We both started quarrellıng, he strıkıng at me wıth his sword, and I at hım. I saw that·

Huddi'nân-an guftə'gūi kor, 'ō šam'šēr 'mun kun de'hī, â šam'šēr 'ude
ku. 'Dhōṛ-om če 'ō ɣalaba qūwat'dâr bīn, čaṭa'kēm če 'žīm ɣuz-
wa'nō. Dī 'pâ-i ŏspika'ī-m-ē âle'šī, 'sōr tar-ē 'daur dâ, de'hī dha'ram
tar, 'ŏsp-om 'rīza 'rīza čhī. Sō 'zīnī 'â wa'khē rhâ'zēim, 'phârī žīa'mâ
šam'šēr-om 'nōṭ, də'hī mhak 'fark tar-ē Šam'šēr-om 'du nisp-ē koṛ,
'sōr-ē-om ǰu'dâ kor, ma 'ŏsp-ē-om su'wâr nhōšt, 'kala ân 'âwuṛō.»
'Bâw-ē hu'wâšī «'Žâ gâī še'kâr 'na čhâ, če mâ'khân duš'man
ɣu'lū hâ »

'Dōz ruč 'Mahmad Hanī'fa Sâheb ma 'ɣus nhōšt, če 'dâda-ī nesi'yat
kura bō 'Bâdaz dōz 'ruč "išq sōr tar-ē 'âɣa šekâri'ka če «'Ân
pa'ram, še'kâr kanem » 'Bâf tar-ē pa'ǰuṭ, mâ'čī tar-ē 'ham pa'ǰuṭ,
'mardum 'xabar 'heč na čhī.

U'štâ-ē, čhī še'kâr, 'ŏsp-e ab'laq 'Šâ-e Zariṇkama'râ su'wâr-ē 'nhōšt,
'hai ku'ṛō čhī 'Čhī duba'ra-i Madīnaṛ'kā čhī'mī. 'Ṭâphunē čhī, 'gaṛd
u'štâ, pa'nân-e ɣusi'ka-i ha'rēwī 'Ōsp-ē hó'wī 'ǰaṇgal tar â'muxta bī,
'dhâw-ē dâ, 'čhī ho'wī 'ǰaṇgal tar če â'muxta bī

'Gaṛd, ɣu'bâr 'pū čhī, 'dhóṛ-ē če · «'Ân ha'wī 'ǰaṇgal tar 'bete â'ɣēm »

he was very powerful, and I fled, trying to get home. He seized two
feet of my horse, swung it over his head, struck it against the ground,
and the horse went to pieces. I was thrown high up from the saddle,
and, coming down on the other side, drew my sword and hit him on
the temples My sword cut him in two halves, I severed his head,
mounted his horse and have brought the head." His father scolded
him and said: "Don't go out shooting another time, because we have
many enemies "

For ten days Mahmad Hanifa Sahib stayed at home, as his father
had advised him to do After ten days he was overcome by his love
of shooting, [and he thought] · "I will go shooting." He concealed it
from his father, and he concealed it from his mother, too, and people
did not suspect anything.

He rose and went out shooting He mounted the piebald horse of
Shah-ı Zarinkamar, whipped it and rode off He went and rode round
Medina The wind blew and the dust rose, and he lost his way home.
His horse knew that forest well, so it cantered and went to the forest
that it knew

The dust-storm abated and he saw that he had come again to the
same forest. He looked about him, and suddenly an army appeared

'Thârī, bī'xabar čâr dubara'ī 'laškar pai'dâ čhī. 'Ē da 'jaŋg cha'ṛī, men'dē-an âle'šī 'buṛ-an dâl 'pâdšâ.

'Pâdšâ 'hukm-e mâtōi'ka koṛ, jallâ'tân-ē dhē'wī. Jâl'lâtân-ē 'âγē dâl 'pâdšâ, ja'ṛī če: «'Čī 'jaṛtō ma 'mâ?» Ja'ṛī: «Men'dhēk 'Mahmad Hanī'fa 'merōr!» Jallâ'tân šam'sēr-an 'rust koṛ, če 'dehan mak 'fark tar-e 'Mahmad Hanī'fâ. Ba 'hukm-e Xu'dâ 'bâzū-ē ha'wâ tar hušk, 'har če kuṛ 'dehen-ē 'na na'rī. Ja'ṛī· «'Ē jâdu'gar-a, men'dhēk ba'rōr, ban'dī kanōr.»

'Mende-an buṛ, bandī'xâna tar-an 'γušt. Ja'ṛī· «'Lam-ē da'hōr če ba 'xârī wu 'zârī 'mera. 'Nīm-e naγōni'ka da'hōr če az γurča'gī ha'lâk 'parī-a » Hu bandi'xâna tar da'rūntar-ē bu'tân 'sē bēn, 'mende bu'tân-ē 'ghīt, 'huss-ē 'xâṛ koṛ. Paira'dâr 'âγa dâl 'pâdšâ, ja'ṛī· «'Hē ban'dī ma 'butân huss 'xâr koṛ.» 'Pâdšâ ja'ṛī «Ču'mōr, ē'nōr-ē!»

'Mahmad Hanī'fa dâl 'pâdšâ 'buṛ-an. 'Hugm-ē koṛ· «Te'čhân-ē 'kânō kanōr» 'Har če-an 'koṛ, te'čhân-ē 'nâ na'rī 'kânō ka'nen Ja'rī. «'Ē jâdu'gar-a » Pēš'čhan-ē pâdšâī'ka 'kâset âγa, ja'ṛī če· «'Muš,

from all four sides. He started fighting, but they caught him and brought him to the king.

The king commanded that he should be killed, and summoned the executioners The executioners appeared before the king and said· "What do you command us?" The king said. "Kill this Mahmad Hanifa!" The executioners lifted their swords to strike Mahmad Hanifa on the temples. But by the command of God their arms withered, and however they tried, they were unable to strike him. The king said. "He is a sorcerer, take him away and imprison him "

They took him away and threw him into the prison. The king said "Leave him, that he may die in pain and distress. Give him half a loaf that he may perish from hunger." Inside the prison there were some idols. He took the idols and smashed them all. The guard came to the king and said: "This prisoner has smashed all the idols." The king said: "Go and fetch him!"

They brought Mahmad Hanifa before the king He ordered· "Blind his eyes!" However they tried, they could not blind his eyes. The king said that he was a sorcerer. A messenger arrived in the presence of the king and said: "Come, let us go, a certain king is giving a feast." The whole of the army rose and went to the feast in the other king's place.

ˈparama, feˈlâna ˈpâdšâ mēˈmânī dēraˈ!» ˈZâē če ˈlaškar-ē bīn (bēn)
uˈštâen o čhen mēˈmânī ˈžâ pâdšâiˈka ˈjâi tar

Taˈmīm ˈpâdšâ bīn, žu ˈdut-ē ˈdērō bōn. ˈDut-ē ham ɣalaˈba ˈsâheb-e
muxiˈkā bīn, ˈfakat ˈrūč dhiraŋg ˈmux-ē bīn. ˈSō ˈMahmad Hanīˈfa
ˈSâheb ˈâšuq čhī Bandiˈxâna tar hoˈwī ˈkaštē ˈčhī, bandiˈxâna tar
zaˈhī ˈkaštē. Pairaˈdârâ̜ kun-ē halˈwâ dâ, halˈwâ tar-ē ˈdârū-e bīˈhušī
ˈgaḍ koṛ, pairadâˈrâ̜ kun-ē ˈbaxš kor, pairadâˈrâ̜ ˈxūr, ma pairadâˈrân
ˈhussika ˈsōr-ē ˈčuṛt koṛ, ˈčhī dâl ˈMahmad Hanīˈfa, jaˈṛī· «Â̜ sōr ˈtō̜
ˈâšuq-em.»

ˈMahmad Hanīˈfa Sâheb jaˈṛī če: «Maˈnâ̜ ˈdōst o pâˈnân zanˈjīr-a»
J̌aˈṛī: «Ma zanˈjīrân ˈâ̜ kaˈṭem.» ˈČhī, ˈarra suˈhân-ē âwuṛ-ē, ma
zanˈjīrân-ē ˈarra koṛ ˈMahmad Hanīfaˈân ˈdōst o ˈpâi. ˈĒ ma ˈbōr
naṛˈɣō. ˈMahmad Hanīˈfa ˈSâheb jaˈṛī. «ˈMu kun ˈōsp ˈēn, ɣalaba
ˈōsp-e ˈkârī bē, ba ˈqūwat ˙bē, če ˈân pālaˈwân-em.»

ˈKaštē čhī, mē kaˈmand dar ˈâ̜ɣa, ˈsail-ē kuṛ ma ōˈspâ̜, žū ˈōsp-e
ˈkârī ˈânt ˈMahmad Hanīˈfa Sâheb ˈthârī če ˈōsp-ē ham ˈkârī-a, jaˈṛī:
ˈČhâ, ˈmu kun šamˈšēr âr, ˈguṛz âr, ˈnaiza âr, drēˈšī âr, ˈmōza âr!»
Ma ˈhuss-ē hē ˈkaštē âwuṛ, jaˈṛī: «ˈČhâ, ma ˈčhel kaˈnīz-i ˈžâ-au
ham ˈgurē, če ˈparaman če ˈkbīn ˈxabar ˈna paˈṛī-a». Suˈwâr čhen,

It was King Tamim(?), and he had a daughter His daughter had
a very beautiful face, which was as radiant as the sun. She fell in
love with Mahmad Hanifa Sahib. The girl went to the prison and
arrived there. She gave the guards some sweets, and she had mixed
some narcotic drug with the sweets She gave them to the guards,
who ate them; then she cut off the heads of all the guards, went to
Mahmad Hanifa and said: "I am in love with you."

Mahmad Hanifa Sahib said "My hands and feet are chained." She
said: "I shall cut the chains." She went and fetched a saw and a
file, and cut the chains of Mahmad Hanifa's hands and feet. [Mahmad
Hanifa(?)] came out and said: "Bring me a horse! Let it be a very
good horse, and a strong one, because I am a warrior"

The girl went and entered the stable and looked at the horses She
brought him a good horse. Mahmad Hanifa saw that the horse was
good and said: "Go, and bring me a sword, a mace, a spear, a dress
and shoes!" The girl brought all these things, and he said· "Take
your forty other girls with you too, and let us go, that nobody may

ˈzâi če ˈōsp-e pâdšâiˈkā hōst, xaˈzâna tar če dauˈlat sō bōn, sō bhârgī-ˈrân-ē ˈbhâr koṛ. Ečenˈdī râhī čhēn

Žū ˈbâlō-e kuṭˈṭō[1] hōst, ˈede kun ūbâlī ˈâγa, menˈdī na ˈmâta bōn Ma žu ˈqâter ˈbâlō suˈwâr nhōšt, ˈxabar-ē zaˈhēwī ˈpâdšâ kun če· «Hoˈwī banˈdī ma ˈdut-aw-ē ˈghīt, ˈčhī, xaˈzâna ˈham-ē buṛ, ˈzâi če ōˈspân hōst, ma ōˈspân-ē ham buṛ.»

ˈLaškar-e ˈhē pâdšâiˈka o ˈhu pâdšâiˈka žu ˈǰâi čhī, sōr ˈMahmad Hanīˈfa Sâheb âˈγēn. ˈMahmad Hanīˈfa ˈthârī če žu ˈlaškar ˈâγa Žu ˈpušta belanˈdī bīn, haˈwī ˈmâl u zaˈīf, dauˈlât ma ˈhuss-ē unˈhâk buṛ, ˈlam-ē dâ

Xuˈxu-ē uzˈgī ˈǰaŋg tar, da ˈdehō čhaˈṛī. Haˈzâr ˈnafar-ē ˈmât, γalaˈba ˈmânda čhī, ˈǰaŋgī čhī dâl hoˈwī zaˈīf, ǰaˈṛī «ˈÂ γalaˈba ˈmânda čhēm.» Hóˈwī zaˈīf če ˈâšuq-e Mahmad Hanīˈfâ bīn ǰaˈṛī če. «ˈÂn-e paˈram ˈǰaŋg tar.» ˈŌsp-ē suˈwâr nhōšt, puštaˈī uzˈgī, ˈčhī ˈǰaŋg tar

ˈBâw-ē ˈthârī če· «ˈDut-e maˈnâ ˈǰaŋg tar ˈâγō» ˈBâw-ē ǰaˈṛī· «ˈČâ ˈhē ker-a koṛ? Ma ˈmun-an dâl ˈmardum šarmēˈwī ˈTū Mahmad

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be aware of it" They mounted all the horses belonging to the king; and all the riches that were in his treasury they loaded on the beasts of burden. Then they departed.

There was one lame boy [among the guards], whom she had not killed, because she thought it would be a sin. The boy mounted a mule, brought the news to the king [and said]: "That prisoner has taken your daughter and is gone. He has also carried away the treasure and all the horses which were at hand."

The armies of this king and that king assembled in one place, and went against Mahmad Hanifa. He saw that an army was arriving There was a high plateau, to which he brought the cattle and the women and all the riches, and left them there

He went down to the battle himself and plunged into the fray He killed a thousand men and became very tired. Then he retired from the battle and went to the woman and said "I am getting very tired." This woman, who was Mahmad Hanifa's mistress, said "I shall enter the battle." So she mounted her horse, descended from the plateau, and entered the battle.

Her father saw that his daughter had entered the battle. He said: "Why have you done this? You have disgraced me before the people.

[1] First *laŋg*

Hanī'fa Sâheb kun ꞌâšuq čhē, mardu'mân-â ma ꞌmun ꞌtâna ꞌdhaitōn »
ꞌDut-ē ǰa'ṛī če· «Pež ꞌgap na čhīm. ꞌXub-um ku'ṛō, ha'zâr tu ꞌdâda
tar guda'rēm, ꞌMahmad Hanī'fa tar ꞌna, ꞌǰân-um te sar'badal-e
ꞌMahmad Hanī'fa'ân kanem.» ꞌBâw-ē ǰa'ṛī. «Âle'šōr-ē ꞌmendē ꞌdut-e
ma'nân »

Laška'rân sōr e'dē ham ꞌhallâ-n koṛ, ꞌē ham ꞌǰaŋg tar dar ꞌâɣa,
ma ꞌšast ꞌnafar-ē ꞌmât ꞌÂxer-ē ma pāla'wân če ꞌnâm-ē Hal'qama bīn
ǰa'ṛī. ꞌČhâ, ma ꞌdut-om ꞌâleš, ꞌēn-ē! ꞌNīm-e pâdšâ'hī-m-a te da'hem »

Hal'qama ꞌōsp-ē su'wâr čhī, se'lâba ghīt, râ'hī čhī, za'hī ǰaŋg-'ǰâi
tar Ma ka'štī dhē'wī, ǰa'ṛī· «Čâ ꞌhe ker-a ku'ṛō?» J̌a'ṛī· «Xub-um
ku'ṛō, mu'dâ-a ꞌče-a? ꞌÂn ꞌtô tar ham guda'rēm, ꞌMahmad Hanī'fa
tar ꞌna.»

Huddi'nân-ē ꞌǰaŋg koṛ, men'dē ka'štī âle'šī, ꞌbôst-ē, ꞌbuṛ-ē dâl
ꞌpâdšâ ꞌPâdšâ ꞌhukm-e čōrmīxi'ka koṛ. ꞌMendē-an čōr'mīx koṛ.
ꞌMahmad Hanī'fa xa'bar čhī če. «Ma ma'nân ra'fīq-an bur.» ꞌMahmad
Hanī'fa ꞌǰaŋg tar čhī

ꞌBâw-ē ꞌɣus tar ꞌxōm dhuṛ če   Ma'nâ ꞌpuš mēn ba'lâ tar čha'ṛō.

You have become the mistress of Mahmad Hanifa, and people are mock-
ing me." His daughter said: "Do not listen to rumours. I have done
well, and I am better than a thousand fathers like you, but not than
Mahmad Hanifa, and I will give my life to save him." Her father
said: "Seize this daughter of mine"

The soldiers rushed at her, but she also entered the battle and killed
sixty men. Finally the king said to a warrior, whose name was Hal-
qama: "Go and seize my daughter and bring her here. [If you do,]
I will give you half my kingdom"

Halqama mounted his horse, seized his sword and departed. He
came to the battlefield, sought out the girl and said to her: "Why
have you done this work?" She answered: "I have done well, what
do you want? I am better than you, too, but not than Mahmad Ha-
nifa"

They both fought; he caught the girl, bound her and brought her
to the king. The king ordered that she should be impaled. Then they
impaled her. When Mahmad Hanifa heard that they had carried off
his comrade, he entered the battle [again].

His father saw in a dream at home, that disaster had befallen his
son. He rose from his dream and cried aloud. All the people assembled

ˈXómī uˈštâ, žū nāˈra-i deˈhī. ˈZâi če ˈmardum bīn ˈjam čhēn, jaˈrī: «ˈČâ nāˈra-i badˈkâra deˈhī?» Jaˈrī: «ˈPuš-e maˈnâ mē baˈlâ čhaˈrō » Jaˈrī. «Ma ˈDuldul-om ēˈnōr!» ˈDuldul-ē-an ˈânt, ˈzīn-an koṛ, čel o ˈčōr parˈkâla eˈrâq-ē ghīt, râˈhī čhī. Jabraˈīl ˈrag-e dharamiˈka ba ˈhukm-e Xuˈdâyâ ˈkaš-ē koṛ, paˈnâ γaˈnōkō čhī.

Šâ-e Marˈdân zaˈhī, ˈdhuṛ-ē če ˈpuš-ē ˈjang tar ˈhâ ˈPuš-ē če ma ˈbâw-ē ˈdhōṛ, γalaˈba xušˈwaxt čhī, ˈpušt-e pâˈnân-e bâwiˈka čhaˈṛī. ˈBâw-ē uštēˈwī, ˈsōr-ē maˈčī koṛ Duˈbâra mē laˈškar Mahmad Hanīˈfa čhī, az xušˈwaxtī bâwiˈka-i če ṃarˈdī ˈbâw-ē ˈbučha, če jaˈṛa: «ˈPuš-um howeˈka hoˈqūf dēra, žaˈhī-a haˈzâr ˈmâneš pen ˈjang kantōn. ˈMahmad Hanīˈfa Sâheb žaˈhī-a haˈzâr ˈnafar pen ˈdhētōn.» Ma ˈbâw-ē jaˈṛī če: «ˈTū maˈnân ˈsail bučh, če ˈân-e paˈram ˈjang tar.»

Jaˈṛī wō ma ˈōsp-ē dhâwēˈwī, ˈčhī, mē ˈlaškar dar ˈâγa, ma ˈlaškar-ē ham γalaˈba ˈmât. ˈČhī, sōr ˈâšuq-ē zaˈhī. ˈThârī če ˈmende-an čōrˈmīx kuˈṛō. ˈČang-ē deˈhī, menˈdī huˈpât, ˈânt-e dâl ˈbâw-ē. ˈBâw-ē ham xušˈwaxt čhī, ˈhuddī bâwehâ dar âˈγēn ˈjang tar, da ˈdehō čhaˈṛen. Haˈwiqadaˈṛī-an deˈhī če bīhiˈsâb, as ˈkušta kušˈtâ-n koṛ, as ˈpušta pušˈta

and said: "Why do you make this ill-omened outcry?" He answered: "Disaster has befallen my son." Then he said: "Bring me my horse Duldul" They brought him Duldul and saddled it; he took with him forty-four kinds of arms, and departed. At the command of God Gabriel narrowed the veins of the earth, and the way was shortened.

Shah-i Mardan (= Ali) arrived and saw that his son was engaged in the battle The son saw his father, felt very glad, and fell down at his father's feet. His father raised him up and kissed his head. Mahmad Hanifa entered the battle a second time in order to please his father, to let him see his courage and say: "My son possesses such strength and he is going into battle alone against a thousand men Mahmad Hanifa Sahib is fighting alone against a thousand men" He said to his father: "Look at me, I am going to enter the battle"

He spoke and let his horse canter. He went and entered into the army and killed many of the soldiers. Then he went on and arrived where his mistress was He saw that they had impaled her He seized her and tore her away and brought her to his father His father also rejoiced, and both, father and son, entered the battle and plunged into killing. They killed so many that the killed could not be counted, and the slaughter was complete.

ˈÂxer ul ˈ'amr laškaˈrân aˈmân ˈdhēwi-an če. «Mâˈkhâ ˈzūrē wâ ˈhudde bâwiˈhâ kun naˈza hâ, ˈwâ ˈɣalaba qūwatˈdâr-ēr » Ma ˈlaškar-ē dilâˈsâ koṛ. ˈMahmad Hanīˈfa wo ˈbâw-ē ˈdumb-e ˈhudde pâdšâˈâna âleˈšī-an, ma ˈhudde pâdšâˈân-an destˈgīr koṛ, ˈânt-an mē ˈlaškar Paˈnân-an ghīt, ˈâɣēn waˈtan tar-e xuˈkâ, ma ˈzâi če ˈlaškar ham ˈbēn, menˈdânân-an ham ˈânt.

Ekeˈstak mēˈmânī ˈdâ-en, har ˈkhâ kun-ē ˈžu ˈžu ˈluŋgī ˈdâ-en, ˈžu ˈžu ˈĵâma ˈdâ-en ˈMendē ˈkaštē-an ˈMahmad Hanīˈfa Sâheb kun neˈkâ kur. ˈLaškar ruxˈsat čhēn ˈMâ-am ba muˈrâd, ˈwâ ham ˈQissa taˈmâm čhī.

VI, b[1].

Žū ˈruč ˈMāhmad Haˈnīfa ˈSâheb (ma) ɣuˈsī naṛˈɣō, ˈč(h)ī šeˈkâr kun ˈɣus-taraˈfī Učenˈdī čâr ˈgerde-e Maˈdīnaīˈka-ē ˈdaur kōṛ-e, ˈdaur-e šeˈkâr-ē na ˈdhōṛ Učenˈdī râˈī č(h)ī, č(h)ī, marɣuˈzâr tarī zaˈhı

Finally the armies asked for peace and said; "Our strength is poor compared with that of you two, father and son You are very powerful" He comforted the army, and Mahmad Hanifa and his father tried to seize both kings, captured them and led them to the army Then they set forth upon the road and arrived at their own country, and brought all the soldiers with them.

There they gave a feast, and they also gave every one a scarf and a dress. They married this girl to Mahmad Hanifa Sahib. Then the soldiers took leave So we have arrived at our goal, and you, too.

The tale is finished.

VI, b.

One day Mahmad Hanifa Sahib left home, he went out shooting away from home. Then he went four times round Medina, but saw no . . . game Then he went away, and came to the shooting-ground.

[1] The following is a transcription of two phonograph records, containing the beginning of the preceding tale. The text is in many places uncertain, and several passages could not be unravelled at all. In consequence it has proved impossible to give a complete translation of the text. It should, however, be easy, through a comparison with the preceding tale, to follow the main contents

I have included this text, in spite of its lacunae, because it gives an example of the style and syntax of uninterrupted narration. Besides, it shows how a tale varies from time to time in the mouth of a non-professional narrator It will be observed that several episodes are much shorter than in the dictated text, while others have been expanded.

ᵛChī, zaᶦhī dâl ᶦpâdšâ, če ᶦnâm-ē ᶦSâ-e Zarīŋkaᶦmar bī, . . puš-e
ᶦpâdšâ-e Zarīŋkaᶦmar bī Jaᶦṛī če · «ᶦTu čekun ᶦâɣē maᶦnân šekârᶦjâi tar? »
Jaᶦṛī · «Šekârᶦjâ-i xuᶦkân-om-a.» Jaᶦṛī «ᶦŽâ gāi ᶦna žī, če ᶦsȯr-a te čīr-ē
kaᶦnem » Jaᶦṛī če «Šekârᶦjâ-i maᶦnân-a, ᶦân-əm muᶦdâm šeᶦkâr ᶦghīᵉtō »

Ečenᶦdī ᶦMāmad Haᶦnīfā ᶦSâheb ma ᶦSâ-e Zarīŋkaᶦmar hudiᶦnân-ē
gufteᶦgūi č(h)ī, hudiᶦnân-ē guftəᶦgūi č(h)ī. ᶦHar če-an kōṛ pežâte(?)
kaᶦnen, če . . jelaᶦbâ wo šamšērwanāiᶦka(?) baᶦdī-an kōṛ ᶦÂxer
ᶦMāmad Haᶦnīfa ᶦSâheb ba ᶦtaŋgī ᶦâɣa, ᶦMāmad Haᶦnīfa Sâheb jeᶦlaw-e
ōspeᶦka-e rhât, ɣus waᶦnō-r-âɣa, ɣus waᶦnō ᶦrhânt ᶦâɣa.

Ečenᶦdī čōrpâ(?) . . pâᶦnâna, peᶦštī ᶦMāmad Haᶦnīfa Sâhebiᶦka
ōspikaᶦī ᶦalka-n ᶦɣušt. Šâ-e Zarīŋkaᶦmar âliᶦšī, ᶦsōr tar-ē ᶦdaur kōṛ,
ᶦč(h)ī dhaᶦram tar, dhaᶦram tar-ē ᶦč(h)ī. ᶦQ̇sp-ē ᶦrīza ᶦrīza ᶦčhī, xuᶦxō-e
ᶦMāmad Haᶦnīfa ᶦSâheb ᶦōspī sō zīᶦnī âsᶦmânwaᶦnō ᶦrhâzī, ᶦphârī-r ᶦâɣa.

ᵛChī, ɣēᶦlō, ᶦčhī baᶦdan(?) tar-e ᶦSâ-e Zarīŋkamaᶦrân ᶦSâ-ē Zarīŋ-
kamaᶦrân če . . . ᶦhuddī ma šī(?) ȯsp-ē ham . Ečenᶦdī ᶦsōr-e guᶦzâr
kōṛə, ᶦč(h)ī ma Maᶦdīna tar, Maᶦdīna tar zaᶦhī ᵛČ(h)ī Maᶦdīna ᶦɣus
tar-ē. Šeᶦkâr-ē če ᶦbuṛa bō, šekâᶦrân-ē ma ᶦɣus bōṛ. ᶦHuss ᶦHaidar
ᶦSâheb če šeᶦkâr-ē ma ᶦɣus bōṛ. Učenᶦdī ᶦkala-i bī, če sō ᶦbōr-e
mahačičiᶦka-i(?) âwēᶦzân kōṛ

He went, and came to a kıng, whose name was Shah-i Zarınkamar,
. . . who was the son of kıng Zarınkamar He saıd "Why have you
come to my shooting-ground?" [M. H] answered "It is my own shootıng-
ground." Then he saıd "Do not come another tıme, or I shall splıt your
head." He answered "It is my shootıng-ground, and I have always been
shootıng here "

Then M H S. and Sh. K. started quarrelling. Whatever they dıd . . .
Fınally M H. S. got ınto a strait, M H S. turned his horse (. the
brıdle of hıs horse), he went homewards, he turned and went homewards.

Then . . . they ran after M. H. S 's horse Sh Z. seızed ıt, and
swung it round his head, and it fell to the ground, to the ground ıt fell.
Hıs horse was smashed to pıeces, and M. H. S. himself flew skyward
up from the saddle, and came [down] on the other sıde.

He went, tumbled down, and fell on the body (?) of Sh Z. When Sh
Z's . Then [M H. S.] cut off [Sh. Z 's] head, went towards Medına,
and arrıved there. He went home to Medina He brought home the game
which he had shot. Haidar Sahıb brought all his game home (?). Then
there was hıs head, which he hung up over the gate of the . . .

Sa'har če 'č(h)ī, 'Šēr-e .. Sa'har če 'č(h)īī, 'Haidar 'âɣa, mē'mâ xūb dē(?),
'dhuṛ-ē če sōr 'bōr-e mahačiče'ka-i (?) šu 'kala-i âwe'zân-a, 'ɣalaba pa
'ɣaibat-ā (?). 'Ē k(h)uje'wī če. «'Hē kala 'či kala 'hâ?» 'Ē mē'mân
če xândī (?), ō ju'wâb kōṛ «Ma 'yârā 'sâheb če 'mardum bīn 'ɣax-ē .
Ĵa'ṛī čē «'He kker 'kī kuṛŏ, če 'kala-e fe'lâna pālawâni'kā-ē 'âwuṛō?»
Mardu'mân 'huss 'kasam xūṛ; če 'mâ 'he ker 'na kuṛŏ.

Ečen'dī 'Mâmad Ha'nīfa 'Sâheb u'štâ, sa'lâm-ē ba 'adap-ē 'bur,
ja'ṛī. «'Yâ 'dâdā, ha'wī ker ''ân ku'ṛō.» Sa'lâm-ē dha'rēwı (?). 'Šēr-e
Xu'dâ ja'ṛī če «'Žâ gaī 'na kan, če 'mâ ɣu'lū dušman'dâr-emân. 'Žâ
gāī ɣu'sī naṛ'ɣē, 'mērem-an tē.»

'Mâmad Ha'nīfa sa'har tī (?) 'ɣus tar 'nhōšt, 'ɣusi-ē 'hēč na 'nī°tō
Žu 'ruč ha'wâ-i šekâri'ka 'zuṛ tar-ē 'âɣa če· «Pa'rem sōr 'daur-e 'ɣusika,
še'kâr kanem, 'čimēm.»

Ečen'dī naṛ'ɣō ɣu'sī, 'čâr duba'ra-i 'ɣusi'ka-e še'kâr-ē kōṛ, še'kâr-ē
'ham kōṛ, 'jaŋ tar-ē 'na ppa'rī. Ho'wī 'ōsp-ē či 'Ŝâ-e Žarıŋkama'rân
su'wâr bīn, ab'lâq, mun'dhēk 'ham su'wâr 'nhâšta bō. Ečen'di bīxa'bar
'ɣâ o 'ɣâphunē šū'ṛī, gar'dī pai'dâ č(h)ī. 'Mâmad Ha'nīfā . .
'Čark o ɣâphu'nē bī pa'nân-e ɣusi'ka-ē 'ham harē'wī Ečendī 'Mâmad

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The next morning the Lıon [of God = Alı] . . . The next morning
Haıdar came, . ., he saw three heads hangıng over the gate of
the . . ., it was very much hıdden (?). He asked: "What head ıs
thıs?" The guest who . . ., he answered. . . . He saıd: "Who has
done thıs deed, and has brought the head of a certaın warrıor?" All
the people swore that they had not done thıs deed.

Then M. H S rose, saluted hım polıtely, and saıd "O father,
I have done thıs deed" He contınued the salutatıon (??). The Lıon of
God saıd: "Do not do ıt another tıme; we have many enemıes. If
you go out from home another tıme, I shall kıll you."

M. H. stayed at home . . ., he dıd not move out of the house.
One day he was overcome by hıs love of shootıng [and thought]: "I
wıll go shootıng round the house and take a walk."

Then he went out of the house, and walked four tımes round the
house shootıng; he dıd some shootıng, but dıd not engage ın any fight.
He rode the piebald horse whıch Sh. Z. had rıdden. Then suddenly
a strong wınd arose, and a dustcloud appeared. M H. . . .

There was . . . and wınd, and he lost hıs way home. Then M. H. S.'s

Ha'nīfā Sâhebi'ka "'ŏsp 'sŏr 'khū 'kŏⁿṛ, 'č(h)ī ho'wī jaŋgal tarī, če 'jaŋg-ē 'kuṛa bō, ho'wī 'jaŋgal tar za'hī

Ečen'dī 'thâṛī če: 'šu llak 'fauj 'čâr dūba'rā-ī jaŋgali'kā 'ham âli'šō. Ja'ṛī če· «'Tu kka-'ī?» Ja'ṛī: «''Ân-em 'Māmad Hanī'fā, 'nâm-um, 'Šēr-e Xu'dâ, 'bâw-um.» Ja'ṛī če «'Tū ma 'pušika mē'mân čâ'ē tu bu'ṛō?» Ja'ṛī če. «'Har 'âryek(?) 'au buṛō.» Ja'ṛī cē: »'Mendē ''âlišŏr če 'mâ-ē ban'dī bareman.»

Ečen'dī 'čâr dubara'ī 'šu llak 'fauj če dubara'ī 'Māmad Hanī'fân 'uštâ 'Māmad Hanī'fā dhŏṛ, šam'šēr 'khū-m bōṛ, γala'ba-ē 'dehī. As ka'rârī 'dhī, če as ku'šta ku'štā, w-as pu'štā pu'štā-ē kōṛ. Ečen'dī 'ham 'âxer-ul ''amr ka'mand-an kōṛ, ha'štōs ka'mand-an sŏr 'Māmad Hanī'fa kŏⁿṛ. Ha'štōs kaman'dī, 'šast ka'mandī dalē'wī, 'šūs ka'mandī 'jân tar-ē 'band xūṛ Ečen'dī 'mendē-an sŏr 'ŏspī xu 'âwuṛ, 'bōstun 'bōstun-ē-an(?) bōst.

. . 'Šâr ta mē'mân tar-an zahē-wī dâl 'pâdšâ. 'Pâdšâ ja'ṛī če· «'Mendē huk'man 'merōr.» 'Band-e mâtŏi'ka-an kōṛ, ma jal'lât-an 'ânt Jal'lât šam'šēr 'nŏṭ, če 'Mamad Hani'fân 'sŏr 'katṭeā(?). Pâla'wân

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horse raised its head and went to the forest where he had fought and arrived there

Then he saw that an army of three lakhs had occupied the four quarters of the forest. [Their leader] said [to him] "Who are you?" He answered "M. H. is my name, the Lion of God is my father." He said: "Why have you carried away my son's . . .". He said. ". . .". He said: «Seize him, and let us take him away as a prisoner."

Then from all four quarters the army of three lakhs, which surrounded M. H., arose. Seeing this, M. H. raised his sword and slew many. He fought without stopping, and made a complete slaughter. Then finally they brought lassos, and threw eighteen lassos at M. H. He tore asunder eighteen lassos, sixty(?) lassos; but they bound his body with thirty lassos. Then they brought him [away] on horseback, and bound him firmly(?).

They brought him to the town to the king . . . The king said· "Kill him at my command(?)" They bound him ready for the execution and fetched the executioner The executioner raised his sword in order to cut off M H.'s head. Then the warrior said. "Do not kill me, for your

ǰaꞌrī če. «Ma ꞌmun ꞌna deꞌhōr, ꞌpuš-e wâꞌkhân ꞌhām dâd ꞌdâda-m
banꞌdī hâ » ꞌMendī ǰaꞌrī: «ꞌHar kâr (gâ ?) če ꞌpuš-e pâdšâiꞌka banꞌdī
hâ, tu ꞌhām ba ꞌǰâ-i ꞌpuš-e pâdšâiꞌka banꞌdī bē. ꞌHar waxtī če ꞌpuš-e
pâdšâiꞌka xaꞌlâs bī, ꞌtu ham xaꞌlâs paꞌrā; ꞌaga ꞌō ꞌmērī(?), ꞌtu pa-am
ꞌmērien paꞌrā »

Ečenꞌdī ꞌMāmad Haꞌnīfa ꞌSâheb beham xūṛ(?) taŋꞌgī tar . . . taŋꞌgī
tar-ē gudaꞌrī, ꞌdhuṛ-ē če ꞌkunǰ-e mahačiči, ꞌkunǰ-e butxânaiꞌka tar
ꞌbutân sī, žū paꞌšō-ē ꞌkhū . ., ma buꞌtân-ē ꞌham xaꞌrâb kōṛ. Pairaꞌdâr
ꞌâγa dâl ꞌpâdšâ, ǰaꞌrī· «ꞌAi ꞌpâdšâ, hoꞌwī banꞌdī buꞌtân-au xaꞌrâb kōᵘṛ »
J̌aꞌrī· «Čuꞌmōr, ꞌēnōr-ē.» Ma ꞌMāmad Hanīꞌfa pālaꞌwân-an ꞌânt ꞌPâdšâ
ǰaꞌrī «ꞌCâ ꞌhe kker-a kuꞌrō?» J̌aꞌrī «ꞌHe kker-e xaꞌrâp-a, ꞌčâ tō-ē
ꞌkantō ? ꞌŽâ gāi ꞌhe kker-a ꞌham na ꞌkān, butparaꞌstī na kāⁿ, ma
Xuꞌdâ âꞌwē ꞌkā.»

ꞌMāmad Haꞌnīfa ꞌpâdšâ huš kōṛ, ma ǰalꞌlât če ꞌdhōṛ-ē, ǰalꞌlât šamꞌšēr
waꞌkhē buṛ, če mhak ꞌfarq tar-e ꞌMāmad Hanīꞌfa pālaꞌwânika
ꞌdeha . .

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son, too, is a prisoner with my father." [They] said to him. "As
long as(?) the king's son is a prisoner, you, too, shall be a prisoner
in return. Whenever the king's son is released, you, too, will be
released; if he dies(?), you, too, will be killed."

Then M. H. S . . ., he passed through a narrow alley(?), he saw
that there were some idols in the corner of the *mahačiči*, in the corner
of the temple; he raised an axe, . . . and destroyed the idols. The
guard came to the king and said: "Oh king, the prisoner has destroyed
your idols." [The king] said. "Go and fetch him." Then they brought
the warrior M. H. The king said· "Why have you done this deed?"
He answered: "This is an evil deed, why are you doing it? Do
not do it another time, do not worship idols, but remember God."

M. H. admonished(?) the king, but when he looked at the executioner,
the executioner raised his sword to strike M H. on the temples . . .

VII (T)

ˈRūz-e čâršamˈbē bīn, Aˈlīâ ˈzât čhī, ˈrūz-e pōnǰuˈmī tar ˈmunde-an ham šīˈnā koṛ. ˈRūz-e dōsuˈmī tar ˈmâčī-ē ma ˈbōr naṛˈγō, dâl Aˈlī ˈHaidar ˈčhī waˈlē žu hažˈdâr Hažˈdâr ˈsōr-ē ˈrust koṛ. ˈHaidar ham ˈdōst ˈγušt ˈšuṇḍ tar-e haždâriˈka, ma hažˈdâr-ē ˈčīr kor.

ˈMâma-i ma ˈγus ˈâγa, ˈdhōṛ-ē če žu hažˈdâr-a, ˈγusī ma ˈbōr naṛˈγō, ˈčhī ma ˈxâ-ē ǰaˈṛī · «Čhâ, če mâˈkhân ˈγus tar žu hažˈdâr paiˈdâ čhō, ma ˈpuš-um-ē ˈqurt kuˈṛô̇ » ˈBâw-ē ˈâγa γus waˈnō, šamˈšēr-ē ˈluč koṛ, dar ˈâγa ˈō ˈγus tar, ˈčhī če ma hažˈdâr ˈdeha

ˈDhōṛ-ē če hažˈdâr ˈmuṛō, puš-e xuˈkân-ē ˈsail koṛ, pušiˈka ˈzâ na ˈčhō bō Nezˈdīk-e haždâriˈka ˈčhī, wo ō ˈsail koṛ, ˈdhōṛ-ē če hažˈdâr ˈčīr-a. ˈBâw-ē xušˈwaxt čhī, ba ˈHaidar pūsˈxand koṛ. ˈBâw-ē ǰaˈṛī «Xuˈdâyâ! ˈPuš-e maˈnâ žu-ˈmēhīn-a, ma hažˈdâr-ē xu ˈmâtō »

ˈHaidar žu-ˈsara čhī, ma ˈγussī ma ˈbōr naṛˈγō, ˈdhōṛ-ē žu ˈḍal bâlō hēn ˈMēn tar-an ˈHaidar čhī, bâˈlân ǰaˈṛī če. «Ai ˈAlī, ˈžē če kuˈštī ˈgurīman » ˈAlī ham ˈluč koṛ, harˈkâra tar da ˈâγa Kuˈštī-ē

VII

It was on a Wednesday that Ali was born, and on the fifth day they put him in the cradle. On the tenth day his mother went out, and lo! a dragon approached Ali Haidar. The dragon raised its head, but Haidar thrust his hand into the jaws of the dragon and tore it asunder.

When his mother came home she saw that a dragon was there She went out, sought out her husband and said· "Come, a dragon has appeared in our house and has torn my son to pieces" The father came to the house, unsheathed his sword and entered that house. He went to kill the dragon.

He saw that the dragon was dead, and he looked at his own son [and saw], that nothing had happened to him. He approached the dragon and looked at it, and he saw that it was torn asunder The father was glad and smiled at Haidar He said: "Oh God, my son is one month old and he has killed the dragon"

When Haidar was one year old, he went out of the house and saw a party of boys. Haidar went among them and the boys said: "O Ali, come and let us wrestle" Ali also stripped off his clothes and entered the ring. He wrestled with the boys and beat the boys. There

ghīt bâ'lân pen, ma bâ'lân-ē ham de'hī   «Čhel 'bâlō un'hâk hōst,
'Alī ma 'chel-ē 'dehī, 'heč khīn 'tâb-ē 'n-âwur bâ'lân 'kuštī tar

'Alī če hōt-'sara čhī, 'mēn-e xu'kân-ē ō 'bōst, šam'šēr-ē ham 'mēn
tar 'ghīt, râ'hī čhī mai'dâ wa'nō. 'Čhī, če pen'jâ 'nafar pai'lântar-e
Alī'â 'âγēn. 'Žu wīl 'huss-ē ja'rī   «'Mâ ham pāla'wâ, 'žē če ku'štī
gu'rīman »   Žū-e 'ghânt. pāla'wâ ja'rī če «'Ō 'bâlō-a.»   'Alī xu nez-
'dīk čhī, ja'rī «Xu ku'štī gu'rīēr?» Pāla'wâ ja'rī: «'Hâ »

'Alī 'kâz-ē 'luč kor, mai'dâ tar dar 'âγa   Pala'wân-e 'ghânḍ ja'rī
«Čīnō 'šāgird-om 'uštâ.» A'lī dhór ma 'šāgirt, ja'rī. «Xu'xâu mai'dân
tar 'žē, če ku'štī 'gurīman »   Pāla'wâ ja'rī· «Ma šā'gird-um de'he.
'Agar men'dē-a de'hī, ma 'mun ham wâ 'ham ('whâm) xo'hâd de'hī »

'Alī čhī nez'dīk tar. 'Huddī ku'štī ghīt. 'Alī bi'land 'rūst kor,
de'hī dha'ram tar 'puxta. 'Šāgird-e pālawâni'ka 'jâ ba 'jâ un'hâk
mur. Xu'xu-e pāla'wâ jâ'ī uš'tâ, rau 'čhī dâl 'Haidar «'Čâ hē 'ker-a
'kurō, tu? Ma ma'nâ 'šāgird-a 'ham xu de'hō-au, 'murō.» 'Alī ja'rī
«'Žē tu!» 'Huddī ba'γal ba ba'γal 'jang u ma'stī-an kor. 'Alī žū
wīl 'nāra jō, men'dī 'dharamī 'rust kor, de'hī dha'ram tar wa'lē,

were forty boys, but Ali beat all forty, and not one of the boys defeated
him in wrestling.

When Ali was seven years old, he girded his loins and also tied
a sword round his waist. He went out towards the plain. While he
was on the way fifty fellows came towards Ali. At once they all said.
«We, too, are warriors, come and let us wrestle " A big warrior said:
"He is but a boy." But Ali approached them and said: "Will you
wrestle yourself?" The warrior answered: "Yes."

Ali stripped off his shirt and entered the field. The big warrior
said. "My little pupil has risen." Ali looked at the pupil and said:
"Come into the field yourself, and let us wrestle." The warrior said:
«Beat my pupil! If you beat him, then you will indeed have beaten
me, too."

Ali approached him, and they both started wrestling. Ali lifted him
high up, and struck him hard against the ground. The pupil of the
warrior died on the spot. The warrior himself rose, went quickly to-
wards Haidar and said: "Why have you done this, you there! You
have struck my pupil also, and he is dead " Ali said. "Come!"
They both grappled and fought madly. Suddenly Ali cried aloud and

ˈsōr-ē dī parˈkâla čhī xu pālawâniˈka. Panˈjâ nafar-e ˈžâ-ē maiˈdânī čataˈkēn

VIII (T).

Aˈmīr ˈHâtam ˈɣus tar ˈnhašt-ōst, haˈwâ-e šekâriˈka ˈsōr tar-ē ˈâɣa, ayâˈlân tar-ē ruxˈsat ghīt, jaˈṛī· «ˈÂn-e paˈram šeˈkâr kun»

Ṛusˈsī narˈɣō, ˈōsp-ē suˈwâr čhī, ˈōsp-ē maiˈdân wanō dhâwēˈwī. ˈČhī, žū maiˈdân tar-ē zaˈhī, žiˈrež šeˈkâr-ē kuṛ, murˈɣâwī, bōdaˈna šeˈkâr-ē koṛ, ma ˈhuss-ē ˈjam koṛ, ˈbhâr ēˈčēwī.

Bīˈxabar ˈlaškar paiˈdâ čhī, ˈlaškar jaˈṛī «ˈČe-kun ˈâɣē marɣuˈzâr tar?» Jaˈṛī «ˈĒ maˈnâ šekârˈjây-a» Pālaˈwâ, nâm-ē ˈMaqet bīn, ɣalaˈba zūˈrāwar bīn, ˈâɣa dâl Aˈmīr ˈHâtam,. jaˈṛī če «ˈNâm-a ˈkâ?» Jaˈṛī· «ˈNâm-om Aˈlī.» Jaˈṛī če: «ˈÂn-em ˈwhētōn Makatulˈlâ peš ˈsōr-e Aliˈkā.» Jaˈṛī če: «Aˈlī ân xuˈxu-m-em. Har ˈzūrī če ˈdērē, žē, ˈbade mâˈlūm kan!»

Huddiˈnân-e guftiˈgū čhēn, ˈjang-an koṛ Ma Aˈmīr ˈHâtam-ē deˈhī, ˈsōr-ē kaˈṭī Ečenˈdī buṛ dâl Muˈqâtel Jaˈṛī če· «ˈÂ ma ˈHaidar deˈhī, ˈsōr-əm ˈâwuṛ.»

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lifted him up into the air; and lo! he struck him against the ground. The warrior's head split into two parts The fifty other men fled from the field.

VIII.

Amir Hatam was sitting at home, when he was seized with a desire to go out shooting. He took leave of his family and said that he was going out shooting.

He went out of the house, mounted his horse, and let it canter towards the plain. He went on till he came to a plain, where he shot partridges, ducks and quails. He collected all of them and put the bag [on the horse].

Suddenly an army appeared and said "Why have you come to this meadow?" He answered: "This is my shooting-ground." The warrior, whose name was Maqet, was very fierce, he went towards Amir Hatam and asked. "What is your name?" He answered "My name is Ali." Maqet said: "I am going to Mekka to fetch Ali's head." He answered: "I myself am Ali Come now and show whatever strength you possess!"

They both began quarrelling and started fighting. Maqet killed Amir Hatam and cut off his head. Then he brought it to Muqatil and said that he had killed Ali and brought his head.

ⁱŌsp-e aⁱpešt raⁱmī, ⁱčhī, ma ⁱɣuss-ē zaⁱhī, ma Aⁱlī ǰaⁱṛī če: «Ba
ⁱhēwaz-e tâ sōriⁱka Aⁱmir Hâtaⁱmâ ⁱsōr-an kaⁱṭī, ⁱbuṛ-an ⁱšâr-e Muqâteⁱlân
tar.» ⁱGuṛz-ē, šamⁱšēr-ē ɣark-e ⁱhīneka bīn. ⁱAlī ǰaⁱrī če: «Ba ṭāⁱqīq
če ⁱmâtō-an.»

ⁱAlī ⁱnâra deⁱhī, ⁱzâē če ⁱmardum bēn ⁱǰam čhēn, ⁱšus haⁱzâr ⁱlaškar-ē
ⁱxu pen ⁱghīt, râⁱhī čhī sōr šâr-e Muqâteⁱlân. ⁱŌsp-ē ⁱdhōṛ če ⁱAlī
râⁱhī čhī ⁱlaškar pen, ⁱōsp-ē ham hamⁱrâ-e Haidaⁱrân râⁱhī čhī, ⁱōsp-e
Aⁱmīr Hâtaⁱmâ ⁱtartar-ē weⁱhētōn ōst, ⁱHaidar ⁱlaškar pen pešⁱchan-ē

ⁱČhē, marɣuⁱzâr tar ⁱzahēn. ⁱDhōṛ-an če marɣuⁱzâr rušaⁱnī-a, malâiⁱkân
huss uzⁱgēn ba ǰeⁱnâza-e Aⁱmīr Hâtamiⁱkâ. Aⁱlī zaⁱhī sōr ⁱmuṛda-e
Aⁱmir Hâtaⁱmâ. Aⁱmīr ⁱHâtam ma Aⁱlī saⁱlâm dâ, ǰaⁱṛī· «ⁱAi biyâ,
tu če-ⁱkâ ⁱɣīr koṛ, če ma ⁱmun-an ⁱmât, ⁱmuṛda-m ekeⁱstak ɣošt, sōr-
um-an buṛ ⁱšâr-e Muqâteⁱlâ tar.» ⁱAlī ma Aⁱmīr ⁱHâtam unⁱhâk ⁱgūr
koṛ, ⁱōsp-ē suⁱwâr nhōšt, šus haⁱzâr ⁱlaškar pen râⁱhī čhī, šâr-e Muqâteⁱlâ
tar zaⁱhī. Nezⁱdīk-e šâriⁱka-e Muqâteⁱlâ zaⁱhī, ma ⁱlaškar-ē aⁱpeš
ⁱlam dâ.

Alī ⁱapače čhī, ⁱdhōṛ-ē če ⁱčōr dūbaⁱra-i kālaⁱⁱka-i ⁱxandak-a. ⁱDhōṛ-ē

His horse turned back, ran, and coming to his house said to Ali:
"They have cut off the head of Amir Hatam instead of your head,
and they have brought it to the city of Muqatil." His mace and his
sword were smeared with blood. Ali said: "They have certainly
killed him."

Ali shouted, and all the men who were there assembled. He took
an army of thirty thousand men with him and departed towards the
city of Muqatil. When his (Amir Hatam's) horse saw that Ali started
with an army, it accompanied Haidar (. Ali), Amir Hatam's horse went
in front, and Haidar came behind with the army.

They went on and came to the field They saw that the field was
illuminated, and that all the angels were descending for the funeral
of Amir Hatam Ali arrived at Amir Hatam's corpse. Amir Hatam
saluted Ali and said: "O my brother, why did you arrive so late?
Now they have killed me and have thrown my corpse here, my head
they have taken to the city of Muqatil." Ali buried Amir Hatam there,
mounted his horse, departed with the thirty thousand warriors and
came to the city of Muqatil He approached the city, but left the
army behind.

Ali went forward and saw that there was a moat on all four sides

če 'ɣalaba 'xandak-e bīa'zīmī-a, 'šast gaz 'bar-e xandaki'kay-a. 'Âɣa, sō 'xandak 'apâ čhī.

Sō na'far paira'dâr-e bōri'ka bīn, ha'wī pairadâ'rân 'thârī-an če: «Žu su'wâr 'hu bbar-e 'xandak tar a'pâ hâ.» Paira'dârâ 'ɣax kor če. «Tu če'kâra ē? Ža'hī su'wâr sō 'xandak a'pâ hē». Ja'ṛī če. «'Â 'qâsed-e 'Zaṇg pâdšâi'ka-ēm, ɣu'lâm-e Māmari'â. 'Xabar čhēn če Ma'qet pāla'wâ 'sōr-e Haida'rân-ē âwu'rō. 'Pâdšâ ma 'mun xabar-gī'rânī wese'ĭī. 'Â az xušwax'tī â'ɣēm, če ma šâ-e¹ Muqâte'lâ bu'čhem. Ɣala'ba 'pâdšâ-e mâ'khâ xuš'waxt čhī, ma 'mun-ē az xušwax'tī wese'ĭī 'Ēka ō ham ē ku'mak ku žē šus ha'zâr 'paltan pen, če 'mardum-e Madīna'ī 'mardum-e bīta'mīz-a. Na bâdâi če sōr 'tō 'Umar 'laškar 'neṛa.»

H'awī qâse'dân 'čhēn dâl 'pâdšâ. Mu'qâtel ĭa'ṛī če. «Ču'mōr, 'ēnōr-ē » Ke'štī-an 'âwuṛ, mē ke'štī-an 'nhânt, 'Haidar u 'Duldul-ē xanda'kī 'keštī kun guda'rēn. Sōr 'ōspī-an ma 'Haidar 'ūnt, ma 'ōsp-ē-an buṛ, ban'dī-an koṛ. 'Mendē-an buṛ 'hōt ka'lâ da'rūn-tar.

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of the castle. He saw that it was a very marvellous moat, its width was sixty ells. He came and halted at the moat.

There were one hundred guards at the gate, and they saw that one horseman had halted at the other side of the moat They shouted to him "What are you doing? [Why] do you halt alone on horseback at the moat?" He said: "I am a messenger from King Zang, a slave of [the vizier] Mamar. They heard that Maqet had brought the head of Haidar, and the king sent me to inquire I come with pleasure, that I might see King Muqatel. Our king rejoiced much, and he sent me on account of his joy. He himself will also come to your(?) assistance² with thirty thousand soldiers, because the people of Medina are lawless people. I hope Umar will not bring out his army against you."

These messengers went to the king. Muqatil said: "Go and bring him." - They brought a boat and placed him in the boat Haidar and his horse Duldul crossed the moat in the boat. They tore Haidar down from the horse, took the horse away, and made him prisoner. They carried him inside seven castles.

¹ *šâr-e?*
² *ēna ke ū ham kumak-ıd mēâya* But *ē?*

ıHaidar zaıhī dâl ıpâdšâ-e Muıqâtel, saılâm-ē ıdâ wu ınhōšt. J̌aırī
če «ıĒde kun šaırâb âırōr, če ıē šaırâb ıxara.» J̌aırī «ıÂ ba ıtaxt o
ıbaxt-e tâ ıqasam-um xuırō, če šaırâb-ē ına xaırēm.» J̌aırī «ıČuımōr,
naıγōn âırōr!» J̌aırī: «Naıγōn-ē ıam ına xaırēm. Xu ımēhī nâıjōr
hastam, ıâ zâ xuırō tar paırhīz-em. ıAga xaırēm, ıjân tar-e ımâ na
ınhīntōn, ıfârež na ıdēra.»

Bīıxabar bīn če ıMaqet pālaıwâ ılaškar pen dâl Muıqâtel ıâγa.
ıHaidar jaırī· «Če-ıkun ıâγa ē?» J̌aırī če. «Ma ıdut-om ıwâda ıdâwō,
baıdī te niıkâ kanem, ıdahem-ē te.» ıHaidar jaırī če «Če-ıkun-ē te
daıhē? ıTu xuıxâ-w pâdıšâ-ē, žū pālaıwâ bīšī, ıxub na ıdēra, če tu
ıēde kun ıdud daıhē. ıNâm-a te dâl ıžâ pâdšâıân tar ıbad paırī-a,
če ıpâdšâ ma ıdut-ē žū pālawâınī kun dâ, ma ıtō-ē ıkhanan. Ma
ıdut-a ına da!»

ıPâdšâ jaırī· «Haıwī pālaıwâ ımu kun ıxūbī kuırō, ısōr-e Haidaırân-ē
ıâwuırō, ma ıdut-om ıwâda dâıwō, ıbadi te niıkâ kaınem, ıdahem-ē »
J̌aırī če «Duırūγ-a ına bâdâıī če ıtō pen ımakər kaına. ıAlī jaınō
bē, waıtan tar ma ıdut-e tân ıō ba ıhīla baıra. Če ma ıHaidar ıâ

Haidar came before King Muqatil, saluted him and sat down. The
king said. "Bring him wine, that he may drink it." He answered.
"I have sworn by your throne and fortune not to drink wine." The
king said: "Go and bring bread!" He answered: "Nor do I eat bread.
I was ill for six months, and am forbidden to eat anything. When
I eat it does not stay within my body, and does not agree with me"
    Suddenly it happened that the warrior Maqet came to Muqatil
with his army. Haidar said "Why has he come?" The king said
"I have promised him my daughter, now I shall arrange the wedding
and give her to him." Haidar said "Why do you give her to him? You
are a king yourself, he is a low-born(?) warrior; it is not meet that
you should give him your daughter. Your name will be dishonoured
among other kings, because a king has given his daughter to a warrior.
They will laugh at you. Do not give him your daughter!"
    The king said "This warrior has done me a service, he has brought
Haidar's head. I have promised him my daughter, now I shall cele-
brate the wedding and give her to him." Haidar said: "Take care
that he is not lying to you, and trying to deceive you. If Ali is
alive, he may carry your daughter away home by some ruse. For I
have seen Haidar, he is a great warrior, nobody has such strong arms

ˈdhōṛō, ˈɣalaba pālaˈwân-e ˈghāṇḍ-a, ˈtâb-e dōstiˈka-i uˈdâ ˈkhīn na ˈdēra. Žu ˈsaṛ ˈậ ˈdâl tar-ē šāgirˈdī kuˈrō, ˈqūwat-e eˈdân-um dhuˈṛō »

Biˈxabar ˈMaqet ˈậi ˈuštâ, Alīˈậ giriˈbân-e dōst-ē maˈhakam âleˈšī. Maˈqed jaˈṛī če: «ˈSōr-e Haidaˈrâ ōˈkậ okeˈstak âwēˈzân-a, ˈtō ma ˈmun durūɣˈgūī ˈneṛtōn, ˈqūwat-e maˈnậ ˈmardum tar ˈkhīn na ˈdēra, ˈnâm-um ˈMaqed-e pālaˈwậ-a » Čōr čapiˈlākī Haidaˈrâ ˈmux tar ˈdhī, giriˈbân-e dalēˈwī. ˈHaidar ˈnāra dəˈhī. Eˈdâ ˈhudde kâlâˈjânī âleˈšī, eˈdân ˈdōst-ē nōṭ, ˈdōst-ē haˈwâla koṛ manˈdō tar-ē, manˈdō-ē duˈrīn rhâˈzī.

Muˈqâtel ˈhukm koṛ če. «ˈZâi ˈlaškar-ē ˈżōr, ma ˈHaidar ˈdehōr, če ˈē dâl ˈmâ nâm-e xuˈkân-ē ɣaˈlat jaˈṛō Ē xu ˈqâsed na bō, ˈe ˈHaidar bō.»

IX (T)

ˈQâsem ˈnâm-e žū âdamiˈka bīn. Mīrâˈnâ ˈpuš bī, ˈō sauˈdāgar bīn. ˈČōr ˈšutur ˈdērō bōn, dī ˈkhōr, žū ˈōsp.

Haˈzâr rupaiˈkā ˈčâ-ē ˈghīt, ma šutuˈrân-ē ˈbhâr kuṛ, ˈɣusī naṛˈɣō, ˈčhī, sō Nāxˈtậ zaˈhī. Učenˈdī ˈkūč koṛ, čhī sō ˈLârum če paˈnân-e

as he has. I have been his pupil for one year, and I have seen his strength."

Suddenly Maqet rose from his place and forcibly seized Ali by the collar with his hand. Maqet said: "Look, Ali's head is hanging there, and you accuse me of lying. No man possesses my strength, my name is Maqet the warrior." He gave Haidar four slaps in the face and tore his collar. Haidar cried aloud. He seized both his upper-arms, pulled his arms, and struck his neck with his hand, his neck (sic!) flew far away.

Then Muqatil commanded: "The whole army shall come and fight with Haidar, because he has told me his name wrongly. He was not a messenger, but Haidar."

IX.

Qasim was the name of a man. He was the son of Miran[1] and he was a merchant. He had four camels, two asses and one horse.

He bought one thousand rupees' worth of tea, loaded it on the camels, left his home and journeyed till he came to Nakhtan He

[1] Later on the father is called Qasim and the son Mirza.

šuturi'kā bīn. 'Lârum tar za'hī, 'Lârum tar wi'yâr dha'rī. Dī 'čūr
pai'dâ čhēn, ma e'dân čâi'yân, šutu'rân, 'zâhī če 'mâl hōst, 'buran.
'Qâsem sau'dagar Lâru'mī a'peš ra'mi, 'âɣa ma 'ɣus.

Ma 'bâw-ē ǰa'ṛī· «Ma 'mun dī 'čūr 'luč kuṛ, 'zâhī če 'bhâr o 'mâl-e
ma'nân ham 'buṛ.» 'Bâw-ē ǰa'ṛī. «'Enōr ma 'dī puš-e 'žâ.» Ma
'huddē pu'šân-ē-an 'ânt dâl 'bâw-ē 'Žū-i 'kal bīn, 'žū-i 'kōr. Men'dânân
(ī'â) 'bâw-ē ǰa'ṛī: «Čū'mōr ba saudāga'rī če ma bi'yā-e 'ghānḍ-ōw-an
'luč ku'ṛō čū'râ. 'Wâ ma 'hudde ō'spâ 'noqəl 'bhâr ka'nōr, ču'mōr
ba saudāga'rī 'Magam ho'wī čū'rân sōr 'wâ ham 'žēn, 'sōr tar-an
če 'âɣa, ma 'čūrân âli'šēr (-ōr?)'»

Ī'â 'ɣussī naṛ'ɣēn, 'huddī bi'yāra 'râhī čhēn 'Kal-ē 'ghānḍ bīn,
'kōr-ē 'čīnō bīn. Ī'ân râ'hī čhēn. Bi'yā-e 'ghānḍ-ē ǰa'ṛī ma bi'yā-e
'čīnō če· «'Tu ham žū kūča'nōk 'mēn tar 'gure, če mâ'khân tar
pai'lâ 'xaif 'dēra.» Bi'yā-e 'čīnō ǰa'ṛī. «'Tu 'čhō, 'gure kūča'nōk, če
'tū aq'lī ē.» Bi'yā-e ghānḍ-ē kūča'nōk 'mēn tar de'hī, 'čhē sōr
Nāx'tân če pa'nân-e Lârumi'kā 'howiraṇg bīn. 'Žâ pa'nân na 'dērō bōn

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travelled on from that place and went to the Larum Pass, where
there was a camel-road. He came to Larum and stayed there for the
night. Then two thieves appeared, and carried away the tea and the
camels and the rest of his goods The merchant Qasim returned
from Larum and came home.

He said to his father: "Two thieves have stripped me and have
carried away all my goods and property " His father told him to bring
his two other sons, and he brought both of them before their father.
One of them was bald, the other blind. Their father said to them·
"Go out as merchants, because thieves have stripped your eldest
brother. You must load both horses with dried fruits and go out
trading. Those thieves will certainly came upon you too, but when
they do, you must catch them."

The two brothers went out of the house and departed. The bald-
headed one was the elder, and the blind one was the younger When
they departed, the elder brother said to the younger: "You too must
take a knife in your belt, in order that wild beasts may keep away
from us." The younger brother said: "You go and get the knife,
because you are wise." The elder brother put the knife in his belt,
and they went to Nakhtan, because the road to Larum goes that
way There was no other road.

Sō Nāx'tâ iâ wi'yâr dha'rēn. Bi'yā-e 'čīnō-ē rhī'zī, bi'yā-e 'ghānḍ-ē 'paira dâ. Bi'ya-e 'čīnō 'xôm-ē buṛ, bi'yā-e 'ghānḍ-ē kūča'nôk 'nôṭ, de'hī mahak 'xīṭ tar-e bi'yā-e 'kōr-e. E'dâ̤ muṛ

Učen'dī 'kūč kuṛ, 'čhī sô̤ 'Lârom, oke'stak ho'wī 'hudde ču'rân pai'dâ čhēn. 'He kkal ma ču'râ̤ du'rīnī dhuṛ če «Sela'bân-an 'luč 'â̤γēn sō 'mâl-e ma'nâ̤.» Žū 'gir 'sô̤ bōn, pež 'gir tar 'peṭ čhī, ma 'hudde ô'spân-ē du'rīn 'lam dâ 'bhâr pen-an. He ču'rân nez'dīk â̤'γēn, 'dhuṛan če: «'Khīn 'na hâ̤, mâ̤'lâ̤ ya'lâ̤-a, 'xâwand-an 'na hâ̤ » Ī'â̤ čhēn, ma 'hudde ô'spân-an 'bhâr kur, â̤'γēn 'barr-e girika kṳ guda'rēn

Ḳal bâ̤'lō dhuṛ če: «Ma ma'nâ̤ 'mâl-ē 'buṛ » Ma Xu'dâ-e xu'kân-ē a'wē koṛ, kūča'nōk-ē 'luč kor Bī'xabar peš 'puṭ-e 'hudde ču'rāna za'hī, kūča'nôk-ē pə 'šāna-i žūi'ka-i ha'wâla koṛ 'O muṛ, ma žū 'žâ̤-e ču'rāna hö'wī 'bâlô-e 'kal âli'šī, ja'ṛī če «'Tu ma ma'nâ̤ bâwi'ka mâ̤'lân-a 'či koṛ? Ma 'čây-a 'či kor?» Ja'ṛī če «Žū 'jây-om 'lam dâ̤'wō.»

They passed the night at Nakhtan. The younger brother fell asleep, and the elder kept watch. The younger brother had a dream, and the elder brother drew his knife and stuck it into the belly of his blind brother, who died.[1]

Then he travelled on and came to Larum, where the two thieves made their appearance. The bald-headed boy saw from far off that the thieves were approaching his goods with drawn swords There was a boulder near by, and he concealed himself behind the boulder and placed the two horses at a distance, together with their burdens The thieves approached and saw that nobody was there, that the beasts were loose, and that their master was not present. They went and loaded the two horses; then they came and went round the boulder.

The bald-headed boy saw that they were carrying away his goods. He remembered his God, drew his sword, and all at once he was behind the two thieves and thrust his knife into the shoulder of one of them. He died and the boy caught the other thief and said to him "What have you done with my father's beasts, and what have you done with the tea?" He answered: "I have put them all in one place"

[1] *e'dâ̤* as a subject is curious

Hŏ'wī 'bâlŏ-e 'kal mun'dhēk 'čūr-ē 'tar-ē ɣušt, dōs'tân-ē 'bŏst, peš 'puṭ-ē 'bâšī 'mhākam âli'šī   Ha'wī kal 'bâlŏ 'nēš-e kūčanŏki'ka pen ba ma'zâk-ē ōst 'dhetōn če   «'Magam ha'wī 'čūr 'berkha, bâwi'ka 'mâl-om-ē če bu'ṛō, 'magam ni'šân-om daha »   'Čūr ǰa'ṛī: «Ma 'mun 'na deh, hŏ'wī 'mâl-e bâwi'kā te da'hem »   'Čūr 'buṛ sō 'mâl-e bâwi'ka-i za'hēwī. 'He· kkal 'bâlŏ 'dhŏṛ če   «'Mâl-e 'bâwi'ka-m howī-'raṅg sī, 'heǰ bī'ǰâ-ē na 'čhō »   Ma čâ'yân-ē 'bhâr koṛ, ma 'zâī če bhâr'gīr bīn 'tarī ɣušt, he 'bâlŏ peš'čhan 'hai kanen 'âɣa

Nez'dīk-e watani'kā za'hī   'Qâsem sau'dâgar 'dhuṛ če   «'Kal 'puš-e ma'nâ̰ ɣala'ba 'mâl âwu'ṛō, 'puš-e 'kōr-om 'na hā »   'Čhī pai'lân tar, 'kal 'bâlŏ dhuṛ če·   «'Bâw-om 'âɣa.»   'Čhī, dâl pâ'nân-e bâwi'ka-i čha'ṛī 'Bâw-ē ǰa'ṛī   «'Hu bbiya 'če kōṛ?»   Ja'ṛī· «Munde čū'rân 'mât.» Dâl 'bâw-ē 'drūɣ ǰa'ṛī   «Dâl 'bâw-om ǰa'rem. ma bi'yā-om 'â̰ 'mâtō, ma 'mun ham 'ē 'mēra 'dâda-m »   Ja'ṛī   «Ma bi-yā-e ma'nâ̰ čū'rân 'mâtō, ma 'žū-e čū'râna 'ân ham 'mâtō, ma žū 'žây-om be'žen 'mâl o as'bâp-e 'tân pen če 'bura bōn-ē, 'munde-m am 'âwuṛō.»

The bald-headed boy drove the thief before him, bound his hands, and tied them tightly behind his back with a rope. He pricked him softly with the point of the knife [and thought]· "Let this thief who has stolen my father's goods be a little afraid, and perhaps he will show them to me." The thief said "Do not prick me, and I will show you your father's goods." The thief led him, and brought him to his father's goods.   The bald-headed boy saw that they were in order, and that nothing was missing. He loaded the tea on the beasts of burden, and drove them before him. The bald-headed boy came behind, whipping them on

When the boy drew near to his own country, the merchant Qasim saw that his bald-headed son was bringing back much merchandise and that his blind son was not there   He went forward, and the bald-headed boy saw his father coming Then he went and fell at his father's feet. His father asked· "What has your brother done?" He answered· "Thieves have killed him." He lied to his father [thinking]· "If I tell my father that I have killed my brother, he will kill me in return " [Therefore] he said· "Thieves have killed my brother; I have killed one of the thieves, and I have bound and brought another of them, who had run away with your goods and merchandise." [1]

[1] If *pen* is correct, *bura bŏn* must mean something like "had run away " But perhaps two constructions "carried off" and "ran away with" have got mixed up.

ˈBâw-ē xušˈwaxt čhī ˈMende ˌˈmâl-ē ˈâwur ma ˈɣuss-ē, ˈta-e kor, ma mâˈlân-ē ˈbur, ˈhēl-ē kor. ˈTussī ˈbâw-ē narˈɣō, ˈčhī peš ˈpuš-e ˈkōr-ē če· «Menˈdē-an ˈkhân ǰâi ˈdēhō(r)?» ˈBâw-ē ˈâɣa ˈɣus, ma ˈkal ˈpuš-ē ˈǰaˈrī· «ˈÂ̦ ma biˈya na ˈɣunt Har ˈkhâ̦ ˈǰay-om lūˈrī, ˈna hâ, na ˈmurda-i na ˈzinda-ı.» ˈKal ǰaˈrī «Tu ˈdâda-e maˈnâ̦ bīˈaql ē »

Kal ˈtar-ē dâ, ˈQâsem ˈbâw-ē pešˈčhan Unˈhākī munˈdhēk biˈya-e ˈkōr-ē če ˈdehō bōn, ma ˈbâw-ē bur Niˈšân-ē dâ, ǰaˈrī: «Eˈkē ˈmurda-e pušiˈkâ » ˈKalika ˈput-ˈar-ē ma ˈmurda ˈdâ. ˈKal ˈtartar-ē, ˈQâsem ˈbâw-ē pešˈčhan. Âˈɣēn, sō ˈhī zaˈhēn ˈKal paˈrī če darˈyâ ɣuˈlū-â. Munˈdhēk ˈmurda-i biyaiˈka-i puˈtī darˈyâ tar ˈɣušt. ˈDâda-ē ˈfarq tar-ē ˈdhī če· «ˈMurda-e pušiˈka-m-a ˈčâ darˈyâ tar ˈɣušt?» Haˈwī kal ˈpuš-ē ǰaˈrī če «ˈMurda ˈǰanō čhī, puˈtī-m-ē ˈxīs kor ˈxuxu-ē darˈyâ tar Maˈnâ̦ guˈnâ ˈče-â, če ˈtu-ē ma ˈmōn ˈdhētōn,[1] ˈkâwanō čaṭaˈkem?» ˈBâw-ē ˈzârī kor, ma ˈpuš-e ˈkal-ē ǰaˈrī. «Hu ˈpuš-e ˈkōr-um če ˈčhī, ˈčhī. ˈBade ˈtu mu kun ǰaˈnō bī »

His father rejoiced and brought the merchandise into the house and unloaded it; he took the beasts away and let them loose. His father left home and went to search for his blind son, to see where they had killed him Then he came home again, and said to his bald-headed son: "I have not found your brother. Wherever I searched, he was not there, neither alive nor dead." The baldhead said "You are a fool, O my father!"

The baldhead went in front and his father Qasim behind. He took his father to the place where he had killed his blind brother. He pointed out the spot and said "Look, here is your sons's corpse" The father put the corpse on the baldhead's back, [and they went away], the baldhead in front, and his father behind. When they came to a bridge, the baldhead saw that the river was full, and he threw his brother's corpse from his back into the river. Then his father hit him on the temples and asked why he had thrown his son's corpse into the river. The bald-headed son answered "The corpse came to life, and leapt of its own accord from my back into the river. Is it any fault of mine, that you should beat me? Where shall I flee?" His father lamented and said to his bald-headed son "My blind son who has gone, has gone [for ever]. Now you must live for me "

[1] Var *bıˈyā-m daıˈyâ tar xīs koı, tu ˈbâw-um maˈmun-ē ˈdhētŏn*

He 'puš-e 'kal-ē ma-x'sōr-ē 'ṭag γušt, ǰa'ṛī «Ma'nâ̰ 'zuṛ-um-ē âli'šō̰ » 'Qâsem 'bâw-ē ǰa'ṛī če· «'Ân 'či ka'nem tâ?» J̌arī· «'Mun 'puṭ kan » 'Bâw-ē men'dhēk kal-'puš-ē 'puṭ koṛ, 'ât-ē sō 'žī, 'žī tar dar 'âγa 'Mušt-ē du'rīn buṛ, ha'wâla-ē kor, 'mhak peš 'gūy-e bâwi'ka-i Hē 'bâw-ē bī'huš čhī, 'žī tar čha'ṛī. 'Puš-ē 'dhōṛ če· «'Â̰ 'či ka'nem? Har ka'bī bē, 'dâda-m te ma 'mun 'mēra 'Žē če kâ̰'sūr-um ba'dhēk dâlī gu'rīm.» 'Ghīt-ē, dhâ'ṛī-ē hu'pâṭ, 'sōr-ē ham 'γōš koṛ, a'brōân-ē am 'γōš koṛ, me'ǰân-e te'čhâna-i ham hu'pâṭ 'Ghīt-ē, 'sōr-e čōli'ka-i ka'ṭī

'Čhī wa'tan tar-ē xa'bar kor: «Ču'mōr, ma 'dâda-m 'ēnōr, če ma mǫ čū'rân 'rūf kor 'Â̰ 'dâlī-an čaṭa'kēm, ma 'dâda-m-an âli'šī, γala'ba 'nasak-an udhe'kâ̰ ku'ṛō »

'Puš-e 'ghāṇḍ-ē, Mır'zâ 'nâm 'dērò bōn, 'ō ham râ'hī čhī. 'Âγa, ma 'bâw-ē 'dhur, če dhâ'rī am hupâ̰'ṭōī, 'sōr-e 'ham 'γōš ku'ṛōī, a'brō u me'ǰân-ē ham 'γōš ku'ṛōī, 'nūk-e čōli'ka-i am ka'ṭōī 'Mendī der'zī, 'ânt-ē ma 'γus dâl 'ǰīnč-ē. 'J̌īnč-ē da 'rhīnto čhī, ǰa'ṛī. «Ma ma'nâ̰

Then the bald-headed son feigned to be mad and said: "My heart aches." His father Qasim said "What can I do for you?"[1] He answered. "Take me on your back." His father took the bald-headed son on his back, carried him to a stream, and entered the stream The boy raised his fist and struck his father behind the ear. His father was stunned and fell into the stream. His son saw it [and thought]: "What shall I do? My father may kill me any time. Come, let me take my . . (?)[2] from him." He seized him and pulled out his beard, cut the hair of his head and his eyebrows, and pulled out his eyelashes. Then he took and cut off his penis.

He went to his own country and told [the people]. "Come and fetch my father, for thieves have pursued me.[3] I escaped from them; but they caught my father, and have mutilated him terribly "

Then his eldest son, whose name was Mırza, went away, too. He came and saw his father, [and saw] that his beard had been pulled out, and that the hair of his head, as well as the eyebrows and eyelashes, had been cut off, and that the tip of his penis had been cut off. He took him on his back and brought him home to his wife His wife startéd

[1] *či kunum-ıt, dıga?* Is *tâ* = "*dıga*" or = *tâ̰?*
[2] *kâ'sūr*, transl. by γōr, I do not understand
[3] or *ma* '*mâ* "us"?

ˈxâ ˈkēraŋgī kuˈr̥ō?» ˈPuš-e ˈkal-ē ǰaˈr̥ī če· «Čūˈrân ma ˈdâda-m-an ˈheraŋgī kuˈr̥ō »

ˈKal ǰaˈr̥ī ma ˈmâma-i. «ˈMu kun du haˈzâr rupaˈī da, če ˈân paˈram ba saudāgaˈrī ˈTâ ˈdâda-m ˈǰōr̥ čemaˈmâ ˈâne (· ˈân naˀ) ˈžīm.» ˈŠu haˈzâr rupaˈī ˈmâma-i ˈdâ, ˈšī ham šuˈtur dâ, ˈdī ˈōsp-ē ˈdâ J̌aˈr̥ī: «Čhu saudāgaˈrī »

He ˈpušˈe ˈkal-ē ˈγussī nar̥ˈγō, ma šutuˈrân-ē ˈbhâr kor̥ Čhī žū maiˈdân tar, žū wiˈyâr ˈsōrī gudaˈrī, ˈsārī če ˈčhī, šutuˈrân-ē ˈhai kor̥, čhī sō žū čišˈma Hóˈwī čišmaˈī ˈâwə-ē ˈghīt, ˈšup-ē kor̥ Šu (šī) ˈfarxam-ē ˈghīt ˈsōr tar-ē, ma ˈsōr-ē suˈnâ, du farxam ma ˈmux-ē suˈnâ. Hoˈwī bâlō-e ˈkal bīˈxabar ˈsōr tar-ē ˈdōst kor̥, ǰaˈr̥ī· «ˈWâē ! ˈÂn ˈkal bēm, ˈbade maˈnân ˈsōr dōš ˈnatōˈ» ˈÂhina ǰībaˈkī ˈnōt̥, ˈthârī če ˈhe kkal γalaˈba ˈsâheb-e ˈsūrat čhō ˈGhīt-ē, ma šutuˈrân-ē ham yaˈlâ kor̥, ǰaˈr̥ī: «ˈHarkī ˈbara, ˈbara.» Âγēn ma šutuˈrân am ˈbur̥-an. Ma žū ˈōsp-ē ham xuˈdâɪka ˈdâ-ē, žū ˈōsp-ē ˈzīn kor̥, sōr ˈōsp suˈwâr nhōšt.

ˈČhī, žū ˈšâr tar zaˈhī He ˈšâr tar ˈdī haˈzâr rupaˈī ˈnōt̥, ˈtīt-ē kor̥, ǰaˈr̥ī . «ˈHar kī ˈguria xuˈdâī » Wačhaˈnē šârika ˈčhī, ma žū

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weeping and said: "What have they done to my husband?" Her bald-headed son said: "The thieves have done this to my father."

Then the bald-headed son said to his mother: "Give me two thousand rupees, that I may go out trading. I shall not (?) return till my father has been healed." His mother gave him three thousand rupees, and also three camels and two horses, and said to him: "Go out trading."

The bald-headed son went out of the house and loaded the camels. Then he went to a plain, and one night passed In the morning he urged on his camels and came to a spring. He took some water from that spring and supped it He took three handfuls of water for his head and washed it, and washed his face with two handfuls Suddenly the bald-headed boy put his hand to his head and said "O, I used to be bald, but now hair has grown on my head." He took a mirror from his pocket and saw that he had become very beautiful. He took his camels and let them loose, saying: "Let anyone take them who wants to " Some people came and took the camels away. Then he gave away one of the horses, too, as alms He saddled the other horse and mounted it.

He went on and came to a town In this town he took out two thousand rupees and scattered them, saying "Let everybody take them

ˈkurγ-ē dhuṛ, haˈzâr rupaˈī ˈdâ-ē, ˈmunde ˈkurγ-ē ghīt. ˈChī dâl
ˈpâdšâ. ˈNâm-e pâdšâîˈka Faruxˈfâl bīn Jaˈṛī č'· «ˈÂn ˈtō kun
pīšˈkaš ˈâwuṛō.» Jaˈṛī če· «ˈCe-a ˈâwuṛō?» Jaˈrī «Žū ˈkurγ-e ˈγalaba
ˈkârī, ˈdum dēra, ˈbâl dēra, ˈtâǰ dēra.» He ˈpâdšâ γalaˈba xušˈwaxt
chī, ǰaˈṛī· «ˈÂ ˈpâdšâ, ˈtu waˈzīr-um.»

ˈĒ waˈzīr-e pâdšâîˈka chī Ma ˈpâdšâ-ē ǰaˈṛī· «ˈTu mu ˈkun ˈdu
lak ˈpaltan da, č' ân-ē paˈram ba ˈǰaṇg » He ˈpâdšâ ˈdu lak ˈpaltan
ˈede kun ˈdâ He waˈzīr ˈšârī naṛˈγō, ˈchī ba ˈǰaṇg sōr ˈTâmâs
ˈpâdšâ ˈTâmâs ˈpâdšâ xabar chī, če «Sō ˈmun waˈzīr-e Faruxfâˈlâ
ba ˈǰaṇg âγō ˈdu lak lašˈkar pen.» Ma ˈčōr lak lašˈkar-ē maiˈdâ taṛ
weseˈǰī· «Čuˈmōr wâ, ˈǰaṇg kaˈnōr!»

ˈHe kal ma laškaˈrâ ǰaˈṛī· «Wâ keˈnâra bōṛ!» Ma ˈpaltan-ē
duˈrīn ˈlam dâ. Xuˈxu-ē chī ˈǰaṇg taṛ ˈJaṇg taṛ-ē chī, šamˈšēr-ē
ˈnōṭ, da ˈdehō chaˈṛī. Žu ˈtech-e wazīriˈkâ ˈkōr koṛ, palˈtan wanō
ˈâγa, ˈpaltan dhōṛ če· «Teˈchī-â ˈhīn ˈwhētōn.» Ma ˈpaltan-ē ˈhugm
koṛ, ǰaˈṛī: «ˈTech-e maˈnâ ˈkōr chō, wâ ˈanus(?) ham pari-ˈēr!»

as alms." Then he went down into the town, and, seeing a hen, bought
it for a thousand rupees Then he went to the king, whose name was
Farukhfal, and said: "I have brought you a present " "What have
you brought?" He answered: "I have brought a very good hen; it
has a tail and wings and a comb." The king was very pleased and
said "I am the king, and you are my vizier "

He became the king's vizier and said to the king· "Give me two
lakhs of soldiers, that I may go to the war " The king gave him two
lakhs of soldiers, and the vizier went out of the town to fight with
King Tamas. When King Tamas heard it, he said: "Farukhfal's
vizier has come to fight me with two lakhs of soldiers." Then he sent
an army of four lakhs into the field and said. "Go and fight."

The bald-headed boy said to the soldiers "Stand aside." And he
stationed the army at a distance Then he himself went to fight, and
when he entered the battle, he drew his sword and started fighting
He blinded one eye of their vizier [1], and [the vizier] went to his army,
who saw that blood was running from his eye. He drew up the army
and said: "My eye has been blinded, you can all see it "

[1] = *waziriˈka-an*. Grammatically I should prefer the translation "They (. the
enemy) blinded the vizier (the bald-headed boy)", but the context renders more
probable the translation given above

'Paltan ǰa'ṛī. «Mâ 'če 'kaneman?» J̌a'ṛī če· «Čuʼmōr, ha'wī 'laškar pen 'ǰaṇg ka'nōr¹» Palta'nâ 'hala koṛ, 'paltan-e Kaiku'bâd pâd'šâika 'ham za'hī, kuma'kī wazīri'ka čhī. 'Mende pâd'šâika laška'rân-an ši'kas dâ, 'ıân čaṭa'kēn, 'čhēn dâl 'pâdšâ 'Pâdšâ ǰa'ṛī če «Če'kun čaṭa'kēn?» Ja'ṛī· «'Wa'tan-a wa'tan ‚laškar âli'šō.»

Farux'fâl 'pâdšâ čaṭa'kī, ho'wī wa'zīr-ē 'pâdšâ čhī 'Âγa dâl 'pâdšâ če 'kurγ-ē 'dâ bōn. J̌a'ṛī· «Ta'yârī kan če 'mun o 'tân 'ǰaṇg-a » 'Pâdšâ [ǰa'ṛī]· «'Tu xu wa'zīr-e ma'nâ-ē 'Čâ-ē 'mu pen 'ǰaṇg 'kantō?» J̌a'ṛī «Bī-bâs'xâst ē, a'dâlat-ē na 'kantōn, 'γaur-e γarībi'ka-i na 'kantōn.» Ečen'dī hē 'pâdšâ dhuṛ če. «'Hē wa'zīr-a 'mu pen 'ǰaṇg kantōn » 'Hē 'pâdšâ bī-'ǰaṇg čaṭa'kī. 'Xatt-ē kor 'Qâsem 'bâw kun-ē če «'Žē, če 'pâdšâ ân 'čhēm » Hó'wī 'bâw-ē ǰa'ṛī če· «Ē 'kal šai'tân-a, ma 'mun-a 'bâzī 'dhaitōn » 'Xatt kun-ē 'na čhī.

Bī'xabar žū turb re'sâla sōr 'γus-e bâwi'ka wese'ǰī, ǰa'ṛī· «Čuʼmōr, ma 'bâw-om 'kūč pen-ē ē'nōr, ma ma'nân 'kūč ham 'ēnōr.» He resâ'lân 'hai-an koṛ, čhēn, Qâse'mâ 'γus tar 'tâ čhēn, ǰa'ṛī. «Ma 'tō

The army said "What shall we do?" He said: "Go and fight with that army!" The soldiers charged, and the army of King Kaikubad also came to assist the vizier. They defeated the soldiers of this king (·Farukhfal), who fled and went to the king. The king asked why they fled. They said that the [enemy's] army had taken the whole land. Then King Farukhfal [too] fled, and his vizier became king He went to the king [Farukhfal], to whom he had given the hen, and said: "Prepare for a fight between you and me" The king said· "But you are my vizier. Why do you want to fight me?" [The bald-headed boy] answered. "You do not reflect and you do not govern with justice or consider the poor." Then the king saw that his vizier was going to fight him, and he fled without fighting. The bald-headed boy wrote a letter to his father Qasim [and said]: "Come, for I have become a king." But his father said: "This bald-head is a devil, and he is only cheating me." So he did not accept his invitation. Suddenly he sent a troop of cavalrymen to his father's house, saying to them· "Go, and bring my father and his family, and also my own family" The cavalry men hurried off, dismounted at Qasim's house, and said: "The king has asked for you." He gave the cavalrymen

ˡpâdšâ ˡdhēwō.» Resâˡlân kun-ē māaseˡlī dâ, reˡsâle ˡkūč-e eˡdân-a [1]
ghīt, ˡâwuṛ-an dâl ˡpâdšâ Jaˡṛī «Ma ˡbâw-aw-an ˡânt-an.» ˘Jaˡṛī.
«Ēˡnōr-ē ˡdâl tar-om.»

Ma ˡQâsem-an ˡbuṛ dâl ˡpuš-ē če ˡpâdšâ čhō bōn. ˡBâw-ē da ˡâɣa,
žū sârˡwân dhīraṇg ˡmâwar ˡjân tar-ē, baˡzu ˡjân tar-ē, tufaṇgiˡka
ˡpūš ˡsōr tar-ē ˡPâdšâ ˡhukm koṛ če «ˡMende neˡṛōr!» Menˡdē
qâpčīˡân ˡnōṭ-an, ˡQâsem ma ˡbōr naṛˡɣō⟨n⟩, ˡpuš tar-ē ˡxešem kor
Jaˡṛī če· «ˡPuš-e maˡnâ̆ ˡbade ˡpâdšâ čhō, daˡmâɣ-ē beˡland čhō ˡTâ
bīn zīr-e dōst-an, ˡbade če ˡhukm kana, ˡmeran-um te »

ˡBâw-ē ruˡhen čhī dâl jīnč-ē, jaˡṛī: «ˡPuš-e maˡnâ̆ če ˡpâdšâ čhō,
ma ˡmun-ē deˡhen, deˡhen darbâˡṛī ma ˡbōr-an naṭ-an » ˘Jīnč-ē jaˡṛī
ma ˡQâsem ˡxâ-ē če· «˘Žē če ˡmâ u ˡtū dâl haˡwī puˡšī-an čaˡṭakeman »
Huddiˡnân-ē dâl pâdšâˡī ˡxešem koṛ, čhē̟, žu maiˡdân tar-ē zaˡhēn.
Žū ˡtī ˡsō bōn ˡBīx-e ˡtīka tar žū ˡčišma-i eˡštâwō ˡâwo ˡsō bōn
ˡXâ-ē ma ˡjīnč-ē jaˡṛī če «˘Žū gaˡṛī ˡpareman, ˡta-e hōˡwī ˡtī ˡnhīneman
če ˡsēɣ-a, ˡâwo ham unˡhâk sī, naˡɣōn am ˡxareman, žū gaˡṛī

a present, and they took his family, brought them to the king, saying
"We have brought your father." He said: "Bring him into my
presence."

Then they brought Qasim into the presence of his son who had be-
come a king. His father entered, [dressed] like a camel-driver. He
wore a woollen jacket and black trousers (?), and on his head he had
a musketeer's cap (?). The king ordered them to take him away Then
the doorkeepers took him out, and Qasim went, feeling angry with his
son. He said: "Now my son has become a king and gives himself
airs. When he was small he was in our power; but now they will
kill me at his command."

His father went weeping to his wife and said: "My son, who has
become a king, has beaten me and driven me out of the durbar.[2] "His
wife said to her husband Qasim: "Come, let us run away from our
son." Both of them became angry with the king, and they went away
and came to a plain. There there was a tree, and at the foot of the
tree was a spring of cold water. The husband said to his wife. "Let
us go and sit down for a while under that tree. There is shade and

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[1] *an*?
[2] This sentence is an anacoluthon, starting with *-ē* "he" as a subject and continu-
ing with *an* "they"

ꞌrhīzeman.» ꞋQâsem naꞌγŏn-ē puꞋṭī lasēꞋwī, ꞌhudde ꞌxâ wo ꞌjīnč da Ꞌxūṛō čhēn. NaꞋγŏn-an Ꞌxūṛ ꞌâwo-an ꞌthōṛ. ꞋSēγ-e Ꞌtīka tar rhīꞋzēn, Ꞌxōm-an buṛ.

ꞋPâdšâ ma ardaliꞋân-ē jaꞋṛī: «ČuꞋmōr, Ꞌdâda-i maꞋnâ Ꞌkū čhī? Jigar-əm Ꞌxūn koṛ, naꞋī če Ꞌxešem kuꞋṛō bē, zuṛ-ē Ꞌmŏ tar Ꞌdarḍ kuꞋṛō bē » ArdalıꞋân Ꞌčhēn ma Ꞌγus-ē ma Ꞌbâw-ē-anꞌ ma Ꞌγus Ꞌna γunt ArdalıꞋân aꞋpešt âγen dâl Ꞌpâdšâ, jaꞋṛī. «Ma Ꞌbâw-aw-an Ꞌna γunt, ma Ꞌγus Ꞌna hōst » JaꞋṛī. «ꞋŽē, Ꞌturp-e reꞋsâla Ꞌēnŏr, če peš Ꞌdâda-m weseꞋjēm. ꞋDâda-m Ꞌmun tar Ꞌxešem kuꞋṛō.»

ꞋDī sat suꞋwâr reꞋsâla dâl Ꞌpâdšâ âꞋγen JaꞋṛī. ČuꞋmōr, ma Ꞌdâda-m ēꞋnŏr, če Ꞌmu pen-ē dâꞋwâ kuꞋṛō, Ꞌxešem-ē kuꞋṛō Ꞌmun tar » ResâꞋlân jaꞋṛī «ꞋYâ Ꞌpâdšâ, Ꞌmâ Ꞌkhân jâι Ꞌparaman? ꞋKâwanŏ Ꞌlūṛiman? Jây-e uꞋdân-an Ꞌna dhuꞋṛō.» Sŏr resâꞋlân Ꞌpâdšâ Ꞌkhār čhī, reꞋsâlân ŏꞋspân-an suꞋwâr Ꞌnhāštan, Ꞌlūṛ čhē.

NarꞋγēΝ, Ꞌčhēn, žū maιꞋdâ tar-ē zaꞋhēn, Ꞌthâri-an če žū Ꞌtī sī, dâl hŏꞋwī Ꞌtī risâꞋlâ zaꞋhēn ꞋDhuṛ-an če ꞋQâsem u Ꞌjīnč-ē Ꞌzuṛ ba Ꞌzur Ꞌrhīzŏ-ēn, menꞋdânân reꞋsâlân Ꞌxōmī čīdēꞋwī. ꞋHē Ꞌhudde Ꞌxâ wu jīnč

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water too, let us eat our food and lie down for a while." Qasım took the food off his back, and husband and wife started eating. They ate their food and drank water Then they lay down in the shade of the tree and fell asleep.

The king said to his orderlies "Go [and see], where my father has gone. I am distressed, [fearing] that he may have got angry with me and that his heart may be offended with me " The orderlies went to his [father's] house, but did not find his father at home. They came back to the king and said "We did not find your father, he was not at home " Then he said "Go and bring a troop of cavalrymen whom I can send to find my father. He has become angry with me."

Two hundred cavalrymen appeared before the king, who said to them: "Go and fetch my father, for he has quarelled with me and has become angry with me." The cavalrymen said. "O king, to what place shall we go, and in what direction shall we seek? We have not seen where he is." The king became angry with the cavalrymen, and they mounted their horses and went to search [for his father].

They went away, rode, and came to a plain. There they espied a tree, and the cavalrymen approached it. Then they saw Qasım and his wife sleeping in each others' arms. They awakened them, and

u ʼštâen   Reʼsâlân ǰaʼṛī · «Muʼžōr, ʼpareman¹ Ma ʼwâ huddiʼnân ʼpâdšâ
ʼdhēwō.»   Hō huddiʼnân ǰaʼṛī-an če   «ʼMâ-ē ʼna ʼparaman.» Reʼsâlân
ma ʼQâsem u ǰīnč-ē am ma huddiʼnân-e-an ʼbōst, sŏr ʼŏsp-an suʼwâr
kuṛ-an, ma huddiʼnân-ē-an dâl ʼpâdšâ bur

Resâlân ǰaʼṛī «Yâ ʼpâdšâ, ma ʼQâsem u ʼǰinč-ē-an ʼânt.» ʼPâdšâ
ǰaʼṛī · «ʼĒnōr-ē ʼdâl mun.» Ma ʼQâsem-an ʼbuṛ dâl ʼpâdšâ, saʼlâm-e
pâdšâʼâna-i dâ, ʼdōst-e ʼrâst tar-e pâdʼsâika ʼnhōšt   ʼPâdšâ ǰaʼṛī
«ʼTū ʼdâda-m-ē, ʼân ʼpâdšâ, tu waʼzīr-e râstiʼka-m ʼbē!»

Hoʼwī resâʼlânī če ma ʼdâda-i pâdšâiʼkâ-n ʼânta bŏn, ʼpâdšâ munʼdhēk
kun weseʼǰī, peš Mir zâ biʼya-ye ʼghâṇḍ-ē ʼhē resâʼlân ʼham čhēn.
Mirʼzân ʼɣus tar zaʼhēn, ma Mirʼzâ-an ǰaʼṛī · «ʼMuš, če biʼyâ-a ʼpâdšâ
čhō, ʼdâdâ waʼzīr. Ma ʼtŏ ʼham-ē dhēʼwō »

Mirʼzâ dī ʼpuš guʼrīn-ē reʼsâlâ pen ʼâɣa. Žū ʼpuš-e Mirʼzâ žū kamaʼrī
chaʼṛī ʼĒ ʼmuṛ, menʼdī ʼgūr koṛ. Žū ʼpuš-e ʼžâ pen-ē dâl ʼpâdšâ
biʼya-ē zaʼhī   Reʼsâlân dâl ʼpâdšâ ʼčhēn, aʼpâ čhēn, ǰaʼṛī: «Yâ ʼpâdšâ,
ma Merʼzâ biʼyâ-w-an žū ʼpuš pen-ē ʼânt, žū ʼpuš-e ʼžâ-ē kamaʼrī
chaʼṛī, ʼmur »   ʼPâdšâ ǰaʼrī. «Čuʼmōr, ma Mirʼzâ biʼyā-om ēʼnŏr!»

husband and wife both rose. The cavalrymen said: "Come, let us
go! The king has called for both of you." They said that they
would not go. Then the cavalrymen bound Qasim and his wife, put
them on horseback and took them to the king.

There they said: "O king, we have brought Qasim and his wife."
The king said "Bring them into my presence." Then they brought
Qasim to the king, and he gave him the royal salaam, and sat down
at his right hand The king said "You are my father; I am king,
and you shall be the vizier of my right hand."

The king sent those cavalrymen, who had brought his father, to his
eldest brother Mirza, and they went to fetch him They came to
Mirza's house and said to him. "Come, your brother has become a
king, and your father a vizier. He has called for you, too "

Mirza took his two sons and went with the cavalrymen One of his
sons fell down a precipice and was killed. His father buried him, and
went with his other son to his brother, the king. The cavalrymen
approached the king, halted, and said: "O king, we have brought
your brother Mirza and one of his sons. His other son fell from a
rock and was killed " The king said. "Go, and bring my brother
Mirza."

Re'sâlân ma Mir'zâ bi'yay-an 'buṛ 'Pâdšâ 'dhuṛ, u'štâ, Mirzâ·ân
pī'šânī ma'čī koṛ, ǰa'ṛī. «'Puš-e tâ̧ pa'nân tar 'mur, tu xu'xâ-w 'ǰanō
bī.» Čau'kī 'dōst-e 'čap tar-ē 'pâdšâ 'lam dâ, ma Mer'zâ-e bi'yā-ē
ǰa'ṛī «'Nhīn¹» Mir'zâ 'nhŏšt 'Pâdšâ ǰa'ṛī· «'Dâda-m wa'zīr-e dōst-e
'râstika-m, 'tu Mer'zâ bi'ya-om wa'zīr-e 'dōst-e 'čapika-m » Ma Mer-zâ-ē
ǰa'ṛī· «'Tū zâ ho'qūf dērē, če 'khân ǰâi la'škar pai'dâ̧ 'pari-a, 'ǰaṇg
ka'nen-ē na'rē?» J̌a'ṛī: «'Nâ, 'ân-e 'na narem » Žū čapi'lâk-ē 'pâdšâ
mahak 'mux tar-e Mir'zâ bi'ya-e 'ghaṇḍika-i 'dhī Mir'zâ bī-naṇk bīn,
'ǰâi 'heč na u'štâ 'Bâw-ē ǰa'ṛī «'Čâ 'dhī?» 'Pâdšâ ǰa'ṛī če: «'Xub-
um koṛ 'Aga 'mu kun bi'yā 'bē, 'kârī 'bē, 'nē če na 'bē, 'kačal
bi'yā 'heč na 'bē.»

Ma 'bâw-ē 'padšâ khuǰe'wı, ǰa'ṛī «Žū pa'laṇg-a Nârwâṭi'â̧ tar,
mun'dī 'ēneıı na'rē, yâ 'na-i na'rē?». 'Bâw-ē ǰa'ṛī «'Aga 'ēnen-ē 'na
na'rem, xu xa'rem te 'Ân-ē 'gap-e tu 'pušika-m na 'nīm, 'har kū
wese'ǰē, 'param-e » 'Bâw-ē čhī ma 'ɣus J̌īnč tar-ē rux'sat ghīt,
ǰa'ṛī «'Puš-um-â̧ ma 'mun we'sestō sō pa'laṇg, 'â̧ 'žīm yâ̧ 'na?» J̌īnč-e
'Qâsem du'wâ dâ, ǰa'ṛī. «'Čhō, em'salla 'ēnī te.»

The cavalrymen brought his brother Mirza. When the king saw him,
he rose, kissed Mırza's forehead and said: "Your son died on the road,
but you remained alive yourself" The king placed a chair on his left
hand and bade his brother Mırza sit there. Mırza sat down The king said·
"My father is the vızıer of my rıght hand; you, my brother Mırza,
are the vızıer of my left hand." And he said further: "Have you
got any strength, so that, ıf an army should appear somewhere,
you can fight against it?" Mirza answered "No, I cannot do so."
Then the kıng gave his eldest brother Mırza a slap on the face Mirza
had no sense of honour and did not rise. But his father asked: "Why
did you strıke hım?" The king answered "I have done well. If
I am to have a brother, he must be brave, ıf he ıs not that, and ıs
worthless, it is better that he should not exıst at all."
Then the king asked hıs father, sayıng: "There is a panther at
Narvatian, can you bring ıt here or not?" Hıs father answered "If
I cannot bring ıt, I shall at any rate eat ıt. I shall not transgress
your command, my son, but go wherever you send me." Then his
father went home, took leave of his wife and said: "My son ıs sendıng
me agaınst the panther, shall I go or not?" Qasım's wife prayed
and saıd. "Go, and if ıt please God, you wıll brıng it back."

Ma Mer'zâ 'pâdšâ dilâ'sâ-ē koṛ, ǰa'ṛī· «'Aga 'nâ-w ham na'rī, har 'ker če 'ân ǰa'ṛē(?), ǰaṛ: 'narem-ē » Mer'zâ ǰa'ṛī «Jaṛ! 'Khân ǰây-əm te wese'ǰē?» Ja'ṛī· «Čhō, Dâ'lâsaṇk tar žū 'kurri sī, 'mēn-ē 'ɣus dhīraṇg-a, 'mẹ 'kurri tar žū 'šēr hâ. Ma 'šēr čhu, 'gure, žē! Žū 'tečh-e šēri'ka 'kōr-a, 'pâ-e 'rāst-e šēri'ka ham 'šuṭṭ-a, 'šâx-e 'rāst-e šēri'ka-m rhâ'zōy-a.»

Mer'zâ 'ǰâī u'štâ, bi'yā 'pâdšâ tar-ē du'wâ ghīt, 'mēn-e xu'kân-ē 'bōst, šam'šēr-ē 'dōst-ē ghīt, sōr 'ōsp su'wâr-ē čhī. 'Chī, žū mai'dân tar-ē za'hī 'Uk-ē wi'yâr koṛ Sa'hār čhī, Mer'zâ 'ōsp-ē su'wâr 'nhōšt, Dâ'lâsaṇg tar za'hī.

Šam'šēr-ē 'luč koṛ. 'Phârī 'šēr 'âɣa, 'phyārī Mir'zâ šam'šēr-e 'luč ha'la koṛ sô 'šēr. 'Šēr ham 'šuṇḍ-ē 'xēi koṛ, ha'la-i koṛ, nez'dīk-e Mirzâ'ân za'hī. Mir'zâ 'šēr tar ber'khī, 'dehen-ē 'na narī, šam'šēr-e xu'kân-ē Mer'zâ mhak 'šuṇ-tar-e šēri'ka dâ. 'Šēr če 'qūwat koṛ, šam'šēr ka'ṭen čhī, šuṇ'ḍī 'tâ ba 'dumb-e šēri'ka šam'šēr ka'ṭī. Ma 'šēr-ē 'nesp-e 'čap-ē sōr 'ōsp Mir'zâ 'bhâr koṛ, 'ạnt-ē dâl 'pâdšâ.

'Pâdšâ 'dhuṛ če. «Bi'yâ-e ma'nâu 'šēr 'ạnt, ma laška'rân-ē pai'lân

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The king consoled Mirza, saying. "Whatever task I propose, say that you can do it, even if you cannot." Mirza said: "Tell me where you are going to send me" The king said. "Go to Dalansang, there is a ravine there, and in the middle of it there is something resembling a house, and in that ravine there lives a lion. Go up to the lion, seize it, and come back. The lion is blind in one eye and lame in the right foot, and its right horn (sic!) is broken."

Mirza rose, prayed before his brother the king, girded his loins, and taking a sword in his hand mounted a horse. Then he set out and came to a plain where he spent the night. Next morning Mirza mounted his horse and came to Dalansang.

There he unsheathed his sword The lion came from the opposite side, and from his side Mirza ran with his naked sword to attack the lion The lion opened its jaws, ran and drew near to Mirza Mirza was afraid of the lion and could not kill it, but he struck with his sword at the lion's jaws. Though the lion stood at bay, it was cut open by the sword from the jaws to the tail Mirza loaded the left half of the lion on his horse, and took it to the king

When the king saw that his brother had brought the lion, he sent his soldiers to meet him. The soldiers went towards him and saw

dâl ꞌpâdšâ, sō čauꞌkī ꞌnhŏšt. Jaꞌṛī «Sâꞌbâš, biꞌyā ꞌ ꞌTu pālaꞌwân-e ꞌghāṇḍ-ē.»

X (G).

Žū kačō-ꞌârak bīn. ꞌWhētōn ŏst ꞌdhâr tar, žū ꞌbhâr ꞌkačō ōst ꞌârtŏn, ꞌmundē ōst phaꞌrâtetōn, ꞌârtŏn ŏst, bhāy-e kačōiꞌka ōst naꞌγŏn ꞌxartŏn.

ꞌČhī ꞌdhâr tar, du ꞌbhâr kaꞌčōī huꞌpâṭ, ꞌžū ꞌbhâr-ē âꞌwuṛ, ꞌžū ꞌbhâr-ē ꞌlam dâ Saꞌbâ kun-ē ꞌγarp o ꞌγâr uzꞌgī, čiꞌmen ꞌna naꞌrī , ꞌγarp o ꞌγâr kaꞌrâr koṛ, čhī če ma ꞌkačō ē ꞌâra. ꞌČhī, če kačōiꞌkân-ē buꞌṛŏ, thēꞌwōī Jaꞌṛī če· «ꞌÂ žâ ꞌči kaꞌnem, ꞌkačō ꞌna sī če baꞌrem, phaꞌrâtem, ꞌwâṛon guꞌrīm, naꞌγŏn xaꞌrem »

ꞌThârī če ꞌbhâγ-e uꞌdân ꞌtilla pheꞌrŏ, ma ꞌhuss-ē ꞌjam koṛ, dâꞌmen tar-ē ꞌghīt, ꞌâγa ma ꞌγus, daulatꞌmand čhī.

ꞌĒ ꞌdī ꞌpuš koṛ, ꞌnâm-e žūiꞌka ꞌSâd ꞌlam dâ, žūiꞌka Sâꞌhīd. ꞌČhī bâꞌzâr tar, žū ꞌkurγ-ē ꞌghīt, guꞌrīn-ē ꞌâγa ma ꞌγus če. «Puꞌšân-om

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to the king Then Mirza went to the king, and sat down on the chair The king said: "Well done, O brother! You are a great warrior."

X.

There was a furze-gatherer. He used to go to the hills, and bring an armful of furze and sell it, ⟨bring it⟩ and eat bread for the price the furze fetched.

Once he went to the hill, and pulled out two armfuls of furze. One of them he took with him; but the other he left behind Next day there was a storm of snow and rain, and he could not walk about. When the storm abated, he went to fetch the furze. When he came to take away the furze, it had been set alight Then he said: "What else can I do? There is no furze for me to take and sell, that I may buy flour and eat bread."

Then he saw that the ash [from the furze] had turned into gold; he collected all of it, took it in the skirt of his robe, and went home He became a rich man

He had two sons, and called the one Sad, the other Sahid Once he went to the bazar and bought a hen He took it and went home [thinking]. "My sons can play with it" The hen laid an egg, and

ˈwâɣaran » Hoˈwī ˈkurɣ žū ˈēx ˈlam dâ, ˈmende ˈēx-ē ˈghīt, ˈčhī bâˈzâr tar, ˈmende ˈhar ˈkhân ǰâī čīmēˈwī, ˈkhīn na ˈghīt.

Žū ˈâdam ˈthârī, če ˈdhoṛ-ē, ˈɣax-ē kor Jaˈṛī. «ˈĒx-a ˈâr dâḷ ˈmun, ˈân-ē pa ˈbhāī guˈrīm » Jaˈṛī· «ˈBhāy-ē ˈči kō̧?» Jaˈṛī. «ˈÂn-em ˈna ˈfâmtōn » Jaˈṛī «ˈÂn-em [1] ˈɣušt rupaˈī guˈrīm.» Jaˈṛī· «Žâ-e ˈēx am ˈdērȩ̄?» Jaˈṛī. «ˈHâ, ˈkurɣ ˈdērem, ˈaga ˈlam daḵa, ˈârem-ē.»

ˈČel ˈēx buṛ-ē o pharâˈtī, ˈdaulat-e ɣalaˈba-i ˈghīt ˈÂɣa dukânˈdâr, ǰaˈṛī ma žū ˈkaṭṭō zaˈīf. «ˈČhâ, waˈtan tar ˈčīm, har ˈkhân ǰâī če ˈkurɣ-e abˈlaq-a ˈdhur, ma ˈmun ˈxabar kan » ˈKaṭṭō zaˈīf ˈčhī, ˈhuss-e ɣuˈsâna čhīˈmī, ˈâɣa kačŏ-ârakiˈka ˈɣus, ˈâɣa če enˈhāk ma ˈkurɣ-e abˈlaq-ē ˈdhōr, aˈpēš čhī, ma dukânˈdâr-ē xaˈbar koṛ.

Dukânˈdâr ǰaˈṛī ma ˈkaṭṭō zaˈīf «ˈČhō, ma ˈǰīnč-e ˈkačŏ-ârakiˈka ˈmun pen ˈǰōr kan !» ˈDaulat-ē ˈdâ, ˈkaṭṭō-e zaˈīf ˈâɣa dâl kačŏ-ârakiˈka ˈǰīnč Jaˈṛī če «ˈŽū dukânˈdâr hâ, ma tōˈī uˈdhēk pen ˈǰōr kaˈnem,

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he took the egg to the bazar. He walked about with it everywhere, but nobody bought it.

Then a man caught sight of him, and noticing him, shouted and said "Bring your egg to me, and I will buy it." And he said· "What is the price?" [The furze gatherer] answered. "I do not know." The man said· "I shall buy it for twenty rupees." And he asked: "Have you got another egg?" He answered "Yes, I have a hen; if it lays any eggs, I will bring them."

He brought and sold forty eggs, and received much money. The shopkeeper went and said to an old woman· "Go, walk about in the country, and if you see a piebald hen anywhere, tell me." The old woman went and walked about to all the houses. She came to the furze-gatherer's house, she came and saw a piebald hen there; and she returned and told the shopkeeper.

Then the shopkeeper said to the old woman: "Go and make an arrangement for me with the furze-gatherer's wife." He gave her money and the old woman went to the furze-gatherer's wife and said to her. "There is a shopkeeper, and I am to make an arrangement between him and you. He is a good-looking young man, and possesses

[1] ˈÂn-ē?

γala'ba 'xūb ǰu'wân-a, 'daulat haɪn γu'lū 'dēra   Ma 'kurγ-a 'mēr,
če dukân'dâr-ē mhē'mân-e tân 'žē.»

Kačō-âraki'ka 'ǰinč 'ghīt, ma 'kurγ-ē 'mât   Ma 'kaṭṭō za'īf-ē ǰa'rī
«'Čho ma dukân'dâr 'ēn '» Kaṭṭō za'īf 'čhī pēš dukân'dâr. Ma dukân-
'dâr gu'rīn 'âγa, 'γūš-e kurγi'kā 'xūṛ, 'mende za'īf-ē 'ghīt, 'čhī, 'buṛ-ē
ma 'γus-ē   'Xâ o 'ǰinč 'čhī, 'γuss o 'bōr-e xu'kân-ē e'lā koṛ, ma
dukân'dâr-ē 'ghīt, ma· pu'šân-ē ham mai'dân tar 'lam dâ.

XI (G).

Sul'tân 'Mâmūd 'pâdšâ bīn, dī 'ōsp 'dērō bōn, 'žūika 'nâm-ē Γâphō'nē
bīn, 'žūika 'nâm-ē A'īr bīn   Ma mhēta'rân-ē ǰa'rī če: «Men'dânân
ba'kâr dha'rēwŏr, če ē'ân xūb 'čâk 'paran!»   Žū 'ruč-ē 'dhŏṛ če xa'-
râb čhēn; ma mhēta'rân-ē ǰa'ṛī če . «'Ōsp-e ma'nân 'čâ xa'râb čhēn?»
Mhēta'rân ǰa'ṛī če. «Wi'yâr 'ǰinč-aw-â 'žītōn, ma 'žūi-a su'wâr 'čhem-
tōn; žâ xa'wân-a 'žītōn, ɪna žâ-ē-a su'wâr 'čhemtōn. 'Whēwetŏn-a,
'mâ-iɪnan na 'pântān če 'khân ǰây-a 'whēwetōn »

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much wealth. Kill your hen, that the shopkeeper may come as your
guest.»

The furze-gatherer's wife took and killed the hen, and said to the
old woman   "Go and brɪng the shopkeeper." The old woman went
to fetch the shopkeeper, and brought him back wɪth her. He ate the
meat of the hen, seɪzed the woman, and carried her away to his house.
So they became husband and wɪfe. She left her own house and hearth.
and left her sons also ɪn the plain.

XI

Sultan Mahmud was the name of a kɪng, he had two horses, the
one was called Wɪnd, and the other Cloud.[1] The kɪng said to hɪs
grooms   "Take good care of these [horses] that they may become nice
and fat." One day he saw that they looked bad, and he saɪd to the
grooms: "Why do my horses look so bad?" They answered   "Your
wɪfe comes one nɪght and rides away on one of them, another night
she comes and rides away on the back of the other. She goes for a
rɪde, but we do not know where she goes."

[1] Cf Semenov   Materɪaly dlɪa ɪzuč narečɪɪa gorn. tadžikov centr Azɪɪ. II, 36
dutta asp dōšt, yaktaš Abr va yakšɪ Bōd

Sul'tân 'Mâmūd xu'kẫ 'zur̥ tar 'fikər kur̥   Ho'wī xa'wân 'xōm-ē
'na bur̥, 'jīnč-ē 'dâlī u'stâ, ma'bōr nar'γŏ   'Ē pēš'čhan-ē nar̥'γō, 'jīnč-ē
'tartar-ē, 'ē pēš'čhan-ē 'čhī   'Jīnč-ē ma Sul'tân 'Mâmūd na 'dhur̥

'Ē 'čhī žū 'jâi 'dhâr tar, oke'stâk žu 'khur 'šŏ bōn, oke'stâk âšu'-
qân-ē hastan   Âšu'qân-ē sōr tar-ē 'khâr čhēn če. «'Čẫ γīr 'âγē?»
'Jīnč-ē ja'r̥ī če «Sul'tân 'Mâmūdân 'xōm ōst na 'bartŏn.» Mend-ē'ân
uštē'wī, 'ē da 'wâγâr čhī, ē'dânân 'maila 'sur kor̥, ē'dē γu'lū 'γīr
wâγa'rī.

Sul'tân 'Mâmūd un'hâk pa'pâ hōst, 'sail-ē dhōr̥   Dâl 'ēdē tar žu
la'tai čâr'bī sō bōn, tēl-e pad'dō 'dērŏ bōn, sō 'daur ku'rō tar mendᵉ-
'hēk pen'dī koı, kâ'lân-e 'jīnčeka tar-ē   'Wâxt-e ruxsa'tī 'jīnčekā-ē
če čhī, xu'xu-ē tar-ē 'dâ, 'âγa, 'jīnč-ē 'mendē 'hēč na 'dhōr̥   'Âγa,
'jâi tar-ē rhī'zī. 'Pēš tar-ē 'jīnč-ē ham za'hī, ka'râr dâl 'xâē rhī'zī

Žu 'sât če rhī'zī Sul'tân 'Mâmūd ma'lak xūr̥, da'gas kur̥   Jīnj-ē
ja'r̥ī če· «'Čẫ bī'wâr čhē xu 'sōr-a larzē'wī?» Sul'tân 'Mâmūd ja'r̥ī
«'Či (= či-ē) 'jar̥tōn, če 'saxt 'xōm-um 'dhōr.» Ja'r̥ī če. «'Či 'xōm-a
'dhōr̥?» Ja'r̥ī «'Xōm-um 'dhōr̥, če tū γu'sī nar̥'γē, ma 'ōsp-e A'īr-a

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Sultan Mahmud considered the matter in his heart   That night he
could not fall asleep, and his wife rose from his side and went out.
He went after her; his wife went in front, and he behind.   But his
wife did not see Sultan Mahmud

She went on and came to a hill where there was a cave, and her
lovers were there.   Her lovers got angry with her [and said]·   "Why
have you come so late?"   His wife answered: "Sultan Mahmud did
not fall asleep."   They made her stand up, and she began dancing.
They made merry and played music, and she danced till it was very late.

Sultan Mahmud stood there watching her.   He had a greasy rag
which was full of black oil, and as his wife turned round, he squeezed
it on to her clothes   When the time came for his wife to take leave,
he went before her and came [home], and she did not see him at all.
He came [home], and lay down on his bed.   After him his wife also
arrived and lay down quietly by her husband's side.

At once when she lay down Sultan Mahmud moved and shook
himself.   His wife asked: "Why are you so restless, and why did
you shake your head?"   Sultan Mahmud said·   "Why do you ask?
I have had a bad dream."   She asked   "What did you dream?"   He

su'wâr nhõšt, 'čhē žu 'dhâr tar, oke'stāk žu 'khur 'sō bōn   'Ân ma 'ōsp-e ľâphōnē su'wâr 'nhāštam, 'ân ham un'hak za'hēm   Oke'stak 'čâwâr haba¡šī tân âšu'qân hastan   Sōr 'tō-an šanu'fart kor, sōr 'tō γala'ba 'khār čhēn. 'Tō ma 'mun 'šâb dâ, ja'ŗīy-a če. 'Nī xa'wân ōst Sul'tân Mâmū'dân 'xōm na 'bartōn, ma'nân 'γīr-um čhī'   'Bete ma 'tō-an uštē'wī, tu da wâ'γâr čhē   'Tō wâγa'rī, 'dâl 'mun la'tay-e tēle'kā čâr'bī sō bōn, munde'hēk-um 'tân kâ'lân tar tu'ŗī, tân kâ'lân čar'bī čhī »

'Jīnč-ē ja'ŗī če «'Tō-ē du'rūγ 'jartōn, 'xōm xi'yâl-a »   Ja'rī «'Agar 'xōm xi'yâl-a, 'ân-em du'rūγ 'jartōn, ma kâ'lân-an 'âr če 'ân ruša'nī tar bu'čhēm. 'Agar ma'nân 'sūγ 'râst-a, xu kâ'lân-an čâr'bī-a, agar du'rūγ-a, be'dân tân 'sūγ 'râst-a, če 'xōm xi'yâl-a.» Ma kâ'lân 'jīnč-ē â'wuŗ, thârī če kâ'lâ-ē hōst čar'bī čhō, dâl Sul'tân 'Mâmūd lej'ji.

'Ē žū 'elm a'wē 'dērō bōn, če ma 'mâneš ōst e'spō phe'rēwtōn Ha'wī za'īf ba 'xīrō-ē u'štâ če ē'dân 'mux 'astara   Hò'wī 'elm-ē xâ'nī, Sul'tân 'Mâmūd-ē e'spò phre'wī. Ma pairadâ'rân-ē ja'ŗī če «'Mendē

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answered: "I dreamt that you went out of the house, mounted Cloud, and went to a mountain where there was a cave   I mounted Wind, and went there too   There were some negroes there who were your lovers.   They scolded you and became very angry with you   You cursed me and said   'Tonight Sultan Mahmud did not fall asleep, and that was why I came so late.'   After that they made you stand up, and you started dancing.   While you were dancing, I took a rag, greasy with oil, which 1 had brought.   I dripped the oil on to your clothes, and they became greasy."

Then his wife said: "You are lying, a dream is only a fancy" He said: "If a dream is only a fancy, and I am lying, bring your clothes that I may look at them in the light.   If my word is true, then your clothes will be greasy; if it is a lie, well, then what you say is true, and a dream is only a fancy."   His wife brought her clothes, and they saw that her clothes had become greasy, and she felt ashamed before Sultan Mahmud

She had learned a charm, by which she changed men into dogs. The woman rose in a friendly way to wipe his face   She recited the charm and turned Sultan Mahmud into a dog.   Then she said to the guards   "Why have you allowed this dog to enter the king's castle?"

e'spō 'čekun 'lām dâwŏ, če pâdšâi'ka 'kāsr tar â'γō?» Pairadâ'rân 'mendē e'spō ma 'bŏr 'nŏṭ Ja'rī če· «De'hen, de'hen šā'rī ma 'bŏr ka'nŏr !»

'Mendē e'spō-e pad'dō ph⁹'rēwŏ bōn 'Šār bâ'zâr tar-ē 'hukəm koṛ če. «'Har jây-ō e'spō-ye 'paddō γōnt, 'janŏr-ē!» 'Har jâi 'astan če ma e'spō-e 'paddō 'γōntan, 'jantan astan. 'Hē e'spō xu 'mâneš bīn, 'ēde 'fâmī če· «Ma'nân jīnč 'hukəm ku'rō če har 'khân jây-ō e'spō-e 'paddō γōnt, 'janŏr-ē.»

'Ē huš'yâr bīn, žū 'dhâr tar aū'zī če. «Ma 'mun 'khīn 'na γuna » Čâ 'ruč-ē ho'wī 'dhâr tar guzə'rân kŏṛ, un'hāk-ē žu 'khur 'γōnt, un'hāk dar 'âγa Hŏ'wī 'khur tar γu'lū 'daulat sō bōn, 'ede dhōṛ če «'Bade 'γīr sōr mu'nī guda'rō » Sōr 'ede γurča'gī γâwe'rī koṛ, ja'ṛī če: «Pa'ram bâ'zâr tar, magam mardumi'kā nhâ'mŏṛ čhō bē, ma 'mun 'khīn na 'mēra, magam 'zâ γu'nem če xa'rēm.»

Ber'khen, ber'khen 'âγa, ma'ṛōk, ma'ṛōk 'âγa, dâl du'kân-e na'γōn-phakŏi'kā Un'hāk rhī'zī, 'žū dī 'ṭōk-e naγōni'kā 'thōī u'dhēk e'spō kun andâ'zī, 'ēdē xūṛ, a'štafī 'sīr čhī. 'Mendē 'khīn na 'dhī. 'Čâ ruč-ē dâl hŏ'wī na'γōn-pe'čāk dha'rī, har 'rūč ōst ē'dē kun naγōni'kā thōī'yâ 'dhaitŏn, 'ē ōst 'xartōn.

The guards chased the dog away, and she said "Beat this dog and drive it out of the town."

She had turned him into a black dog, and in the town and the bazar she ordered that they should kill the black dog, wherever they found it. And in every place where they found the black dog, they [tried to] kill it. But this dog was a man, and he understood that his wife had ordered them to kill the black dog wherever they found it.

He was wise and fled to a mountain, in order that nobody should find him. He stayed for some days on that mountain, and found a cave there which he entered There was a great treasure in that cave. When he saw that a long time had passed, and when he was much pained by hunger, he said: "I will go to the bazar, people will certainly have forgotten me, and they will not kill me. But I may find something to eat."

Full of fear and slowly, slowly he approached [the bazar], and came to a baker's shop. There he lay down, and they threw one or two bits of burnt bread to the dog. He ate them and filled his belly. Nobody touched him. He stayed for some days with the baker, who gave him every day some bits of burnt bread which he ate.

ˈČâ ˈruč sōˈrī gudaˌrī, pâˈnân tar-ē haˈwī naˈγōn-pečakiˈkā paˈlī, dōˈγund (ˈdumb) o ˈsōr pen-ē ōst menˈdhēk naγōn-peˈčăk ˈdhētōn, ˈtar-ē ōst ˈdhaitōn čeˑ «ˈŽē ˈ» ˈHē naγōn-peˈčak ōst ˈpō na ˈkantōn

ˈÂxer žū ˈruč-ē ǰaˌɽī čeˑ «ˈÂn peš eˈdhēk eˈspō paˈram, če ˈēy-a ma ˈmun ˈči ˈǰartōn, yâ ˈkhân ǰây-â ˈwhēwetōn» Eˈspō ˈtar-ē ˈdâ, naˈγōn-peˈčăk pēšˈchan-ē ˈchī, ˈchī hoˈwī ˈdhâɽ tar-ē zahēˈwī, hoˑwī ˈkhur tar-ē aˈpačē koɽ. Hōdīˈnân-ē dar ˈâγēn, ˈhē naˈγōn-peˈčăk dauˈlat-e γuˈlū ˈdhōɽ, haiˈrân ūˈzâ, če «ˈĒ ˈči serr-a?» Haˈwī eˈspō iˈšârat kor čeˑ «ˈKhū kan!» ˈHē naˈγōn-peˈčăk az-ˈân-če če ˈzūri-ē ōst ˈzhaitōn deɽzī Ma ˈbōr narˈγō, aˈpēšt ˈâγa, eˈspō ham pēšˈchan-ē ˈâγa, ˈγus tar-e naˈγōn-pečakiˈkā zaˈhēn, ˈmendē eˈspō-ē ˈham mēn ˈγus-ē ˈbōɽ, menˈdī ma ˈγus tar-ē ˈbōst

Ma bōˈrī ˈdut-e naˈγōn-pečakiˈkā ˈâγa, menˈdhēk eˈspō-ē če ˈdhōɽ, ˈmux-ē ūṭaˈfī ˈBâw-ē ma ˈsōrī ˈkhār chī če «ˈMâneš-a ˈmâneš tar mux ˈūṭaftōn, ˈtō eˈspō tar ˈčâ mux ūṭaˈfī?» J̌aˈɽī če «ˈÄi ˈbâw, ˈtū sōr ˈmun tar ˈkhār ˈna čhâ, če ˈmun ˈžū ˈrūč suwâˈrī Sulˈtân Mâmūˈdân ˈdhōɽa bōn, teˈchân-e haˈwī espōiˈka-m ba teˈchân-e

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Several days passed, and he used to follow at the heels of the baker; he would brush against him with his tail and his head, and would walk in front of him [as if he wanted him] to follow. But the baker did not understand.

At last one day the baker saidˑ "I will follow the dog [to see], what it is that he wants to tell me, or where he is going." The dog went in front and the baker behind. They went on, and came to the hill, and he sent [the dog] before him into the cave. They both entered it, and when the baker saw the rich treasure, he was astonished [and said]: "What mystery is this?" But the dog made a sign to him that he should pick it up. The baker took as much as he was able to carry on his back Then he went out, and returned [to town]. The dog followed him, and when they reached the baker's house, the baker took it into the house and tied it up there.

The baker's daughter entered the house, and when she saw the dog, she covered her face. Her father was angry with her [and said]. "A human being covers his face in the presence of another human being, but why did you cover your face in the presence of a dog?" She answeredˑ "O father, do not be angry with me; but one day I saw Sultan Mahmud riding, and I saw the eyes of this dog in the eyes of

Sul'tân Mâmū'dân 'dhōr̥, fa'kat udhe'kân te'čhân 'dhīraṅg-ēn » Hē e'spō da xušwax'tī kur̥o 'čhī, sōr-ē čuke'wī.

Na'ɣōn-pečāki'kā 'jǐnč 'ham howī 'elm a'wē 'dērō bōn, men'dhēk e'spō-ē 'bete 'mâneš ph²rē'wī, sa'ī če ha'wī e'spō Sul'tân Maha'mūd bīn. Ha'wī na'ɣōn-pe'čāk ¦bâ'zâr tar 'čhī, ma žū 'mudreb-ē 'ânt, ē'dân 'sōr o tōn-ē ba'kâr 'sutra kur̥, kâ'lân-e pâḍšâ'ī 'ēde kun âɣunē'wī. Žū 'elm 'bete naɣōn-pečaki'kā 'jǐnč ma Sul'tân Maha'mūd a'wē dâ, men'dī ja'r̥ī če· «Čhē, če za'hē men'dhēk 'elm 'xânē. 'Jǐnč-a če dâl tō 'âɣa, men'dhēk 'elm 'xânē, 'mux tar-ē 'phī kanē, 'jǐnč-au te 'khōr 'phera 'Agar 'na xânē, 'ō-ē ma 'tō zâ-e 'žǎ phe'rēwa, 'beti Xu'dāī 'pâna, če 'ân tân sar'waxt kun za'hem, yâ 'na za'hem.»

Sul'tân 'Mhāmūd če ma 'ɣus-e xu'kân 'čhī, 'jǐnč-ē ò'štâ, če 'beti 'mendē zâ phe'rēwa 'Ēde mun'dhēk 'elm če na'ɣōn-pečaki'kā jǐnč a'wē dâ bōn, xâ'nī, 'jǐnče'kā 'mux tar-ē 'phī kor̥. 'Ē 'khōr ph²'rī, ma ma'kân-rūya'kân-ē ja'r̥ī: «Ēdhe'kân žū 'pâlân 'rhēzōr, 'udē tar 'tēz 'tēz, 'tendura 'tendura kū'kân-e âhe'nī tâ'bē ka'nōr. 'Har ruč 'wyâr o 'rūč sōr 'ēde târ ma'kânân asta'rōr, 'zân 'har ka'bī če me'rā.»

Sultan Mahmud, their eyes are exactly alike'' Then the dog rejoiced and nodded its head.

The baker's wife, who also knew that charm, changed the dog into a⸴ man again, and sure enough this dog was Sultan Mahmud! Then the baker went to the bazar and brought a barber who trimmed his head (· hair and beard) and his body beautifully, and dressed him in a royal robe. Then the baker's wife taught Sultan Mahmud a charm and said to him "Go, and when you get home, recite this charm. When your wife approaches you, you must recite this charm and breathe into her face; then she will turn into a donkey. If you do not recite it, she will turn you into something else, and God knows if I shall arrive again in time or not"

When Sultan Mahmud came home, his wife rose in order to turn him into something else But he recited the charm which he had learnt from the baker's wife, and breathed into his wife's face. She was changed into a donkey, and he said to the sweepers: "Make a pack-saddle for her, and pierce it with very sharp and pointed iron nails. Then put the sweepings on her back daily, night and day, until she dies.''

'Ē ta'mâm čhī Sul'tân Mhā'mūd sōr pâdšâ'ī xu'kân bar 'hâl čhī, mun'dhēk na'ɣōn-pe'čak-ē wa'zīr-e xu'kân 'rāst, 'xūb mēn 'xu tar 'dūst čhēn 'Harče 'daulatī če howī 'dhâr tar mēn 'khur tar 'dhōra bŏn, 'huss-ē-an â'wōṛ. Ba max'sat za'hēn, 'kissa ham a'dât čhī

XII (G).
(The Seasons)

Rha'ɣâm-â če 'čhemtō, ɣar'pân-a 'âwə 'čhemtōn. Har 'dhârī če 'rux ba 'rūč-a 'ɣarpi-â 'nītōn 'Mâ-iman u'čend 'žōx 'ârtan, ma čōrpâ'yân-iman un'hak 'bartan, ča'rēwtan, ma buǰ o 'gū o ɣa'rō 'bartan-iman, ča'rēwtan-iman 'Bâdaz e'dē 'hoss ɣar'pâ če naṛ'ɣō, 'âwə čhī, 'bete gi'hây-â 'nītōn. Hō gihâī 'hoss xara'nē-a, 'mâneš-a 'ham ō 'xartōn, 'buǰ o 'gū o ɣa'rō 'ham-â 'xartōn. 'Agar 'sâl če kima'tī bē, hŏ'wī gi'hây-e dhâri'kā pen-â 'šu mēhī rha'ɣâm guza'rân-an 'čhem'tōn

'Bete 'bâdaz o'dē 'tī-â 'zhaitōn. 'Bete 'tī pen-â guza'rân-an 'čhemtōn 'Bete rha'ɣâm-eman 'žō 'phīštān. 'Tī če za'hī, pēš o'dē-a 'žō 'zhaitōn, pēš o'dē 'čâ ruč 'bâd 'ganum-a 'zhaitōn. 'Tī če 'nō

This was done. Sultan Mahmud came back to his kingdom, made the baker his vizier, and they became great friends. They brought away all the treasures which they had seen in the cave in that hill. They attained the object of their wishes, and the tale is finished, too.

XII.
(The Seasons)

When spring comes, the snows melt. The snow disappears from every mountain which faces the sun. We fetch fire-wood from there, and bring out the cattle there for grazing — goats, cows and sheep. Afterwards, when all the snow has disappeared and melted, then the herbs come out. All these herbs are edible, both men and goats, cows and sheep eat them. If it should be a year of dearth, we live on these mountain herbs during the three months of spring.

Then the mulberries ripen, and we feed on them Then we sow barley in spring, and when the mulberries have ripened, the barley ripens, and some days afterwards the wheat also ripens. When the mulberries are newly ripened, we plough for the maize The mulberries

za'hī, jōwâ'rī-iman me'lēwtān 'Šu mē'hī-yâ 'tī 'bītōn, šu me'hī 'bâd-â
'lhâš 'chemtō, 'šu me'hī 'bâd-â jōwâ'rī ham 'zhaitōn.

'Bâz'ē mardume'kâ-n če 'mâl 'dēra, 'buǰ yâ 'gū, men'dânân gu'rīn-â
'dhâr tar 'whēwetōn. Ho'wī dhâ'rân tar-â 'whētōn, če mu'dâm
oke'stak 'ɣarp sī, če 'hēč 'âw-â na 'chemtōn, 'hē sa'r̤ī 'ẑâ sar̤ 'kun-â
ū'zētōn. Un'hâk-a 'whētōn, če 'līwōn, ku'rūt-â ɣu'lû 'kantōn, ɣu'lū
kâr̤ī [1] ham-a 'ẑītōn

'Ē xâsia'tân-e xâr̤ai'kā čhī, 'bete 'sâmur̤-a 'chemtōn 'Hē mardu'mī
če 'dhâr hā, 'kūč-â 'kantōn, 'sât̤ kun-â 'ẑītōn. Eke'stak če 'âɣa, 'agar
'phōr̤ ɣu'lū 'dērō bon, ō xu'kân hâse'lī ɣu'lū 'âwur̤a bōn, 'pântōn
če 'hēwyak ẑu 'sar̤-ē 'bas-um te ka'na. 'Xūb, wa 'agar 'na, 'phōr̤-â
pa 'bâī gu'rītōn

Sari'šta-e zəmāi'kāy-â ba'râbar 'kantōn 'Z̆ōx-â 'ǰam 'kantōn, ɣīrânī-
yân-e ɣusi'kāy-â 'adel 'kantōn. 'Agar 'khīn če 'xâeš-e 'ǰīnč bə'r̤oika
'dērō bē, sari'štā-e mēmâni'kāy-â ba'râbar 'kantōn, 'ǰīnč-a 'bartōn.

Sâmur̤i'kā ham a'dât čhī, 'bete zə'mā če chemtōn, ɣarp-ā 'ɣârtōn,
'pōnč xa'wân, yâ 'hōt xa'wân, yâ 'ōšt xa'wân. 'Harčī če 'ɣâra, ba

last three months, then they are finished. Three months after that
the maize also gets ripe
　Now those people who have cattle, goats or cows, take them and
go to the mountains. They go to those mountains where there is
always snow, which never melts, and which remains from one year to
another. There they go to prepare plenty of ghee, and dried curds.
It is very agreeable, too
　This was the nature of summer Then comes autumn The people
who are in the mountains make for home, and come to the village.
When they arrive there, if they have much grain, and their own fields
have yielded much, they understand that it will be enough for one
year, and it is well. But, if not, they have to buy grain
　They make all sorts of preparations for the winter, collect fire-wood,
and repair the damages to their houses. If anybody should wish to
take a wife, he makes all sorts of preparations for a feast, and then
he marries.
　When the autumn is finished, and winter comes, it begins to snow,
for five, or seven, or eight nights. However much it snows, it snows
according to the will of God At one time he gives snow up to the

[1] First *ba'kâr*, afterwards declared to be a Nijrau form.

ꞮxudratꞋe XuꞋdāyân Ꞌɣârtōn-a ꞋBâz-ē Ꞌwaxtiy-a Ꞌžū qadd Ꞌɣarp Ꞌdhaitŏn,
Ꞌbâz-ē Ꞌwaxtiy-a žū Ꞌmēn Ꞌdhaitōn, Ꞌbâz-ē Ꞌwaxtiy-a Ꞌžū Ꞌzânū Ꞌdhaitōn
ꞋBete Ꞌčâ ruč če haꞋwâ-e Ꞌsâf kur, hòꞋwī Ꞌdhârân če Ꞌmux-ē ba Ꞌrūč-a
u paraꞋṭâf-a, učenꞌdânī-ān Ꞌnītōn, Ꞌdhârī če niꞋsōr-a wâ Ꞌsēɣ-a, uꞋčend-â
Ꞌzân če HaꞋmal Ꞌna paꞋrī, Ꞌɣarpi-â Ꞌâwə Ꞌna Ꞌčhemtōn, Ꞌna Ꞌnītōn.

XIII (T)

ꞀuꞋsī â Ꞌɣēn ꞋJabul SaꞋrâ, učenꞋdī â Ꞌɣēn ČâriꞋkâr, učenꞋdī â Ꞌɣēn Kâla-
Ꞌbâɣ, učenꞌdī â Ꞌɣēn ꞋKâbul EkiꞋstak AꞋmīr ꞋSâeb Ꞌhukm-e ĵangiꞋkā
kur. EčenꞋdī ōꞋštâima, Ꞌčhēma ma ĴalâlâꞋbâd ĴalâlaꞋbâd zaꞋhēma sō
Ꞌĵang OkeꞋstak Ꞌhōd ruč Ꞌĵang-an kuṛ. UčenꞋdī Ꞌbâdaz Ꞌhōd ruč az
Ꞌĵang xaꞋlâs Ꞌčhēma, Ꞌâɣeman Ꞌbeti ꞋKâbul. AꞋmīr ꞋSâheb ɣalaꞋba
dilâꞋsâī dâ, ĵaꞋṛī če «ČuꞋmōr, Ꞌharkī ma Ꞌwatan-ē Ꞌ ꞋHar kaꞋbī-m če
Ꞌdhēwē, Ꞌhâzer enꞋhākī Ꞌžīr!»

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height of a man, at another time up to the waist, at another time up
to the knee. Later on, when the air has been clear for some days,
the snow begins to disappear from those mountains which face the
sun and the south. But from those mountains which lie in the shade,
towards the north, the snow does not melt and disappear, till the
month of the Ram (March-April) comes

XIII.

They (: we) came from home to Jabl-us Siraj, from there to Charikar,
from there to Kalabagh and from there to Kabul Here the Emir
Sahib ordered us to go to the war. Then we rose, and went to
Jalalabad. We came to Jalalabad on account of the war. There we
fought for seven days. Then, after seven days, we finished fighting
and came to Kabul again. The Emir Sahib encouraged us and said:
"Go, everyone to his home ! And whenever I call for you, you must
come here and be ready "

XIV (T).

Šutuʼlī čhēman mēn Auʼγậ Okeʼstak haʼzâr tufaŋʼdâr ʼsōr tar-an
ʼâγa ʼĒdē pen-an γalaʼba ǰaŋg-e ʼsaxt kuṛ Učenʼdī ma Auʼγậ ba
ʼzūr-an ʼūnt, ʼâγeman Penʼǰīr.

Penǰīʼrī ǰaʼrī «ʼČậ hē ʼker-a kur?» «ʼÂn ʼâγa bēm če eʼdân ʼmâl
baʼrēm ʼTū kumaʼkī eʼdân-a kuṛ Mē ʼmậ o ʼtō dušmaʼnī čhī,
ʼǰân-au eteʼât kān! Žū ʼsīr-am ʼsurb guʼre! Du ʼsīr-am ʼdârū guʼre!
Hō tuʼfaŋg-am guʼrē, ʼč-ân o ʼtū ʼdhēman-ē; yâ ʼtū ʼmerē, yâ ʼân »

Ausaʼkâl ʼâγa, mē ʼmân o ʼtō ʼsulu-an ʼdahiman Žậ gâhī ʼân o tū
guftaʼgūī na ʼkaniman. ʼAga žậ ʼgậhī ʼč-ân o ʼtō guftaʼgūī koṛ, hōt
haʼzâr rupaʼī ʼǰurm bī. Ausaʼkâlân čhēn ma γuʼsân-an Hē ʼgap-an
dâl aʼyâl-e γusiʼkậ na ǰaʼṛē če mậ ʼčhē bēman ba ausaʼkâlī, ma
Auʼγân-an ba ausaʼkâlī ūnt

Auʼγân γalaʼba xušʼwaxt čhī, če «Tū ʼkōm-e maʼnân ē » Učenʼdī
ʼâγa Auʼγân, Palawậ-ʼsaŋk tâ čhī. ʼBīxabar Auʼγậ mē xō guftoʼgūī

XIV.

We went from Shutul and came among the Afghans. There one
thousand riflemen came against us. We fought very hard with them.
Then we brought the Afghans (down?) by force, and came to
Panjshir.

The Panjshiris said: "Why have you done this?" "I had come
to carry away his goods. You brought him assistance. Enmity arose
between us and you; take care of yourself. Take one ounce of lead
and two ounces of gunpowder And take this rifle, and let us fight.
And either you or I shall die."

"The headman has come, let us make peace between us Let us not
quarrel another time. If some other time you and I have quarrelled,
the fine shall be 7000 rupees" The headmen went to their houses
We did not tell our families at home,[1] that we had gone to the
headman, and [that?] we had brought the Afghans down to the headman.

The Afghans were very pleased and said: "You are of our tribe"
Then the Afghans came, and went as far as Pahlavansang. Suddenly
the Afghans began to quarrel among themselves and then they fought

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[1] *i gap dušwâr šud meâne-ı mardum*

kor Eke'stak tu'faṅg-ʝaṅ'gī čhēn. Žū 'âdam muṛ, badu'čâm-an 'dâ mē xō, wa'khõ čhē mē 'xō

XV (G).

Žū wa'tan bīn, žū za'īf bīn. Ho'wī za'īf âšuq'bâz bīn, ʝa'ṛī če· «'Ân za'nēṇg ma 'xâ-m 'gum ka'nem, če 'kâ-wa'nō pa'rī-a, xu'xu-m 'âšuq pen-om sâat'tēr ka'nem?» Ʝa'ṛī: «'Dhār, če žu 'čal-ē ka'nem »

'Xâ-ē 'mullâ bīn, wi'yâr če 'ɣus tar 'âɣa, ʝa'rī če· «'Wō 'xâ-e ma'nâ̹, 'pâdšâ ma 'kull 'mullâân 'dhēwō. 'Har ke če tar'yâk-e 'bēd 'pâna, dha'rēwtōn-ē-a; 'agar 'na 'pâna, 'mērtōn-ē-a » Hē 'mullâ ʝa'ṛī če «'Ậ za'nēṇg ka'nem?» Ʝa'ṛī če «'Tu wyâra'wyâr kâ-wa'nō a'ūz, 'khâin wa'tan-e 'žâ tar, če ma'gam dâ'ninda-e panʝbēdi'ka ɣu'nē, sa'bax gu'rī, 'bite 'zī.»

Hē 'mullâ pa'nâ̹ ghīt, wyâra'wyâr naṛ'ɣō, hē šā'rī čaṭa'kī (aū'zī). 'Ē 'čhī, žū 'šār-e žâ tar-ē za'hī, žu 'ʝâi sōr žu 'hauz tar 'nhōšt Ho'wī hau'zī as'tan zaī'fân-e ho'wī šāri'kā 'âwo 'bartan, 'čōr, 'pōnʝ za'īf

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with rifles. One man fell. They paid the fine and made peace among themselves.

XV

In a certain country there was a woman. The woman had a lover, and she said· "How can I get my husband out of the way, making him go somewhere, while I amuse myself with my lover." And she said. "Just wait, and I will play him a trick"

Her husband was a mulla, and at night, when he came home, she said to him: "O my husband, the king has called for all the mullas He spares everyone who knows the *bēd*-antidote[1], if anyone does not know it, he kills him." The mulla said "What shall I do?" She said: "Run away this very night somewhere, to some other country. Perhaps you may find somebody who knows the *panʝbēd*, and you can learn it and come back"

So this mulla took to the road, that very night he went out, and fled from the town. He journeyed and came to another town, and sat down in a place near a tank The women of that town used to take water from the tank, and now four or five women came there.

[1] *tar'yâk e bēd, panʝbēd* v Voc

žu ʲjâi â'ɣēn. 'Dhóɹ'an če un'hāk žū 'mâneš 'nhaštō-a, 'dhoɹ-an če 'hē͟'mâneš 'mullâ-a, 'xūb 'mâneš-('âdam-)a, wa'lē ɣussa'mand 'nhaštō

'Hē zaī'fâ ʲja'ɹī če· «'Wō 'mâneš! Tu 'čâ eke'stak 'heqa peri'šân, ɣussa'mand 'nhaštē ?» Ja'ɹī če: «'Wō xī'ân-om ! Ma 'mun na khu'jōr, če 'gap-e sax'tī ma'nâ 'pače-tar 'âɣō, 'zâe če e'lâj-um k͟a'nen 'na na'rēr, 'ker-um ij'râ 'na parī. 'Čâ m-ēr khu'jēwtan ?» Ja'ɹī če· «'Magam na'rī-an 'kir-aw-an ij'râ kuɹ.» Ja'ɹī če: «Tu 'ʲjaɹ če 'čī kir 'sōr tar-au čha'ɹō, 'čī 'sūɣ tar 'band u'zâē ?»

Ja'ɹī če: «Žū wi'yâr ma 'mun 'jīnč-um ʲja'ɹī če: 'Wō 'mēɹ, 'pâdšâ ma 'mullââ 'dhēwō. 'Har ke 'elm-e panjbedi'ka 'pâna, dha'rēwtōn-ē-a, 'baxšiš-ē 'ham-â 'dhaitōn (dahetōn); 'agar 'na pâna, 'mērtōn-ē-a.' 'Mun ʲja'ɹī če: 'Ân za'nēŋ ka'nem ? 'Ân-em xu 'na 'pântōn.' Jīnč-om ʲja'ɹī če· '·'Čhâ ! 'Magam 'khâin wa'tan tar ɣu'nē, az 'bar ka'nē, 'bite 'žī ' 'Ēka 'ân ɣus'sī naɹ'ɣēm. 'Paes 'ruča, yâ 'ɣušt 'ruča pa'nân â'ɣēm, ba 'ʲjân-e xu'k͟â hai'rân u'zâhem, ma 'har kī-m khu'jēwtōn, 'ʲjaɹtōn-â če: 'Ân 'elm-e panj'bēd a'wē na 'dērem, 'na-em 'pântōn.»

'Hē zaī'fân kha'nī, mē͟ ·xu tar-an ʲja'ɹī če. «'Hē mâneši'kā jīnč

Thoy saw a man sitting there, and they saw that he was a mulla and a good-looking man; but that he was sitting there [looking] dejected.

These women said: "O man, why are you sitting here so sad and angry?" He answered: "O my sisters, do not ask me, for I am faced by a difficult matter. You cannot find any way out for me, and my task will not be accomplished. Why do you ask me?" They said· "Perhaps we can accomplish your task." They said: "Tell us what task you are faced by. In what matter are you at a loss?"

He said: "One night my wife said to me: 'O my husband, the king has called for all the mullas Whoever knows the *panjbēd*-charm, that man he spares and gives a present; but if anybody does not know it, he kills him ' I said: 'What shall I do? I do not know it.' Then my wife said 'Go, perhaps you may find it in some country, if so, you must learn it by heart and come home.' Afterwards I went out of the house I have travelled for fifteen or twenty days; but I have remained perplexed in mind, for everyone I ask says that he has not learnt the *panjbēd*-charm, and does not know anything about it."

Then these women laughed and said among themselves: "The wife

âšuq'bâz-a, 'mendī-a 'gum kantōn če xu'xu-ē ra'fīq pen-ē 'aiš ka'nen
bē wa'tan tar, 'Žōr če 'mâ 'hu ppōnǰ-an men'dhēk 'mâneš a'wē 'daheman
če he'wyak ɣu'lū sargar'dân čho »

'Hu ppōnč-ē ǰa'ṛī če: «'Xūb-a, a'wē te 'daheman » 'Žū-ī ǰa'ṛī če
«'Awwal 'nūbat-e ma'nâ.» Men'dī buṛ, ma 'ɣuss-ē ni'šâ dâ, ǰa'ṛī
«Ekwi'yak 'ɣuss-um-a. 'Tus tar ǰa'ṛem dâl 'xâ-m te če žu xīɣu'ṛōk-um
mhē'mân-om 'âɣō. 'Xūb pa'law-ē ham pe'čem, lī'wōn-ē te ham ɣu'lū
ka'nem. Žū 'ɣuss-e ža'hī 'ǰây-a te 'rhēzem, une'hāk-ē huddi'nân-an
te 'nhīneman. 'Har če če 'mun ǰa'ṛī, 'tū ba 'harf-e ma'nâ kanē, ma'nâ
'sūɣ gu'ṛī!»

'Hē 'mullâ ǰa'ṛī če: «'Xūb» 'H'awī 'āt-an kuṛ. 'Hē za'īf 'âwo
gu'ṛīn ma 'ɣus čhī, ǰa'ṛī če: «'Ân 'žū xīɣu'ṛōk-um â'ɣō, mhē'mân-om
hā » Ma 'xâ-ē wese'ǰī, ra'hō wo lī'wōn az-'ân-če ma'sâla-e dasti'kā
bīn, gu'ṛīn 'âɣa, 'ɣūš-ē ham 'âwuṛ. Men'dī 'xūb ba kâri'gī 'phōk.

Ne'mâz-e 'šâm če čhī, 'ǰai ham alâhi'da 'ɣus tar 'rhâst kuṛ, ma
rra'hō-ē ham da'stī 'nōṭ, 'maǰma tar men'dhēk 'mullâ-ē, če ǰa'ṛō bōn

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of this man has a lover, and she has got him out of the way in order
to dally with her lover at home. Come, we five must teach this man,
for he is very miserable."

All five af them said: "Very well, let us teach him." Then one
of them said: "It is my turn first" She took him away, showed
him her house and said· "This is my house. I will tell my husband
in the house that my sister's son has come as my guest I will cook
a good pillau and prepare much *ghee* for him Then I will get ready
a separate house for you, where you and I can sit. Whatever I may
say, you must do as I tell you and obey my word."

"Very well," said the mulla. And they made this agreement. The
woman took the water and went home and said [to her husband]:
"My sister's son has come,[1] and he is my guest." She sent her
husband out, and he came back bringing rice and *ghee* and all that
pertains to the ingredients of the cooking-pot. He also brought meat,
and she cooked it well and carefully.

When the evening came, she prepared a room for him in a separate
house. She took the rice out of the cooking-pot, and placed it on a

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[1] There is an anacoluthon in this sentence Literally "I, my sister's son has
come" Probably the narrator intended to say something like "I have seen .. ,"
but changed his mind

če xīɣuʻḷōk-um-a, alâheʻdī ʻɣus tar ʻnhânt, ma ʻxâ-ē ǰaʻṛī če: «Wâ ʻhē ɣus tar bēʻōrǃ ʻÂn-ē žaʻhī xīɣuʻṛōk kun-um te naʻɣõn baʻrem, xuʻxu-m te žaʻhī ʻxu pen-ē te hoʻwī ʻɣus tar naʻɣõn xaʻrem, če maʻnâ xīʻɣuʻṛōk lejjaʻnâk-a. Naʻī če ʻwâ tar ʻlejja, naʻɣõn ʻna xara, unʻhâk žaʻhī bē, če naʻɣõn xara, če ʻezzat-ē paʻrī »

Dâl ʻxâ-ē ʻhewezail jaʻṛī, naʻɣõn-ē ʻghīt, ʻčhī, naʻɣõn-an ʻpačetar ʻlam dâ. Hoʻwī zaʻīf o hoʻwī ʻmullâ, če jaʻṛō bõn-ē. xīɣuʻṛōk-um-a, žaʻhī ʻnhaštan, da naʻɣõn ʻxūṛŏ čhēn.

ʻŽū dī teʻka naʻɣõn-an če ʻxūṛ, munʻdhēk ʻmullâ-ī če jaʻṛō bõn: xīɣuʻṛōk-um-a, jaʻrī če «ʻUšte, ʻmun pen ker-e baʻdī kan, agar ʻna-i kanē, ba mēʻṛŏ-au te daʻhem »

Haʻwī ʻmullâ jaʻṛī če «ʻÂn-e ʻker-e baʻdī ʻna kaʻnem. Ma ʻmun-au ʻtartar-ē jaʻṛī čeˑ ʻē xīɣuʻṛōk-um-a. Zaʻnēŋg ʻân ʻtō kun ker-e baʻdī kaʻnem? ʻÂn-e gunaʻgâr paʻram. ʻNâteq mun ker-e baʻdī ʻna kuʻṛō, ʻna-i kaʻnem » Hoʻwī zaʻīf jaʻṛī če «ʻNa kanē, ʻɣax kanem če ʻmēran-au.» Jaʻṛīˑ «ʻSabr-e maʻnâ ba Xuʻdâe, ʻân-ē ʻker-e baʻdī ʻna kanem.»

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tray before the mulla, whom she had said was her sister's son, in the separate house To her husband she said. "You must stay in this house. I will take the food alone to my sister's son, and alone I will eat the food together with him in that house, because he is very shy. Lest he should feel shy before you and not eat his food, let him be alone there and eat his food, in order that his honour may be saved."

When she had spoken to her husband in this manner, she took the food, and went and placed it before him. The woman and the mulla, whom she had said to be her sister's son, sat down alone and began to eat.

When they had eaten one or two mouthfuls, she said to the mulla whom she had called her sister's son: "Rise and do evil (: commit adultery) with me; if you will not do it, I will have you killed "

The mulla answered: "I will not do evil. You have called me your sister's son in the presence of your husband, how can I do evil with you? I should become a sinner. Never, indeed, have I done evil and I will not do it." The woman said: "If you don't, I shall call people to come and kill you." He answered: "I trust in God, and I will not do evil with you."

ǀHowēzail-ē če ǰaǀr̥ī, ǀčīq-ē ǰō, ǀxâ-ē ham ǀâɣa hö'wī ǀɣus tar, hamsâ'yân-ē nez'dīkī ham ǀâɣēn, ǰaǀr̥ī-an če. «Tō ǀčâ ǀčīɣ ǰō?» ǀHē hamsâ'yân-ē če za'hēn, ha'wī ǀmullâ bī'huš čhī, ho'wī za'īf ǰaǀr̥ī · «Mun e'dhēk ǀšâ̤en ǀčīq ǰō, če bī'xabar sō na'ɣōn ǀxūr̥ō tar ha'wī xīɣur̥ōk-um bī'huš čhī, ǀmun ǀpânt če ǀmur̥, ǀčīq-um ǰō »

Ē'dân ǀmux tar-an ǀâwə ǀdhī, xuž'būī-an ǀta-i da'mâɣ-ē bur, ba ǀhuš âɣa, ǰaǀr̥ī «ǀŠukur ɣē ǀbadē, ǀǰōr čhī. ǀWâ ɣē ču'mōr ma ɣus'sân-ōu, ma ǀmun o men'dhēk xīɣu'r̥ōk-um ža'hī ǀlam da'hōr.» J̌aǀr̥ī: «Ha'wī ker-e ba'dī ǀmun pen ka'nē yâ ǀna? ǀAgar ǀna-ē ka'nē, ǀbiti ǀɣax ka'nem če ǀmēran-au » J̌aǀr̥ī «ǀAgar ǀbad-e guna'gâr ham ǀčhēm, ǀkanem-ē » J̌aǀr̥ī «Xūb »

ǀHē mullâ ǀuštâ, hē zaǀīf pen-ē ker-e ba'dī kor̥, ǀwyâr ham un'hâk ǀrhīzī, subhōda'mī ǀrhīnē čhī, ǰaǀr̥ī « Ušte, ǀčhu ɣē! Sōr ha'wī ǀhauz tar ǀbē, če ni'yat-e ǀkhâin zaǀīf-e ǀžâ mhē'mân ǀbara.» J̌aǀr̥ī: «ǀElm-e paǰ'bēd-a xu ǀmun kun a'wē na ǀdâ.» J̌aǀr̥ī «ǀHu ppōnǰ zaī'fân če mhē'mân ku'r̥-a, ǀbite ǀbâdaz u'dē-a te a'wē ǀdaheman.»

When he spoke in this manner, she shouted, and her husband came to the house, and the neighbours, too, came from near by and said: "Why did you cry out?" When the neighbours arrived, the mulla fainted, and the woman said: "I called because, having eaten his food, my sister's son suddenly fainted I thought he was dead, and cried aloud.»

They sprinkled his face with water, and put some scent to his nostrils, and when he regained consciousness she said. "Thank God, he has recovered now. Now you can go home, and leave me and my sister's son alone." Then she said to him: "Will you do evil with me, or not? If you will not, I shall call the people again, and let them kill you." He answered: "I will do it, even though I shall become a great sinner." She said. "It is well."

Then the mulla rose and committed adultery with the woman She lay there for the night, and at dawn, when it got light, she said to him · "Rise and go! Wait at the tank to see which of the other women intends to take you as a guest."[1] He said · "You have not taught me the *panǰbēd*- charm " She answered: "When all five women have had you as a guest, then, after that we will teach you."

[1] Literally · "be at that tank, that the intention of which other woman will carry (you) as a guest."

Haꞌwī ꞌmullâ waꞌnō pheꞌrī če muꞌbaiz ꞌậnta bōn, ǰaꞌṛī če· «Wō
ꞌmâneš, ꞌēka ꞌxūb ꞌtečh pen-au ꞌdhōṛ če maꞌnậ ꞌxâ zaꞌnēṇg ba kâriꞌgī
ma ꞌgū dūꞌčī? Te čhân-əm ham xu ꞌbōst, ꞌdhōr-au če ꞌžū čak ꞌpī ham
kīꞌzaṛē tar ma ꞌbōr ꞌhâγ na koṛ ꞌTu γē ꞌčhâ dâl hòꞌwī zaꞌīfī če ma
ꞌmun-ē khaꞌnō bōn, ꞌǰar če· ꞌĒꞌdân ꞌxâ ham ꞌxub ba kâriꞌgī ma ꞌgū
tečhpeṭaꞌkâ dūꞌčī.'»

Muꞌdâ hē gaꞌpân-ē dâl ꞌxâ-ē ba duꞌrūγ ǰaꞌṛō bōn, haꞌwī zaꞌīf
ꞌhaweqadᵃrī koṛ če ma xuꞌsōr-ē hoꞌwī ꞌmullâ pen gēwēꞌwī.[1]

Then she turned to the mulla whom she had brought as an umpire,
and said "O man, you have seen then, clearly with your own eyes
how well my husband milked the cow? I blindfolded his eyes, and
you saw that not one drop of milk was spilt outside the milk-pail
Now you can go to the woman who laughed at me, and tell her that
my husband milked the cow blindfold without any mistake "

When she had lied and said these words to her husband, this woman
had achieved as much as to have had intercourse with the mulla [2]

XVI

The verses are only occasionally rhymed. The metre depends —
as also among the neighbouring tribes — on stress, not on quantity
In several cases the stress which I have noted, does not fit in with
the expected rhythm of the verse. Probably the stress has been put
in a wrong place. This is very easily done when writing down a con-
secutive text quickly.

The metre is very irregular, the number of syllables in a line varying
considerably in the same song. In some cases only the number of
stressed syllables seems to be counted, and sometimes the lines appeared
to me to run into each other without any definite break In some of
the songs it is possible to detect a kind of ideal metrical scheme which
however, is subject to constant variation. E. g $- \cup \cup - \cup - \cup | - \cup \cup$
$- \cup - \cup$ (XXII, XXV, XXIX, XLII); $\cup - \cup - \cup \cup - | - \cup \cup - \cup \cup -$
(XVI); $- \cup - \cup - \cup - | - \cup - \cup - \cup -$ (XXXII), $- \cup \cup - \cup \cup -$
$\cup \cup | - \cup \cup - \cup \cup - \cup \cup -$ (XXXIII). Occasionally longer lines without
caesura occur. The only quatrain I heard was XXV. But the metrical
system of the Par. songs would probably have to be studied in con-
nexion with that of the popular Prs. poetry of Afghanistan.

[1] The tale was left unfinished.
[2] The construction and translation of this sentence are uncertain Can *muꞌdâ*
mean "with the intention (that)", or is it to be taken as a temporal conjunction
"at the time when" (Prs *muddah, muddat*)?

XVI (T)

Ba¹ɣair az A¹lī Hai¹dār	¹kīy âra ¹žī-e Xai¹bār,
Ba¹ɣair az ¹Alī Hai¹dār	¹kīy âra ¹band-e Bar¹bār?
Su¹wâra¹ čhī râ¹hī ¹čhī,	žū ¹janga¹lī tar-ē za¹hī,
¹Dhōṛ-ē če žu ¹šēr-e ¹nar,	¹šēr xu ¹arras ¹jō
5 ¹Haidar šam¹šēr ¹nōṭ,	¹šēr-wa¹nō-ē ¹hala kōṛ,
¹Šēr ham ¹âɣa wa¹lē,	¹Haidar pen ¹jāng ¹čhī.
¹Jāng o ¹čangâu ¹čhēn,	¹khūy-ē koṛ ¹Alī Hai¹dār,

Par. poetry is completely dependent on Prs. models and probably many songs are simply translated from Prs   The vocabulary of the songs is more than usually persianized, and stereotype Prs. metaphors abound.   The songs about Ali and Amir Hamza were said to be taken from the only Par. book in existance.   Ballads treating of local traditions or events seem to be rare, and the specimen given (XVIII) is very much inferior to the Pashai *hanams* , or "killing-songs", which show some originality and often have a pointed and pathetic dialogue   Nor do the love-poems compare favorably with some of the passionate Pashto poetry, or with the simple, pretty little Chitrali songs.   The Parachi Muse is rather pedestrian, in spite of the boasts of my friend Tabakkal (v XIX, XLII).   Nor is humour much in evidence, although the last line of XXIV is satirical.   The love-songs are often in the form of a dialogue   A few of the poems seem so incoherent that one suspects that different songs have been mixed up in the memory of the reciters (cf. XXVII)

As mentioned in the introduction (p. 6) a number of songs were written down in Prs. letters and given to me   They are marked with an asterisk.   Variants of the recited texts have been given in the notes, and a facsimile of XLII is shown in Plate II.

Except Ali Haidar, who can build the canal of Khaibar?
Except Ali Haidar, who can build the dam of Barbar?
He mounted his horse and started, he came to a forest,
There he saw a male lion, the lion roared
5 Haidar drew his sword and ran towards the lion,
And lo! The lion also came, it started fighting with Haidar.
They started fighting and grappling, Ali Haidar lifted the lion.

¹ *-ē ?*

Ma'rōk-ē 'dharam tar 'ūnt,   'šēr xu ǰa'ṛī Hai'dār:
«Ma 'mun na 'mērē, huš 'kā'»   'Haidar ma 'šēr uštē'wī.
¹⁰ 'J̌aṇgal tar 'ham dar â'ɣa,   šam'šēr-ē 'ham luč 'kōṛ,
Ma ǰaṇga'lân-ē ka'ṭī,   'bhâr-ē 'kuṛ 'mendē 'šēr,
'Du xer'wâra girâṇ'gī,   'âɣa xū 'mēēn maṛ'dâm
'Maṛdumân 'dhōɪ če šer-'ā,   'Haidar 'peščhan-ē' 'hā,
'Bhâr-ē ku'rō žōx-e 'phyō   'Maṛdumân če 'mendē 'dhōṛ,
¹⁵ 'Šēr tar 'huss čaṭa'kēn   'Haidar wa'lē 'ɣax 'kōṛ.
«'Na čaṭa'kōr če ân-'em,   ma 'šēr če 'wâ dhu'rō,
Ō ham tâb-'ē manân 'â »   'Šēr za'hī dâl maṛ'dâm.
'Maṛdum ǰa'ṛī «'Xub ker-'ā,   'šâbâš, šâ'bâš, 'ai A'lī'
'Ker-a ku'rō, 'xub ker-'ā,   žu 'ker-a ba 'ǰâī ku'rō
²⁰ Ū'zâw-ē 'šī ker-e 'žâ,   'para hò'wī 'kamar 'târ,
'Ēnē xu 'žū haž'dâr'»   'Alī mai'dân tar čha'ṛī,
Šam'šēr-ē 'ham luč 'koṛ,   'čhī xu 'dâl kamar, 'ai
'Žū fe'ɣân-ē 'ō 'koṛ   Bī'xabar haž'dâr naṛ'ɣō
'Haždâr če 'dhōṛ-ē sa'lâm dâ,   huddi'nân-ē ǰaṇg 'kōṛ

He laid it slowly down on the ground. But the lion said to Haidar:
"Do not kill me, take care!" Haidar made the lion rise.
¹⁰ He also entered a forest and drew his sword.
He felled trees and loaded them on this lion,
Two ass-loads in weight. Then he came among men.
The men saw that it was a lion, and that Haidar came behind it,
And had made a load of green wood. When the men saw the lion,
¹⁵ They all fled from it. But Ali said, however·
"Do not flee, it is I! Moreover the lion which you have seen
Is in my power." The lion came to the men,
The men said· "It is well done. Bravo, bravo, O Ali!
Thou hast accomplished a good deed, thou hast done it in the
                                        right way.»
²⁰ Three other labours remain: «Thou shalt go to that rock
And bring a dragon here." Ali went into the field,
He unsheathed his sword, and went to the rock
He shouted, then suddenly the dragon came forth.
When the dragon saw him, it saluted, and they started fighting.

25 A'lī če 'pušt-e sō'rī   žu 'tazma 'bârik-ē 'nōṭ,
   Ma 'ggir-ē 'xō 'bhâr 'kōṛ   'laškar wa'nō â'γā
   Maṛ'dâm 'dhōr žu haž'dâr,   'huss-ē žu 'wīl čaṭa'kēn
   'A'lī sa'dâ xu ham 'ǰō: «'Na ber'khōr če ân-'em!»
   'Bhâr-ē ku'ṛā bōn žu (xu) 'gir   ba 'tūl 'žū xer'wâr 'bīn,
30 Dâl 'mardum-'ē zahē'wī,   'maǰdum xuš'waxt 'čhī
   «'Sâl-ē 'ōst ma 'mâ 'ham   'dōs 'nafar ōst 'qurt kan'tō,
   'Bīm-e γa'laba 'bīn,   'hoqūf-an 'ōst na zhai'tōn,
   Če para'man 'dhēman-ē   'Šâbāš 'šâbāš, 'ai 'Alī'
   'Dī ker-a ba 'ǰâi ku'ṛō   ūzâ'wō dī 'ker-e 'žâ
35 Para man xu 'sō band 'mâ,   âre'man 'band-e žī'ka »
   'Alī čhī 'dâl âheŋ'gâr,   'râst-ē 'koṛ 'phī-e šaš'pâr.
   'Čhī ham 'sō 'band tar,   žu 'phī-ē de'hī, žâ 'phī
   'Âwo 'âlešī Xai'bār
   'Haidar čhī 'band-e Bar'bār, be'žen čhī 'band-e Xai'bār
40 Ba'γair az 'Alī Hai'dâr   'kīy âra 'žī-e Xai'bār?

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25 Ali, drawing forth a thin strap from behind his neck,
   Loaded a stone [on the dragon] and came towards the army.
   The men saw a dragon, and they all fled at once.
   But Ali shouted   "Do not fear, it is I!"
   He had made a load of the stone, in weight equal to an ass-load.
30 He brought it to the men, and they rejoiced:
   "Every year it used to tear ten of us to pieces,
   We feared much, and we were not sufficiently strong
   To go and kill it   Bravo, bravo, O Ali!
   Thou hast accomplished two labours rightly; but two more remain
35 Let us go to the dam, and let us build a dam across the stream.»
   Ali went to the smith and had a hoe made
   He also went to the dam, and struck with the hoe once
   When he struck the second time, Khaibar was filled with water.
   Haidar went do the dam of Barbar, the dam of Khaibar was
                                      constructed
40 Except Ali Haidar, who can build the canal of Khaibar?

Ba'γair az 'Alī Hai'dār   'kiy âra 'dī 'šēr-e 'nār?
Ba'γair az 'Alī Hai'dār   'kīy âra 'hažda'hâr?

XVII (T)

'Žu ruč A'mīr Ham'zā   'nhaštō 'hōst γus 'tar,
'Kaif-e 'xōmaɪka 'âγa,   'tâ ba 'šâm 'ō rhī'zō hōst
'Xōmī 'rau u'štâ ʷō,   'dhōṛ-ē če 'žū za'īf hā
Ja'ṛī za'īf «'Khân ja-'ī?»   Ja'ṛī če «'Ân en'hākī-m.»
5 Za'īf xu ja'dūgar 'bī,   'jâdū γu'lū ōst 'kantōn.
'Qast 'dērō 'bōn sō 'Amīr   če ma A'mīr gum‿ka'na
A'mīr ja'ṛī «'Ai za'īf,   če'kun â'γē tu dâl 'mọ̄»
Ja'ṛī če «'Žū bâx'čā ham   'ân xu 'dērem wa'le.
'Sēb u 'saftâlū 'ham,   a'nâr u nâš'pâ'tī ham

Except Alɪ Haɪdar, who can brɪng the two male lɪons?
Except Alɪ Haɪdar, who can brɪng the dragon? [1]

XVII

One day Amɪr Hamza was sittɪng in hɪs house
He was taken prɪsoner by sleep and lay down tɪll the evenɪng.
Quickly he rose from hɪs sleep and saw a woman.
He saɪd to the woman   "From where art thou."   She answered·
                                   "I am from thɪs place."
5 But the woman was a sorceress and used to practɪse much magɪc.
She intended to destroy the Amɪr
The Amɪr saɪd   "O woman, why dɪdst thou come to me?"
She answered   "Verily, I have a garden;
Apples and peaches, pomegranates and pears

[1] A sɪmɪlar legend ɪs told by Burnes (Cabool 232) "In the tɪme when Balkh
(etc) . was under a Hɪndoo kɪng called Burbur, . . . he bought a thousand
Huzara (slaves), to throw a dam across the rɪver whɪch passed hɪs cɪty of Burbuɪ,
which ɪs saɪd to have been fed by 72 streams; but all hɪs dams were carrɪed away
Aly . . one Frɪday . . . was accosted by a beggar, askɪng hɪm for alms ɪn the
name of God, Aly answered he had no money, but requested the beggar to sell
hɪm   Aly requested hɪm to place hɪs foot on hɪs, and shut hɪs eyes, ɪn a
moment the beggar was transported by the Iman to the cɪty   . of Burbur The
beggar took hɪm before the kɪng for sale, who consented to buy hɪm for hɪs weɪght
ɪn gold provɪded he would perfoɪm three acts   1 Buɪld a dam over the rɪver,
2 Kɪll a dragon that infested the country, 3. Brɪng Aly . . bound before hɪm," etc

¹⁰ Γuꞌlū xu ꞌsī mẹ̄ bâxꞌčă-m.　Har ꞌrūz-en ꞌčūrân žīꞌtan,
Ma ꞌbâxča-m-en xu barꞌtan　Âꞌγēm dâl ꞌtō, pālaꞌwân,
ꞌČhō, ma bâxꞌčā tu huš ꞌkan　če ꞌnī čūꞌrân na baꞌra.»
Aꞌmīr ꞌjaꞌrī: «Paraꞌm-ē!»　Pīraꞌkī γus-waꞌnō ꞌčhī
Aꞌmīr Hamꞌzā ꞌjâi uꞌštâ,　ꞌmēn-e xuꞌkâ-ē ham ꞌbōst.
¹⁵ Šamꞌšēr-ē ꞌmēn tar-ē ꞌdhī,　ꞌgurz-ē ꞌham ꞌdōst-ar-ꞌē.
ꞌNesp-e xaꞌwânika ꞌčhī,　râꞌhī čhī ꞌbâxča ꞌtar,
Dar ꞌâγa mẹ̄ ꞌbâxča ꞌō,　ꞌdhōṛ-ē če ghaṇḍ ꞌbâxča-a.
Beꞌnâ-ē koṛ mēwaꞌī,　huꞌpēra ô ꞌham xaꞌra.
Jaꞌrī «Waꞌlē xu geš-ꞌa　bīreꞌzâ-em ꞌna xarꞌtōn »
²⁰ Pīraꞌkī ꞌdhōi ma Hamꞌzā,　ꞌčhī mēn ꞌbâxča tar ꞌō,
ꞌČhī dâl ꞌSâ-e Marꞌdân,　jaꞌrī· «Tu ꞌčhâ ꞌbâxča-m am
ꞌNī wyâr, ēteꞌhâd kan »　ꞌAlī jaꞌrī «ꞌAi kaꞌtō!
Nī ꞌwyâr-e ꞌân paꞌram　Aꞌgar tậ bâxčậꞌī
ꞌŽū phōr ꞌžậ ham haꞌra,　juꞌwâp-a te ꞌậ daꞌhem »
²⁵ Jaꞌṛī če· «ꞌΓus tar-au ꞌham　bīꞌγam ꞌnhīn ꞌkhanen ꞌtō,
Harče če ꞌzur tar-a ꞌsī　ꞌbade xu ꞌjaṛ tu râꞌstī.»

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¹⁰ Are in abundance in my garden　Every day thieves come
And carry away [the fruits of] my garden. I came to thee, O hero,
Come and guard my garden, that thieves may not steal today."
The Amir said: "I shall come" The old woman went home.
Amir Hamza rose from his seat and girded his loins,
¹⁵ He buckled his sword and took the mace in his hand.
Midnight came and he went to the garden.
He entered it and saw that it was a big garden.
He desired the fruits, to pick them and to eat them.
[But] he said. "Verily, it is wrong, I shall not eat them without
permission "
²⁰ The old woman saw Hamza, and she went into the garden.
She went to Shah-i Mardan (Ali) and said: "Come thou also to
my garden,
And guard it this night." Ali said "O old woman,
Tonight I shall come. If from thy garden
A single fruit is lost, I will be responsible to thee."
²⁵ He said [to her] "Sit thou free from care in thy house, laughing,
And tell me now truthfully whatever is in thy heart."

J̌a'r̥ī· «Ma 'bâxča-am 'ham　　rū'zī-â 'čūr̥â bar'tōn.»
A'lī ǰa'r̥ī: «'Xō pa'ram　　'mēn bâx'čă-e tân 'am,
'Huš-ē ka'nem tâ sa'hūr.　　'Har ke nī 'wyâr če 'žē
30 Âle'šem-ē te maha'kām,　　'pâ wo 'dōst-e u'dân am
Be'žem-ē te 'xu maha'kām »　　'Alī ǰâ'ī u'štâ,
'Bâxča-wa'nō râ'hī 'čhī,　　nez'dīk-e 'bâxčaıka ⁺čhī,
'Mēn 'bâxča 'ham dar â'γa　　'Dhōr-ē žū 'čūr 'hâ,
'Phyâr̥ī šam'šēr-ē 'nōt.　　A'mīr Ham'zā wa'lē
35 'Dhōr̥-ē žu 'âdam â'γa　　'gur̥z-ē 'ham dōst 'tar
Pa'nân-e ham âle'šī　　'Dī pāla'wâ-e ǰaŋ'gī
Hud'dī xu 'rū ba rū 'čhēn,　　šam'šēr 'dōst tar-ē 'ham
Hawâ'la-i kor̥ A'lī　　'farq tar-e 'pālawâ'nâ,
'Radd-ē kur̥ 'Amīr Ham'zā　　A'mīr Ham'zā 'gur̥z pen 'am
40 Ha'wâla-i kor̥ 'farq tar-'ē　　Wa'lē 'Sâ-e Mar'dân
'Rēw-ē dâ 'na-i la'gī.　　'Huddī 'čaŋgau 'čhēn,
'Qūwat-e 'γulū-an 'kōr̥　　'Na-ē čar̥ī wo na 'ō
'Qūwatân-'an xu 'žū 'bīn,　　'qūwat kun 'ham xu na 'čhī
'Dōst-am[1] 'bur̥ ne'hâl kun,　　'ē mun'dē ni'hâl pen

She said　　"Every day thieves steal from my garden."
Ali said　　"I, too, will certainly go to thy garden,
I will guard it till dawn.　Whoever comes tonight,
30 I will seize forcibly, and his hands and feet
I will firmly bind.　Ali rose from his seat,
And went towards the garden.　He approached the garden
And also entered it, and saw that a thief was there.
He, on his part, drew his sword.　And lo! Amir Hamza
35 Saw a man coming with a mace in his hand.
He also advanced and the two heroes of war
Met each other face ty face, with swords in their hands.
Ali struck at the temples of the hero;
But Amir Hamza parried the blow.　Amir Hamza also with his mace
40 Struck at his temples.　Shah-ı Marden, however,
Dodged him and was not hit　The two grappled
and displayed great strength　But neither the one nor the other fell
They were of equal strength, and neither of them was superior.
They grasped the trees with their hands and struck each other

[1] = *dōst-an.*

45 Ūrī, wo 'ō 'mende 'ham   'Bâxča-e 'kaṭṭōi'kā
   Har mēwa'ī če sǒ 'bōn   'čāŋg-e 'dhī pāla'wậ.
   Ne'hâlân 'hupēren 'čhī   Kaṭ'ṭō za'īf 'âɣa 'xō,
   'Dhōṛ-ē če. «'Bâxča-m han'wâr   'na mēwa 'sī na ne'hâl »
   'Arras-ē 'jō 'pīra 'zâl

XVIII (T).

   E'stâluf-e 'mâ hōt ha'zâr 'ɣuss-a,
   Xur'râk-e 'huss-ē ma'īz o 'pīšt, 'ai
   E'stâluf 'âm ja'nad-e mâ'khậ.
   Har 'mēwa xu ai 'uk ferī'mân-a.
5 Šaf'tâlū u 'sēw nâš'pâtī sī,
   Aŋ'gūr o be'hī am fe'rīmậ sī
   'Rūz-e ju'ba tar 'sail ferī'mậ sī.
   «'Âxer če mu'dâ 'dērēy-ai bâ'lō?»
   Bâ'lō x-bīn 'ham San'jet Darra'ī

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45 With the trees. Whatever fruits were
   In the old woman's garden, the heroes seized,
   And the trees were uprooted   The old woman came
   And saw that her garden was razed to the ground, neither fruit
                       nor trees were left.
   The old woman uttered a cry.

XVIII.

   In our Istalif there are seven thousand houses,
   The food of all is dried mulberries and mulberry-flour, ai.
   Istalif is also our paradise,
   All kinds of fruit are there in abundance.
5 There are peaches and apples and pears,
   Grapes and quinces abound.
   On Fridays there are many people walking about there.
   [The girl says to her lover:]
   "And now, what is thy intention, O boy?"
   But the boy came from Senjet Darra,

¹⁰ ꞌĀγa Eꞌstâluf ham mēꞌmân, ai.

ꞌMōnde kaꞌštī ꞌdhór, ꞌzuṛ-ē xu ꞌŏ ꞌdâ

ꞌNesp-e wyâriꞌka ꞌmunde xu ꞌbuṛ-ai.

Biyāꞌrân uꞌštâẹ če· «ꞌXī-an ꞌna hā

ꞌMunde xu buꞌṛō xuꞌkậ ꞌčūr, ai.»

¹⁵ ꞌMendī zahēꞌwī xu Sanꞌjet ꞌDarra,

ꞌŠī (šu) sat kamậꞌdâr paiꞌlân tar-ē čhēn

ꞌŽū (žậ) wīl xu feꞌγân ꞌuštâ kaštiꞌka.

ꞌBâlŏ xu jaꞌṛī· «ꞌXair-a, wō ꞌkaštē?»

ꞌKaštē xu jaꞌṛī· «ꞌWatan-om ꞌšūr xūṛ,

²⁰ ꞌZâhī ꞌmardum bēn pešꞌčhan-an âꞌγēn

ꞌMēran-an tey-ꞌai, wō ꞌbâlō ꞌjân!»

ꞌBâlō xu jaꞌṛī. «Na ꞌberkh, wō kaꞌštē!

ꞌBâw o biyāꞌrân-om, ꞌhuss-e ꞌxīšân-om

Âꞌγēn peš ꞌmâ, na ꞌberkh, ai kaꞌštē»

²⁵ ꞌKaštē ham zaꞌhī dâl ꞌbō-e xâiꞌka-i,

ꞌMunde-an xu ꞌbuṛ daꞌrūn-e ꞌγus tar,

ꞌMunde-an xu ꞌnhânt peš ꞌtaxt tar, ai

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¹⁰ He came as a guest to Istalif, ai,

He saw that girl and gave her his heart,

At midnight he carried her off, ai.

Her brothers rose [and said]: "Our sister is not [here],

Her own thief has carried her off, ai"

¹⁵ He brought her to Senjet Darra.

Three hundred bowmen came against him.

Suddenly the girl cried aloud

But the boy said: "Art thou [not] well, O girl?"

The girl said: "My country is in an uproar,

²⁰ All the people there have come in pursuit of us,

They will kill thee, ai! O boy, my soul!"

The boy said: "Fear not, O girl,

My father and my brothers, all my kinsmen

Have come to help me, fear not, O girl."

²⁵ The girl also came to her husband's door,

They brought her into the house,

They placed her behind the curtain, ai.[1]

[1] *taxt* was explained by *paṛda*.

'Mardum nar'γō xu γus'sī u'dân,
'Šâ wo â'rūs xu ža'hī ha'stan
30 'Šâm-am guda'rī, 'nīm-e 'xāwân čhī
'Gūgird-ē de'hī či'râγ-ē dar 'dâ
'Dōst-ē buṛ wa'lē xu e'zârband 'tar·
«'Âxer če mu'dâ 'dẹrey-ai bâ'lō?»
'Bâlō xu ǰa'ṛī· «Na 'berkh, 'ai ka'štē!
35 'Tō pen xu ɪnu'dâ 'dẹrem, wō ka'štē!
ꭇ 'Harče-m če ku'ra, extɪ'yâr dē'rem,
'Âxer ba mu'dâ-m pa'rī, wō ka'štē!»
Ka'štē xu ǰa'rī· «'Ɍaraz-uɪn 'na ka,
'Ân am nâwa'lât tân 'γus tar-em
40 'Nī-m am 'mūlat da, sa'bâ 'harče ka,
Xud-extɪ'yârwâla-'ē, ai 'bâlō!»
'Nī guda'rī 'sōr-e â'rūsika,
Sa'bâ če 'čhī 'wâda ba'râbar čhī, 'ai
'Nīmrōz-e 'rūzika tar bâ'lō am
45 U'štâ sōr 'kaštē ǰa'ṛī· «'Ušte, 'ai!»

People went out of his house,
And bridegroom and bride were left alone.
30 The evening passed, and midnight came,
He struck a match and lighted the lamp.
He put his hand to her belt,
[She said]: "And now, what is thy intention, O boy?"
The boy said: "Fear not, O girl.
35 I intend to do something with thee, O girl.
I am at liberty to do whatever I have done,
And now, at last, my wish will be fullfilled, O girl"
The girl said: "Do not ask this of me,
I am friendless in thy house,
40 Give me a respite to day, then do what thou likest to morrow.
Thou art at liberty to do what thou wilt, O boy."
That day passed for the bride,
When the next day came the marriage union was due, ai
In the middle of the day the boy
45 Rose and said to the girl· "Rise, ai"

�'Kaštē du'zânū ka'nen u'stâ rau,
'Bâlō ba'γal âle'šī 'munde, 'ai
Ba'γal gurīa'mânī čha'ṛī ō,
'Bâlō sō 'sīz-ē su'wâr čhī.

50 J̌a'ṛī· «Žū ma'čī-m da mu'xī-au!»
'Dōst-ē bur sō 'xīṭ-ē bâ'lō, ai
'Kaštē ǰa'ṛī : «'Har če ka'nē, 'rau kan!»
'Bâlō ka'lam ghīd de'wet tar-ē,
'Sōr-e kalami'ka čhī 'apače

55 De'wet bi'xabar 'xâṛ čhī xu, ai
'Nīmrōz bīn, 'šâm čhī, 'bâw-ē xa'bar 'ghīt, ai
Ma 'puš-ē ǰa'ṛī če· «'Ai 'puš-e ma'nâ
'Ârūs-au 'khâǰâī hâ, rau 'ǰaṛ, ai!»
'Bâlō ǰa'ṛī «Â'rūs-om xu mu'ṛō »

60 'Bâw-ē 'mux tar de'hī, 'dhâṛē tar,
'Bamča-e dhâṛi'ka 'bâw-ē hu'pâṭ
Dâl 'puš-ē 'khār ka'nen naṛ'γō, ai,
'Čhī ma 'γus dâl 'ǰīnč-e xu'kân-ē

The girl rose quickly on her knees,
The boy embraced her, ai.
Being seized in his arms she fell down,
The boy sat astride on her bosom.
50 He said: "Give me one kiss with your mouth."
He put his hand on her belly, ai.
The girl said: "Do quickly whatever thou desirest!"
The boy put the pen into her ink-bottle,
The tip of the pen went forward,
55 But suddenly the ink-bottle broke, ai.
It was midday, evening came, his father became aware of it, ai.
He said to his son: "O my son,
Where is thy bride? Tell me quickly!"
The boy said: "My bride is dead."
60 His father smote his [own] face and his beard,
He pulled out a handful of his beard.
Angered with his son he went out, ai,
And returned home to his wife

Ja'ṛī   «'Suw-a 'nī mu'ṛō, ai.»
⁶⁵ Jīnč-ē 'âɣa xu dâl 'su tar-ē.
'Dhōr-ē če 'su-e u'dân 'muṛa bō
'Arras-ē ǰō bī'huš-am čha'ṛī
Ba 'huš âɣa mâ'či-e bâlōi'ka-i
Mâ'čī ma 'puš-ē ǰa'ṛī: «Če 'hâl-a?
⁷⁰ Ma 'keɣâlâ-u če'kō 'mâtŏ, ai?»
'Puš-ē ǰa'ṛī če: «'Â na 'mâtŏ,
'Hukm-e Xudâi'kā xu 'čhī 'sōr tar-ē
'Ō če mu'ṛō če ka'nem 'ân, ai?»
'Mâčī xu 'arras ǰō   Mardu'mân 'huss 'xabar čhēn,
⁷⁵ 'Mēṛ o za'īf 'hala koṛ,   'dâl mâ'čiy-ē za'hēn
'Mardum ǰa'ṛī ma mâ'čī-ē·   «Če'kun-a 'arras de'hī?»
Mâ'čī-e bâ'lōika 'ham   ǰa'ṛī·   «'Wō mardu'mâ!
Jīnč-e puše'ka-m mu'ṛō,   žū wi'yâr sō'rī čhī »
Mardu'mân huss 'ǰam čhī,   'mardum-e 'Senǰe Dar'ra,
⁸⁰ 'Ghâṇḍ o čī'nō â'ɣā,   'malek o 'xân o ra'hīs,

He said: "Thy daughter-in-law died today, ai "
⁶⁵ His wife went to her daughter-in-law,
And saw that she was dead.
She cried aloud and fell down unconscious.
The mother of the boy regained consciousness,
And said to her son: "What is the matter?
⁷⁰ Why hast thou killed thy bride, ai?"
Her son said: "I have not killed her,
But the command of God has brought this upon her
How can I help her having died, ai?"
The mother cried aloud, and all the people heard it.
⁷⁵ Men and women ran and came to his mother.
People said to her: "Why didst thou utter a cry?"
The boy's mother said. "O people,
My son's wife is dead after one night."
All the people assembled, the people of Senjet Darra,
⁸⁰ Great and small came, headmen and khans and chiefs

Pīča'dâr o kâku'lī,　　'huss-ē 'hokī bēn.
â'γēn 'dâl male'kâ.　　'Malekâ 'ham hukm 'koṛ:
«Čuˈmōr, 'mēn-ōu be'žōr!»
'Marduˈmâ 'γus wanō 'čhēn,　　'huss-ē 'mēn-an 'bôst,
85 Huss-ē â'γēn dōbâ'rā　　'dâl male'kân a'pâ 'čhēn
Male'kân-an 'hugm kor　　«'Nī be'nâ-e 'jaṇg-ā.»
Ma mul'lâ-an ta'lab kōr,　　hiˈsâb-e 'mardumi'kā
Mul'lâ ham a'yâ 'kōṛ:　　'Šī ha'zâr ō šū sa'd-ā,
'Mardum-e 'Senje Dar'rā,　　'huss-ē râ'hīī 'čhēn
90 Za'hēn 'Kala-i 'Qâzī tar　　Estâlu'fī 'xabar 'čhī,
'Dhōṛ-ən če 'maṛdum â'γā,　　'mardum-e 'Senje Dar'rā,
'Šō hazâr-'ā o 'šī 'sat,　　'huss-ē tufaṇg'dâr-ēn
«'Mâ pen ba 'jaṇg â'γēn　　'Mēn-ōu be'žōr, marduˈmân!»
'Mardum-e Estâlu'fī　　'naṛγō γus'sī 'dī na'far.
95 'Husse-an 'čhē, jam de'hī　　'xullas ča'dōs ha'zâr,
'Malek o 'xâ o ra'hīs,　　'n-âγa 'bēn šu'mâr tar.
Male'kân-an 'tar-ē 'dâ,　　as'sâmīân pešča'n-ē.

Wearing short curls or long locks, they were all of them noble
They came to the headmen. The headmen, too, commanded.
"Go, and gird up your loins!"
The men went home; they all girded up their loins,
85 They all came back and mustered before the headmen.
Their headmen commanded: "Today we intend to fight."
They called for the mulla, and the mulla counted
The number of the men: There were three thousand and three
　　　　　　　　　　　　　　　　hundred
Men from Senjet Darra, and all of them set forth.
90 They arrived at Qala-ı Qazı. The Istálıfıs heard the news,
They saw people coming, people from Senjet Darra,
Three thousand and three hundred, all carrying rifles
"They come to fight with us Gird your loins, O men!"
The men of Istálif went out, two from each house,
95 They all went and assembled, fourteen thousand in all.
Headmen and khans and chiefs, they could not be numbered.
The headmen went first, the common people followed them

Âɣēn mai'dân tar,   'dhuṛ-an ma 'Senǰe Dar'rā

'Peš mūrča'lân-an ča'rēn,   Estâlu'fī 'tar-ē 'dâ,

100 Ma 'žū ha'zâr-ē-an d^e'hī,   ū'zâ-ē 'šedōs ha'zâr.

Ī'ân-am 'ǰāŋ 'kōṛ   'sŏ nafar 'Senǰe Dar'rā.

Ī'ân hus'sē 'dehen čēn,   'malek o 'xâ mŏta'bār.

Ī'â 'ham 'mēren 'čēn   'Estâlu'fī maṛdu'mâ.

'Sōr na 'dēran wa'lē,   'sōr-e ud'ânân-an 'muṛ

105 'Bânŏ-e 'tufaŋgi'kā   'teč o 'farq tar-an la'gī.

Ī'â bī'sōr 'čēn,   mai'dâ 'xâlī ū'zâ

'Estâlu'fī čaṭa'kī   'Senǰe Dar'rāī mar'dum,

'Pešchan-an 'hala 'kōṛ   mēn ɣus'sân-an xa'zēn

'Estâlu'fī maṛdu'mân   Žū bu zurg 'paidâ 'čī,

110 'Nâm-e Wāliyâd 'bī   ma (huss) 'mardum-e 'Senǰe Dar'rā

J̌a'ṛī «Â'štī ka'nōr,   'šūr o ɣau'ɣâ na ka'nōr

'Mē žâ 'mardumâ 'tar   ruz wâē 'parama 'mâ

'Dūst o 'dužman-an 'huss   'sōr tar-an te 'ɣunan 'râ »

'Harče če 'pīr-an ǰa'ṛī,   ka'būl-an koṛ 'dī fer kā

They came to the battlefield, and saw Senjet Darra
They lay down behind the *sangars*, the Istálifis advanced against
them,
100 They killed one thousand of them; but thirteen thousand were left
They, too, fought, one hundred men from Senjet Darra
They were all wounded, headmen and noble khans
They, too, were killed. the men of Istálif
No chief had they, indeed, for their chief died
105 They rifle-bullets hit their eyes and temples.
They were left without a leader, and the field   was left empty.
The Istálifis fled, and the men from Senjet Darra
Ran after them. They hid in their houses
Did the men of Istálif   A holy man appeared
110 His name was Wali Ad. To the men of Senjet Darra
He said: "Make peace, do not make trouble and noise!
Among other men we shall become ill-famed.
All our friends and enemies will find their way to us"
Whatever their saint said, both parties accepted

115 ꞌƮušt ꞌsīr ꞌbīzeka dâ   ꞌmę̄ tar-an ꞌradd o badd ꞌčhī.
Suꞌlō-an ꞌkoṛ īꞌân,   â̦ꞌštī ꞌčhēn ꞌhuss-ē.
ꞌŠâher-e ꞌBâγ-e Aꞌlam   ꞌbī waꞌlē Tabakꞌkal,
ꞌQissa ꞌhuss-ē taꞌmâm čhī,   az ꞌnēk o ꞌbad baꞌyân čhī

XIX (T).

ꞌMullâ Aꞌmīr ǰaꞌṛī·   «Wō̦ ꞌbâw-e maꞌnân,
ꞌÂn o ꞌtō ba ꞌhar   ꞌker-an ꞌsâda-eꞌman.
ꞌBareman pōstaꞌkī,   aꞌpež ꞌdaheman,
ꞌBhay-e paisaïꞌka   na ꞌdēra ꞌBâqī-ai.»
5 ꞌMullâ Aꞌmīr ǰaꞌṛī·   «Wō ꞌbâw-e maꞌnân,
ꞌŽē, če ꞌmâ o ꞌtō   paꞌraman Santuxꞌmând,
ꞌBalak o ꞌγân deheman,   ferīꞌmân deꞌheman »
ꞌMullâ ꞌmīr ǰaꞌṛī: «Wō ꞌbâw-e maꞌnâ̦,
Žē, če ꞌmâ ma ꞌbalakâ̦ ꞌbhâr kaneman,
10 Žū ꞌǰâ̦ī ꞌsar ba ꞌsar ꞌham kanema »

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115 [The Istálifis] gave twenty seers of grain, and they discussed the
matter between them.
They made peace, and all became quiet.
Tabakkal was certainly [like] the poet of Bagh-i Alam [1]
The whole of his tale is ended, right and wrong have been made
plain.

XIX.

Mulla Amir said. "O my father,
You and I are foolish in all our actions.
Let us two take the fur coats and give them back,
Baqi is not worth a pice (?)." [2]
5 Mulla Amir said: "O my father,
Come, let us two go to [the hill of] Santokhmand;
Let us cut down *balak* shrubs and oaks, let us cut down plenty."
Mulla Amir said: "O my father,
Come, let us make a load of *balak* shrubs,
10 And let us pile them up in one place "

[1] The World?
[2] Baqi was said to be the name of a man

Huddī'nân-ē čas'pī ba'lak tār,
'Zâhī ce ba'lak bīn hu'pâṭa.
'Mundey-an am 'âṛ kor, 'mundey-an am 'gul kōṛ,
'Mundey-an am 'ɣâr koṛ, 'mundey-an 'âwuṛ Câri'kâr,
15 Pha'râtīy-an šī qi'râ.
Čârī'kârī čhēn a'pešt, za'hēn Pad'dō-'khandī tar
Ȯkes'tak-an 'ɣan de'hī, ma 'huss-ēy-an 'bhâr kōṛ,
Sōr ōs'pân-an 'âwuṛ
Žū 'ɣuss-an am 'dār dâ, ba ham'râī 'ɣanika
20 'Mullâ ''mīr ǰa'ṛī: «Ai 'bâw,
'Tuxm-e ba'lākika   na 'ūzâ wa'tan tār
'Žē če sō 'xenǰak   mâ 'ɣaur 'kaneman,
Pašâ'wân-an 'barema,   'tēz 'kanema,
'Bhay-e pašōi'ka na 'dēra 'Bâqī-ai.»
25 Pašâ'wân 'tēz koṛ, a'pēž ra'mē.
Huddi'nân-an sō 'xenǰak 'xīs kor.
'Šâx-e 'ghānḍ 'Mullâ ''mīr âli'šī,

Both of them set to work upon the *balak* shrubs
And dug up all that there were of them.
They set fire to them and exstinguished the fire,
They made them into charcoal and brought them to Charikar,
15 And sold them for three krans.
Returning from Charikar they came to Paddokhandi
There they cut down oaks, loaded them on their horses
And brought them with them.
With the oak-wook they also set fire to an [enemy's] house.
20 Mulla Amir said · "O father,
Not a seed of *balak* is left in the country.
Com let us search for *khenjak*.
Let us take our axes and sharpen them
Baqi(?) is not worth an axe"
25 They sharpened their axes and returned.
Both of them ran jumped at the *khenjak* shrubs
Mulla Amir seized a big branch,

ꞌXenǰak am bīꞌxī huꞌpât̤ bâꞌlō ·

Dâl ꞌbâw-ē paꞌšō sī,   ꞌxenǰakika ꞌɣīx tar-ē

30 Paꞌšō-ē haꞌwâla koṛ,   ꞌxenǰak tar ꞌna zaꞌhī,

ꞌPâ-e bâweꞌka-i kaꞌt̤ī   ꞌMullâ Aꞌmīr aꞌpeš raꞌmī,

ꞌChī nezꞌdīk-e ꞌbâw-ē,   ma ꞌbâw-ē ꞌdhōṛ če muꞌṛō

ꞌMurda-ē deṛꞌzī ō,   ꞌâwur-ꞌē ma ꞌɣus ō

ꞌXīš u ꞌkōm-ē ꞌhuss   ꞌǰām čhēn ꞌžū wīl ꞌhuss

35 Muꞌxân tar-an ꞌhuss ꞌdhī,   ꞌǰīnč-ē xu bīꞌdel čhī

Paꞌšō-e ꞌžây-ē   ꞌghīt haꞌwâla-i koṛ ꞌpuš waꞌnō

Ma ꞌpuš-ē ham ꞌǰīnč-ē ꞌmât   Mīr Asaꞌnâ ꞌɣus tar ꞌkhīn

Na ꞌūzâ ꞌheč khīn,   baꞌɣair-e nawâꞌɣâr-ē

Marduꞌmâ tagꞌbīr kōṛ.   «Čâždâꞌnī ꞌdaheman,

40 ꞌXârč-e ꞌčōr ꞌrūč-ai ꞌham   ꞌnī mâ ꞌham ꞌneṛeman »

Fâtehaꞌxânī ɣuꞌlū   âꞌɣō nī ma ꞌɣus-ē

Marduꞌmân mâꞌmūr čhēn   ꞌɣūš u puꞌlâu ꞌkurma tar

Šâheꞌrī kōṛ Taꞌbakkal,   ꞌšâher-e zūꞌrâwar-a,

ꞌHeč khīn maiꞌdân tar   qessaꞌxâ xū na hâ.

And the boy pulled out the *khenǰak* from the root.

His father had the axe, at the root of the *khenǰak*

30 He aimed a blow with his axe, but did not hit it.

He cut his father's foot. Mulla Amir turned,

Approached his father and saw that he was dead.

He took the corpse on his back and brought it home.

At once the whole of his clan and family assembled.

35 They beat their faces, and his wife fainted.

She seized another axe and aimed a blow at her son

Mir Asan's wife killed her son, too, and in his house

Nobody was left, not a soul except his grandson.

The men made a plan: "Let us give a burial-feast,

40 Let us also take out today [enough money to pay] the expenses
            for four days."

Many reciters of prayers also came to his house on that day.

The people set to [and eat] meat and pillau and hash

Tabakkal composed the poem, he is a mighty poet,

Nobody else in the plain is a reciter of tales [like him].

XX (T)

Žē šār-e ¹Kâbul ¹paraman, če ¹sail u sâ¹mâna, ai!

Na¹γâra ¹kūbī ba ¹nâm-e A¹mânulla ¹Xâna, ai¹

Ma ¹burǰ-e Šārâ¹râ pa¹ṛī ka, če ¹nesp-e âs¹mân tar-a!

¹Aǰab če sâ¹mâna, ai¹

⁵ Naγâra ¹kūbī *etc*, če ¹sail u sâ¹mâna, ai!

¹Žu lak ¹fauǰ-e ǰaŋ¹gī ¹Kâbul tar-a, če ¹sail u sâ¹mâna, ai!

¹Šu lak-e fauǰi¹ka-i ham ¹Maŋgal u J̌ad¹râna-a

Če ¹sur u sâmâna, ai¹

¹Maŋgal u Jad¹râ o J̌â¹ǰī, Wa¹zīr o ¹az¹nī ¹sōr ¹nôṭ

¹⁰ ¹Če-an kuṛ, ¹âxer max¹sōr-an xa¹râb kuṛ, ai¹

Če ¹hâl-an kuṛ, ai¹ Fau¹ǰân huss čha¹ṛō-en,

¹Tâ če ¹hukm-ē ¹na pa¹rī, a¹pež na žēn ¹Kâbul tar.

¹Huss-ē xu ¹čemšē, ai nai¹

¹⁵ ¹Sō na¹far za¹īf-e ¹Maŋgal u J̌ad¹râni¹ka dâl sepâ¹yân hâ

XX.

Come let us go to Kabul town. What a sight and what treasures, ai!

They beat the drum in the name of Amanullah Khan, ai!

Observe the tower of Shahrara, which reaches to the centre of
the sky.

What wonderful treasures, ai¹

⁵ They beat the drum etc. What a sight etc.

An army of one lakh of warriors is in Kabul. What a sight etc.

Another army of three lakhs is among the Mangals and Jadrans [1]

What a feast and what treasures, ai!

Mangals and Jadrans and Jajis, Wazirs and Ghaznawis raised
their head.

¹⁰ Whatever they did, they finally destroyed themselves, ai.

What a pass they have brought themselves to, ai! All the armies
threw themselves [into the war]

They did not return to Kabul till they were commanded

But they all felt ashamed, ai nai! [2]

¹⁵ A hundred women of the Mangals and Jadrans are with the soldiers;

---

[1] Frontier tribes, which rebelled in 1924

[2] Because they were beaten by the rebels.

Palta'nân 'ta-ı koṛ, ul'jân-an ɣu'lū koṛ
Kā'lân-an ɣī'râ̧ koṛ, na 'jaŋgal ū'zâ̧ na 'būta.
'Hussē xu Tūdga'ī čhī, ai' Če 'sur o sâ'ınâna, aı'
Na'ɣâra 'kūbī ba 'nâm-e A'mânullā 'xâna, ai'

XXI (G)

'Pâdšâ 'kâɣaz 'koṛ,   'kâɣaz-ē za'hī Par'wân
'Mīrzâ'ân uz'gēn,   'mundē 'kâɣaz 'xânan.
'Mīrzâ'ân a'peč ra'mēn,   'čhēn harke 'ɣus tar-ē
'Sahar â'wâz-a(n) čha'rī·   «'Dŏz lak se'pâı pa'rī,   ⁓
⁵ 'Hussē 'žū ĵâı 'ĵam pa'rī'»   Mardu'mân am 'ĵam čhēn,
Mullâ'ân ham 'ĵam 'čhēn,   far'mân-an xâ'nī.
'Dhŏṛ-an če 'ĵang-'ā,   'ĵang-e Au'ɣânikā
'Maṛdum-e Ša'mâlī huss   'ĵam čhēn ɣuš 'lak.
'Malek o 'xân o ra'hīs   'â̧ɣēn Čâri'kâr tar.
¹⁰ Du 'ruč-an u'drâk 'koṛ,   'sīm tar-an d°'hī, wa'lē.
Au'hâlâ-n 'pâdšâ kun 'dâ,   ĵa'ṛī: «'Tuž lak 'fauĵ 'hâ »

The regiments have conquered them and got much booty
They have destroyed their villages, neither forest nor brushwood
                                        is left
They all went to Tudgai, aı'   What a feast etc.
They beat the drum etc.

XXI.

The king wrote a letter, his letter arrived at Parwan.
The mirzas went down to read the letter.
They returned and went each to his house.
In the morning they gave the word   "Ten lakhs of soldiers shall go,
⁵ They shall all assemble in one place "   The men assembled,
The mullas also assembled and read the proclamation.
They saw that it was war, an Afghan war.[1]
All the men from the North assembled, twenty lakhs in number
Headmen and khans and chiefs came to Charıkar.
¹⁰ They waited for two days, then they rang up on the telephone,
And told the king the news.   They said: «Here is an army of
                                        twenty lakhs."

[1] A war with the Pathan tribes

ıPâdšâ kaıbūl na ıkōṛ,   jaıṛī· «ıDōz haızâr-ē ıēnI»
ıHussē xīıšân-an ıbēn,   ıžâ marıdum aıpeš raıma
ıFauj ham ɣuılū xu ıčhō,   marduımân aıpež raımēn
15 ıMalek o ıxân o raıhīs,   ıạntan ma biıyâɣuırŏk.
Heısâb-an ıkoṛ husısē.   Naṛıɣō ıdōıs haızâr,
Râıhī čhēn Kâıbul,   zaıhēn ıṠērpur tar ıhuss
Mhēımânī-ē ıdâ   jarınēl Maıhammad Aılī.
Marduımân žū ıwīl haırī,   ıdhoṛ-ē če šu haızâr-â.
20 ıŽâe ıhussē čaṭaıkẹ   ıšu haızâr tan xâxūr ıhâ.
ıPâdšâ-an xušwaɣıdī,   xušwaɣıdī khaınen ıâɣa
Jaıṛī· «Waıtan taıī čhī   ıfata ıwâ kun âıɣa.»
Marduımân ham âıɣēn,   ıkēftan ıō kārınail,
ıHussey-am ıhažnafaırī   ıKūč-e Paxımâniıkā ıčhī.
25 ıІ paltaınâ zaıhē Paxımâ.   Šaršaıra-i âıwēika sī,
Waılē uk ham ıxunuk-ậ   ıJaṇg-i Ruıstam o Sūırâp
Kanıtōn-ā ıhu paltaınâ.   ıBade far mân-e ıžâ čhī
«ıᴦušt saıṛā, čaıdŏs saıṛā   ıhuss-e mēıṛ-ē ıjam paırī »

The king did not accept ıt; he saıd: "Brıng ten thousand of them·"
These were all relatıons [of the chiefs], the other men were to return.
The army had become numerous; [but] the men returned.
15 Headmen and khans and chiefs brought their nephews.
They counted them all· Ten thousand went away,
They started for Kabul, and all arrived at Sherpur.
The general Mahammad Ali received them as guests.
The men suddenly disappeared. he saw that there were only three
thousand left.
20 All the rest fled, three thousand hirelıngs [were left].
Our king was pleased, and came pleased and laughing.
He saıd· "The country has been subdued, the victory has come
to you."
The men also came, captaıns and colonels,
All conscrıpts. They moved to Paghman.
25 These regiments came to Paghman. Cascades are there,
It ıs also very cold there. The battle of Rustam and Suhrab
Is being fought by those regiments. Then came another command
"All men, from fourteen to twenty years, shall assemble "

Mardu'mân ham 'jam čhēn,   Pār'wân tar â'γēn.
³⁰ 'Mundey an hi'sâb koɾ   'Čel lak šu'mâr čhēn,
'mardum-e 'ham Ša'mâlī,   'hussē-ēn 'ham šamšē'rī
'Tars u ber'khō na 'dēran,   'hussēy-ā 'xub ǰu'wânâu.

XXII (G).'

Mardu'mân, 'wâ thâ'rōr'   Pa'ram-ē Â'stâna
Dhu'ɾō-m žū 'yâr-e 'kâɾī,   maṇḍŏ tar 'ghana 'dēra
'Qadd-e wa khē 'dēra,   lauč-e kha'nōī 'dēra.
Mun kun ŏ 'zuɾ 'dâwō,   wō 'hâ 'ō Â'stâna.
⁵ Ma Â'stâna gu'zar kan,   'kârīân kun na'zar kan, '
Dī sūγ 'radd o ba'dal kan   ma 'mēn-e Â'stâna!
Ma 'mun-en na lam 'dhaitan   če 'param Â'stâna
'Za'īfân-e 'kârī   'hâ xu 'mēn Â'stâna,
Či'lem-e 'čars-en 'dhetan,   'hēč par'wâ na 'dēran
¹⁰ 'Har če ka'nan xu ka'nan   da'rūn-e Â'stâna.

The men assembled, they came to Parwan.
³⁰ They counted them· They were forty lakhs in number,
Also men of the North, all of them swordsmen.
They know neither fear nor fright, all of them are brave youths.

XXII

O men, look you! I shall go to Astana.
I have seen a beautiful friend [there], who wears a necklace of
                                    silver rupees.
She is tall of stature, she has laughing lips.
She has given me her heart, and she lives in Astana.
⁵ Go to Astana, and look at her beauty,
And speak two words to her in conversation in Astana.
They do not allow me to go to Astana
[They say:] 'There are good women in Astana,
They smoke pipes of *bhang* and they are without shame.
¹⁰ Let them do whatever they like in Astana.

¹ *ba xūbhā nazaɾ kun,* cf Andreev p 17 *ba Ostona gɪzar kun, ba xubonɪš
nazar kun.*

'Hâkim o qâzī 'na hâ   ma 'xâân-an 'pand 'dhâ.
Har če ka'nan 'kantan-en   ba exti'yâr-e xu'kân.
Har ke če un'hâk pa'rī   mun'dī-n 'mhākaın 'âleštan,
Šarm o ha'yâ na 'dēran,   'tars-e Xu'dâ na 'dēran
15 'Agar 'mun tar-ē 'harwē,   'na čhâ 'tū Â'stâna.
Pa'nân gure 'wō a'ūz,   dha'rēw 'dīn o ī'mân-au.
'Agar 'mēr-e huš'yâr-ē,   'huš kan, na 'čhâ ma Pen'jīr.
Pen'jīrī 'âdam'kuš-a   wō 'hussē 'γar u 'čūr-a
Fa'kat čhō-au ra'wâ nâ   ma 'mēn hōt ha'zâr 'γus tar
20 Ju'wânân-e 'kârī-a   to'faŋg-e Jarma'nī-a
'Mardum-e bīwe'sâ-a,   wa'lē 'kull-e Pen'jīr-a
'Rhammī 'zuṛ tar na 'dēran   har kī-an 'γunt 'mērtan-en,
Har če 'mâneš 'uzər ka'na,   'jaṛtan-en u 'khantan-en.
Humar'zī-â za'hēwtōn,   Ferâ'jī-â gu'rītōn.
25 'Mardum-e xud'rūya-en,   'xân o ma'lek na 'dēran,

There is no governor or judge who can advıse their husbands.
whatever they wish they do, accordıng to their own wıll
Every person who goes there, they seıze forcibly
They have no shame or bashfulness, tbey have no fear of God.
15 If thou wilt lısten to me, thou wilt not go to Astana,
Take the road and flee, save thy relıgion and faıth.
If thou art a wise man, take care and go not to Panjshir.
The Panjshiris are murderers, they arc all adulterers and thieves.
It is very inexpedient to go among thc seven thousand honses [1]
20 They are strong lads and have German rifles.
They are faithless men, ın sooth, all the Panjshıris
They have no compassion ın their hearts, they kill everyone they find.
However much a man entreats, they only talk and laugh
They bring a man from Humarz, they seize a man from Feraj
                              [and rob hım?].[2]
25 They are undisciplined men, they have no khan or headman.

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[1] Acc to Andreev, p 10, there were formerly 7—8000 houses ın Panjshır, at present there arc about 15000 houses
[2] *Humarz* (Andreev. *Vomarz*) ıs *bâlâ-ı Panjir.* The people of *Feráj* are saıd be cruel and wıld (*jangalī*)

Har ᶦsūγ če paiᶦdâ paᶦrī   ᶦghaṇḍ o čīᶦnō na ᶦdēran.
ᶦMardum-ē-ᶦâ niusulᶦmân,   ūᶦbâl xaᶦbar na ᶦdēran ʼ

XXIII (T)

«Alᶦlâ, Najᶦmᶙ̂ paᶦram qurᶦbân-e ᶦnâni-au,
Če ᶦdī kaᶦštē dēᶦrem ᶦnōš-e ᶦjân-au,
Če ᶦdī kaᶦštē dēᶦrem hudᶦdi sar-ᶦqand,
Har ᶦqandī če čūᶦšē ᶦnōš-e ᶦjân-au »
⁵ ᶦHudde kaᶦštēân-en parᶦčāl kṵ ᶦwhētan,
ᶦŽūy-ē ᶦtartarē ᶦžūy-â pešᶦčhan ᶦwhētŏ.
ᶦÂ qurᶦbân-e hōᶦwī tariwâliᶦka-i,
Pešᶦtīna-i ᶦhām hažᶦdâr dhīᶦraṇg ᶦwhētŏn.
Dī ᶦkaštē ᶦham lab-e ᶦžī tar ᶦnhašta hēn,
¹⁰ ba teᶦčhân ᶦdhuṛ, ᶦzuṛ tar-um ʻᶦâʼ kaᶦšēwī.
Jaᶦṛī-m če· «ᶦKâla-e ᶦkâ mēṛiᶦka-â?»

Whatever word is said, nobody is great or small among them.[1]
They are muslims, [but] they know not [right and] wrong.ʼ

XXIII.

"O God, Najman, may I be the sacrifice of thy name!"[2]
For I have two daughters who are like a sweet draught for thy soul,
I have two daughters, both of them like sugar.[3]
All the sugar that thou kissest is a sweet draught for thy soul"
⁵ The two girls are walking on the top of the wall,
One of them is walking in front, and the other behind.
I am the victim of the foremost one.
The one behind moves like a snake.[4]
The two girls are sitting on the bank of the stream [washing clothes].
¹⁰ I saw them with my eyes, and sighed 'Oh' in my heart.
I said: "The clothes of what man are these?"

[1] Everybody may say what he likes, there is no authority.
[2] Acc to T Kalbacha, the father of the girls, was talking to Najman, the lover
of one of the girls. (*Najmân âšuq, Kalbača nâm-e padar-e duxtarā*).
[3] *Sar qand?*
[4] This expression was said to mean that she was fairly pretty

J̌a῾ṛī če· «Kâ῾lân-e xâi῾ka-m-en, ai.»
J̌a῾ṛī-m· «῾Tu âšu῾qī mâ ῾pen be῾nâ kan,
Če rūpū῾šē pa῾ra, ῾ɣus tar-ē ῾nhīnē.
15 J̌u῾wâb-ē ῾dâ ka῾štē· «Ai ῾bâlŏ,
῾Tu-ē sef῾la-e nâ῾dân wa῾lē!
῾Na dērē ῾ɣus tar-au na ῾mâl u ῾zar tū.
Ma ῾mun ba῾rē, ῾čī dahē, bâ῾lŏ?
A῾gar â῾šuq pa῾ra, âšu῾qī ῾saxt a.
20 Ga῾hī bu῾čhē, ga῾hī na ῾bučhē, ῾saxt-a
Zu῾ṛ-a te tal῾wasa pež῾mâ kana.
῾Dūst, če maṇ῾gīr-em, ῾nai žīm ῾ɣus tar-῾au, ῾dūst.»

XXIV (T)

Sur῾šur-e ῾âw-â ῾žītŏ,   ῾būy-e pa῾lâw-â ῾žītŏ
«Ma kŏš῾xâna ῾râst ka῾nōr,   ῾bâlō-e ῾nō-a ῾žītŏ.
῾Bâlō mu ῾kun zuṛ ῾dēra,   wa῾lē xub ῾sūrat ῾dēra.
῾Mardum če ῾ker ῾dēra?   Kŏš῾xânay-om ῾râst ka῾nŏr!

She answered: "They are the clothes of my husband, ai!"
I said   "Thou must try to love me,
That thou mayst cover thy face and sit [quietly] at home (?)"
15 The girl answered him· "O boy,
Thou art indeed a self-conceited fool!
Thou hast neither goods nor gold in thy house;
If thou weddest me, what wilt thou give me, O boy?
If thou wilt be my lover, love will be hard.
Sometimes thou wilt see me, and sometimes not, it will be hard
Thy heart will quickly repent,
Friend, for I am busy and cannot come to thy house, my friend."

XXIV [1]

"The murmur of water is coming, the smell of the pillau is coming
Prepare the guest-room, the young boy is coming.
The boy gives me his heart, verily, he is beautiful.
What does it concern other people? Prepare my guest-room!

[1] A satire on a disappointed *bačabāz*

⁵ Bâlō-m mhē'mân-om ꞌâɣŏ,   ꞌâwo-m âꞌwur yaxꞌdân tar.
'Xaima deꞌhī maiꞌdân tar   dī puꞌšâ̦ kūmaiꞌdânâ̦.
'Xaima deꞌhōr ma ꞌbōr tar.   ꞌBâlō ꞌmu kun zuꞌ̦ ꞌdēra.
'Mardum feꞌɣân ꞌdēra,   ꞌâxer če ꞌker dēra?
Mhēꞌmân-e maꞌnân-a, hai ꞌ
¹⁰ ꞌBâlō taŋꞌgī tar zaꞌhī,   paiꞌlân-ē ꞌkaštē ꞌghīt, ai ꞌ

XXV (G).*

'Tōtī-em sōr guꞌlâb   buꞌčhetōn ꞌân.
Haꞌwâl e ¹ zuꞌ̦i-ka-m-em   waꞌčhan bučheꞌtōn ꞌân.
Hē ꞌbhâm-e benafꞌšā   ꞌɣâphōnē ꞌâwuꞌ̦ ꞌmun kun
'Nâ̦, nâ, ꞌɣalat-a,   ba ꞌxŏm-um bŏꞌčhētōn ꞌân.

XXVI (G) ²

'Sōr ɣušaꞌwal-e chaꞌčŏ   ꞌkâz-e surꞌkhō, ꞌkârī-a.
'Jasta pâꞌnân tar,   surꞌmā teꞌčhân tar, ꞌkâri-a.

---

⁵ My boy has come as my guest, I have brought water from the
                                                    ice cellar.
The two sons of the commandant have pitched the tent in the plain.
Pitch the tent outside! The boy gives me his heart.
The people are lamenting, now what concern is it of theirs?
He is my guest, hai!
The boy has arrived in the alley, — he seized the girl in front
                                                    of him, ai!"

XXV.

I see a parrot (perched) on the rose,
I see that the condition of my heart is bad.
The wind carried this scent of violets to me.
No, no, it is a mistake. I see it in my dream.

XXVI.

A red shirt over white trousers is good
Shoes on the feet, antimony on the eyes is good

¹ احوال
² Composed by Mulla Mizrab Shah from Deh-i Kalan.

� Rū ba rū ꞌmâ pen ꞌnhīn   ꞌmẹ̄ dâꞌlân, kâri-a.
ᵢParaman ꞌdōst ba ꞌdōst   huddiꞌnân-an ꞌsail-e maꞌzâr.
⁵ ᵢMušk o ꞌambar-a ꞌdehō   sōr ꞌmux-e aꞌnâr.
ᵢHuddi dö̱ꞌstân-um   ꞌmẹ̄ gīriꞌbân a, ꞌkâri-a.
Zaꞌīf-e Kandaꞌhâr o Hē̱ꞌrât   ēlâꞌhī o ꞌkačala
Na guꞌrī zaꞌīf-e ꞌKâbul,   meꞌžâz-ē ꞌxunuk-a.
Guꞌrī zaꞌīf-e Kōheꞌstân   ꞌkâz-ē ꞌtunuk-a.
¹⁰ ᵢÂn če čīꞌmēm waꞌtan tar,   zaꞌīf-e Nižꞌrau ꞌkâri a.
Tu ꞌdī ꞌmux-e ꞌčhačō,   ꞌlab-e khaꞌnō ꞌdērē·
ᵢMun harꞌwī ꞌgel-a,   maꞌnâ̱ ꞌdōstī ꞌɣalaba ꞌdērē.
ᵢRâz ǰar ꞌhar če-a ꞌhatō,   ꞌtu ba quꞌrân dērē.

XXVII (G).

«ᵢGūš kan če ǰaꞌr̤em žū ꞌgap az ꞌyâr-i gaꞌhīna!
Dâdꞌx̱a̱ paꞌram ꞌtân dōstī ꞌdâl Xuꞌdâ-e J̌aꞌbâr.

Sit face to face with me in the vestibule, it is good.
Let us walk together hand in hand to visit the saint's tomb.
⁵ Thou hast put musk and ambergris on thy pomegranate-face.
Both my arms are round thy neck, it is good.
The women of Kandahar and Herat are dissolute and bad
Do not take a woman of Kabul, her pulse is cold.
Take a woman from Kohistan, her shirt is delicate.
¹⁰ Why should I leave my country (?), the women of Nijrau are good
Thou hast two white cheeks and laughing lips.
I have heard about thy distress (?)¹; [but] thou possessest my love
in full.
Tell me truthfully whatever thou hast heard   thou hast sworn on
the Koran (?).

XXVII.²

[The girl:] "Listen, I shall say a word about my former friend
I shall request it from thy hand³ in the presence of God the All-
powerful (?).

¹ *gel* (= Prs *gil?*) was translated *dil i dard-it* "thy heart of pain."
² The translation of this poem is in many places very uncertain, and the whole
poem seems more than usually incoherent
³ *ai z bukunam az dest i tū*

Daš'wâr ku'r̥ō 'ker̥-e ma'nâ̲ 'mardum-e šai'tân.

'Hūž bē (kan), tu 'xabar dā̲ (bē)!» Ja'ri «'Na kanē 'nirx-a tu ar'zân.

5 'Ân-em gurīa'gar, da'hem-ē 'zar u dun'yâ,

Az nuq'ra o 'tilla o   'Kan ma 'boɣra wa'khē!'

Az 'mušk o 'gul o 'lâla o lâl'tâq o ka'lâfâr,

Az 'ambar o 'tâtâra-i

Dun'yâ ân 'na 'dērem, ka'nem 'tōl-e tân az 'zār.

10 Han'dam-e 'jâ̲ni, 'čŏr rūč-a duni'yâ.

'Na da'hē 'umr e xu'kâ̲ 'xâr da '‘ain-i ju'wânī

Anguš̲ta'rī dōsti'ka tu 'mu kun 'da!

Dâl 'mun bē nī'šâ̲nī ar'mân-ē tân, ka'štē!

Wō̲ 'teč̲h ba'râbar!

15 Ma'stâna pa'nân č̲hâ, če bu'č̲hem ân ba 'mux-e 'tân

Ja'stân-a-â bur'ɣâl.

Har 'khīn če 'č̲hī ra'fīq-e zaīfi'ka.

'Hâl-e xa'râb a, 'zur̥-e ka'bâp-a.

'Zur̥-ē 'dam kur̥ō'ī, 'huss-e ra'gâna-i-â 'thītōn

Envious people have dishonoured my work.

Be wise and take care:" He said: "Do not make thyself cheap.

5 I am a purchaser and I shall give treasures and riches

Of silver and gold. Lift thy veil.

With musk and roses and tulips and *laltaqs* and gilly flowers,

With ambergris and musk of Tartary.

I have no riches, that I may pay thy weight in gold

10 O my soul's intimate friend, the world's riches last but for four days.

Do not give yourself up to cares during the time of the youth.

Give me the ring from thy finger,

Let me have it as a sign of thy desire, O girl!

O [thou who art] like [my own] eyes! [1]

15 Walk coquettishly on the road, that I may look at thy face,

Thy shoes are made of Russia leather.

Everyone who becomes the friend of a woman,

His condition is bad, his heart like roast meat,

His heart is made to glow, and all his veins are burning.

[1] *faqat češm-om-et*

²⁰ Tâ'rân e ru'bâb 'dhīr.

Har 'ād kanē ham'râ-i kašti'kâ maza 'dēra

'Mastī u ma'zâkâ-u.

A'peš phe'rī 'ɣax-ē kor

Âšu'qī bi'nâ koṛ, 'čâ ma'čī sa'lā kor.

²⁵ Ja'ṛī če: «'Gurē ma'čī, na 'ūzehā dâl 'tō az 'daur-e lau'čân-au».

Jâ'lân ē pōnž'bâf ku'ṛō, sō kai'tâ za'rī, 'zīr ē dī a'nâr-a.

'Mūlat ma'zâr kun-â, az 'jōrm e gu'nâ bax'šē,

Az 'ɣârat e šai'tân 'ân-em xu umīd'wâr.

Pa'nân-e Xudâi'ka tar 'râst čhu, 'heč 'xatarī 'nā,

³⁰ Tâ ba 'rūz-ē 'âxer šai'tân-e la'īn

Ma 'huss mar'dum-ē 'buṛō pa'nânī.

'Bī xu 'tū sa'lâmat, 'umr ta xu wa'fâ nâ.

'Ghānḍ o čī'nō ham 'nā.

'Xâja 'Māmad az dar'gâ-i 'tu u'mīd-e ɣala'ba 'dēra

---

²⁰ Like guitar strings

Whatever engagement thou makest with a girl,

Thy jesting and merrymaking is agreeable. (?)

[The girl had teased him, but now] she turned back and called him

She intended to love him, and gave him advice with some kisses (?)

²⁵ She said: "Take a kiss, and do not let

[Any place] on the circle of thy lips be left out." (?)[1]

She had braided her hair in five braids, above

The band of her smock there is gold, and below it are two
                                        pomegranates.

There is delay at the saint's tomb, (?), forgive me the crime of
                                        my sins.

But I am hoping [to escape?] from Satan's malice.

Walk straight on the road of God, and there will be no danger,

³⁰ That, on the last day, Satan the accursed

Will have led all men astray. (?)

Mayest thou be safe, but life is not to be relied on.

There are neither great nor small (?).

Khwaja Mahmad is hoping for [mercy] from Thy Court.

---

[1] *az daur-e labhâ-it na bubâna*

XXVIII (G).*

'Zur̥ hē duni'â tar na 'bež,   dun'yâ-e fâ'nī guda'ra.
Mau'sum-e ka'ṭōīy au dar 'žī,   nōǰu'wânīy-a guda'ra
'Zūr o bâzū'ī če 'dērē, . ai ǰu'wân-e kuwat'nâk,
'Zūr bâ'zū tar na 'ūze'hā,   ǰu'wânī-a guda'ra.
⁵ 'Jâ-i 'bâxčâi če 'dērē,   kâ'rī sa'rây-â wa'khŏ-a;
'Bâxčâ-u γī'rân 'ūze'hā,   bâγ'wânī-a 'guda'ra.
'Param-ē 'šār-e γa'rībī,   'har če 'rūz žē 'sōr tar-om,
Au'lât-e ma'nânī guda'ra.

XXIX (G).*

'Žū wiyâr 'rhīzō 'hastam,   'dhōr̥-om če 'yâr-om 'âγa,
'Mesl-e ma'hŏk-e ča'dōs   'xīrō ne'gâr-om 'âγa.
Xuš'waxtī 'kanen o 'khanen   ō 'bar tar-om xu 'âγa,

XXVIII.

Do not bind thy heart to this world, the transient world will pass
away.
The season of old age will come to thee, and thy fresh youth will
pass away.
The power and strength of arm which thou dost possess, O vigorous
youth,
That strength will not remain in thy arms, and thy youth will
pass away.
⁵ The garden plot which thou hast, and thy fine castle, are magnificent,[1]
But thy garden will be left desolate, and thy life as a gardener
will pass away.
I am going to the city of distress, and every day that goes over
my head
Some of my family passes away.

XXIX.

One night I lay [asleep] and saw my beloved coming
My sweet picture came, resembling the full-moon.
Rejoicing and laughing she came to my bosom.

[1] *uakhŏ "âlâ"*

Ba 'mesl-e 'ɣunča-e 'gul   'fazl-e rha'ɣâɪn-om 'âɣa.
5 Ō 'yâr-e nâza'nīn-om   'šarm o ha'yâ na 'dērē.
'Âxer sa'bap-au 'či-â?   Par'wâ-e ma'nân na 'dērē.
Â'yâ mu'dâ če 'dērē?   'Tars-e Xudâ'yâ na 'dērē,
'Rahmī ba 'zur na 'dērē,   â'yâ če xa'bar na 'dērē?
,Jabr u si'tam tū 'dērē,   'râst jar. Mu'dâ če 'dērē?
10 'Mux-e Xu'dâyâ 'dērē,   'hâd o wa'fâ kan 'mun pen.

XXX (T).

'Xīrō ra'fīq-om 'muš   pa'reman 'tâ 'ɣus tar!
'Kī na 'bē ma 'ɣus,   če 'ân o 'tū 'nhīneman žū 'jâi.
Huddi'nân-an 'ta-i 'žū lēf 'rhīzeman žū 'jâi.
'Tâ ba sa'hār 'bēč kī xu   na 'bē dâl 'mun o 'tō!
5 Šai'tânī pai'dâ na pa'rī   pa'rī-a dâl 'mâcī 'bâw-a ja'râ,
'Mun o 'tȫ tar-ēn   'hussin-a 'fâmta.
'Huš kan če 'ân o 'tū du'čâr na 'pareman,

Like a rosebud came the ornament of my spring
5 O my delicate friend, thou hast neither shame not shyness.
Say now, what is thy reason? Thou payest no heed to me.
Or what is thy intention? Thou hast no fear of God,
Thou hast no compassion in thy heart, or possibly thou dost not
                                  know [about my love]?
Thou hast power and strength, tell the truth: What is thy intention?
10 Thou hast sworn by God, make promise and fidelity to me.[1]

XXX.

Sweet comrade, let us go to thy house.
May nobody be at home, that I and thou can sit down together.
Let us lie down together under one blanket.
And may nobody come near us till the morning!
5 Let no envious person appear to go and tell thy father and
                                  mother,
Causing them all to understand about me and thee.
Take care that we do not get surprised by anyone.

[1] *kat-ı mā dıl basta ku.*

Duš'man-e ham pēš'čhan xu 'dēreman;
Nigâ'wân-e mâ'khân Xu'dâ-a
10 Har 'kir-a koṛ, 'huš kan, 'kir-e xu'kâ̤ ba mu'dâ kan!
'Râz-e zuṛi'kâ-u dâl 'kī na ǰa'ṛē,
Če 'ân o 'tō ruz'wâ̤ 'pareman.

XXXI (T).

'Ân ka'nem 'târif-e te'čhân-ā, šī'rīn 'yâr ai !
Az ha'wâ-e lau'čâ da'nân-ā, 'xīrō 'yâr ai!
Na 'ūṭafē 'mux-au, te'čhân-au, sat'k-a pa'ram,
'Mux-e čha'čōe tar-au ma'čī da, 'tâza pa'ram.
5 Ki Xu'dâ bē re'zâ, 'tō pen 'ân 'pâdšâ pa'ram.
'Če ka'nem? Ma-x'sōr watan'dâr-au, 'Xânəm, 'ǰân ai !
Nha'štō a'stām dâ'lânī-an, ma-x'sōr nemâ'ya̤ ku'ṛō,
Âhi'nā 'dōst-e čha'čō-e tar-au, sur'mâ te'čhân tar ku'ṛō.
'Če ka'nem e'lâǰ-e dar'mân-au, 'Bēgum 'ǰân ai?

We have an enemy who is after us;
But God is our protector.
10 Whatever thou doest, take care, do thy work heedfully.
Do not tell the secret of thy heart to anyone,
Lest I and thou be disgraced.

XXXI

I will praise thy eyes, O my sweet friend,
Desiring thy lips and teeth, O my sweet friend !
Do not cover thy face and thy eyes, let me be thy sacrifice.
Let me kiss thy white face, and I shall be healed.
5 If God permits, I shall be a king together with thee.
What shall I do? I am thy countryman myself,[1] O my princess,
                                                    my soul !
I was sitting on our veranda, [thou] madest a sign to me [2] (?),
Thou didst hold the mirror in thy white hand and put collyrium
                                                in thine eyes.
What remedy and medicine shall I use against thee, O my queen,
                                                    my soul?

[1] *ma-x'sŏr* "*xud-e mā*".
[2] *nemâ'ya̤ ku'ṛŏ* "*mâlum kat.*"

¹⁰ ʹHuss dōʹŝân-au γafōʹīy-a ʹpōnč pōnč pēš ʹpōṭ
ʹKadd-e bâriʹkōk-au, ʹnēšt-e beʹland-a ma ʹmun ʹmât.
Sōr tōʹšak ma raʹfīk-a ʹdehe ʹtaxta ba ʹpōṭ,
(G· sōr tōʹšak žū ʹwīl ma ʹtō deʹhem ʹtaxta ba ʹpuṭ)
Na ʹūzeha ʹzuṛ tar-ʹom arʹmân-a, ʹBēgum ʹǰân aiʹ
ʹHuss ʹdōst o rafiʹqâ tar-om bīʹgâna kuʹṛō,
¹⁵ Hēč xūʹbīy-aw-om na ʹdhōr, ʹzuṛ-um dīʹwâna kuʹṛō.
ʹČe kaʹnem eʹlâǰ-e darʹmân-au, ʹxīrō ʹyârai?

XXXII (G) *

ʹŌ Abʹdulla ʹǰân-om ai,   ʹnūr-e ʹdī teʹčhân-om ai!
Kaʹbī paʹrā mheʹmân-om ai,   ʹšēr-e lâlaiʹka-i!
Abʹdulla ǰân ʹtau kuʹṛō,   ʹdâl ʹdâda-i ʹxōm kuʹṛō,
Saʹfar-au koṛ ma ʹDāka,   ma ʹdī ʹmōṭar keʹrâ kan.
⁵ Ma ʹmun ham hamʹrâ-a kan,   ʹγurγ-e dâdâiʹka-i!
Sōr ʹTaxta-hī tū ʹhē,   Pâʹinda- Guʹlân ʹpuš tūʹ-ē,

---

¹⁰ All thy hair is plaited behind thy back, five braids together.
Thy slender shape and high (!) nose have slain me.
On the bed beat thy friend on the top of the back ¹
Let no longing for thee be left in my heart, O my queen, my soul!²
I have put thee apart from³ (== above) all my friends and companions.
¹⁵ I have not seen any good in thee, thou hast maddened my heart.
What remedy and medicine shall I use against thee, O my sweet
friend

XXXII.

O Abdulla my soul, the light of my two eyes,
When wilt thou come as my guest, O lion of the lover?
Abdulla has a fever, he is sleeping near his father.⁴
Thou didst travel to Dacca; hire two motor cars!
⁵ Take me as thy companion, O wolf of the uncle.
Thou art at Takhtapul and thou art Payinda Gul's son,

---

¹ G .   "I shall beat thee once . . "
² *da dil-i mā armân na bubâna*
³ *ǰudâ kadam.*
⁴ *tau kadas, naǰōr šudas, pēš i padariš xau kadas*

Fâ'nūs-e ru'šân tū-'ē,   'šēr-e lâlai'ka-i!
Kara'bâγiy-ā 'kūč koṛ,   zul'fân-a pēš 'gū koṛ,
Ma 'mun-a ham 'nhâmoṛ kor,   'šēr-e lâlai'ka-i.
¹⁰ 'Žē pa'raman ma 'Kâbul,   e'čēw tū 'γūza 'kâkul,
Xu 'sōr-au sarkâ'rī kōr,   'šēr-e 'lâlai'ka-i.
'Žē če ma 'tō-e 'gap ǰa'nem,   'dâl-a te 'nūkar dha'rem,
Bī 'tō-e 'dharen 'na na'rem,   'šēr-e dâdâi'ka-i!
'Ōsp-a te gu'rīm ǰē'ran,   ma 'mun ma 'sōr-a 'mēran,
¹⁵ Ar'mân na 'dēreman,   'γurγ-e lâlai'ka-ı.
'Kadd-au xu tâ'rânī-a,   hul'bar-au au'γânī-a,
'Kir-au ba â'sâni-a,   'šēr-e 'dâdâi'ka-i!
'Mâčī-a pa'rī-a 'kōr,   mā'čī-om da 'šī o 'čōr,
Du'rīn na 'kan ma xu'sōr,   'šēr e lâlai'ka-i!
²⁰ 'Že pa'raman ma bâ'zâr,   'rōṇg-a phe'rō lâla'zâr,
'mardum·e 'tân xarī'dâr,   'γurγ-e dâdâi ka i!
Žē pa'raman 'γus tar-au,   khu'ǰēweman 'bâw tar-au,

Thou art a brilliant lamp, O lion etc.
Thou didst travel to Karabagh, thou hast curls behind thine ears,
But thou hast forgotten me, O lion etc.
¹⁰ Come let us go to Kabul, let thy long curls hang loose [1]
Thou hast taken service with the government, O lion.
Come, let me speak a word to thee, let me stay as thy servant.[2]
I cannot stay without thee, O lion etc
I shall buy thee a red horse, let them kill me on account of thee,[3]
¹⁵ But we do not long for it, O wolf etc
Thy shape is like the wild rose, thy front-hair is arranged in
                                        Afghan fashion,
Thou workest with ease, O lion etc.
May thy mother become blind, give me three or four kisses,
Do not keep away from me, O lion etc.
²⁰ Come let us go to the bazar, thy colour has become like a tulip-bed.
People desire thee,[4] O wolf etc.
Come let us go to thy house, and let us ask thy father,

[1] *bubân tu zulf dırâz*
[2] *bıyâ kı ba tu gap mēzanam, mā pēšıt nūkar mēpâem.*
[3] *ba tu asp-e surx mēgırom, mara sar-ı tu bukušan.*
[4] *šaukı tura dâran*

ˈkhār na paˈrī ˈsōr tar-au,   ˈɣurɣ-e lâlaiˈka-i!
ˈMuž če paˈraman žu ˈĵâi,   ˈxareman dī piˈâla ˈčâi,
25 Aˈpēšte ˈžīman žū ˈĵâi,   ˈɣurɣ-e lâlaiˈka-i!
ˈMagam ˈtū bīˈbâw paˈra,   če paˈraman Guldarˈra,
ˈmēwa-e ˈxīrō ˈthar-a,   ˈšēr-e lâlaiˈka-i!
ˈParaman ˈSenĵe Daˈra, ˈkhâin-(n)an te mhēˈmậ baˈra,
ˈhūr o paˈrī ˈham thaṛ a,   ˈšēr e lâlaiˈka-ı!

XXXIII (G).*

«ˈÂn gudaˈrēm ˈta-i ˈɣus kun-a   ˈtū nhašta ˈbē mēn-e ˈbōr-e xuˈkân.
ˈBânō-e ˈešk-au ma ˈmun laˈgō, ˈna-em ˈɣuntŏn darˈmân-e xuˈkân.
ˈMagam tu paˈra taˈbīp-e ma-nâ, ˈzaxm-e maˈnâ darˈmậ kaˈnē, ˈō
               kaštēˈōk ai ˈ»
ˈKaštē ĵaˈṛī «Tˈu xu rusˈwâ-ē, ma ˈmun ham rusˈwâ tu na ˈkan ˈ
5 Biyāˈrân-e maˈnân xaˈbar xu paˈran, ˈĵân-e xuˈkân-au ham ˈhuš kan!
ˈHuš kanē žâ ˈwīl hē sūˈɣân-au na ĵaˈṛē,
Če ma ˈmun o ˈtō-e ˈmēran, ˈō ˈbâlō ai ˈ»

May he not be angry with the, O wolf etc.
Come let us go to some place, and drink two cups of tea,
25 And let us then *go back together*, O wolf etc.
Mayst thou become fatherless, that we may go to Gul Darra
There is plenty of fruit, O lion etc.
Let us go to Senjet Darra, and somebody wıll ınvıte us as guests [1]
There are plenty of houris and fairies, O lıon etc

XXXIII.

"I passed below thy house, thou wast sıttıng in the doorway.
The arrow of thy love hit me, and I cannot find any remedy for
               myself
But thou must be my doctor and heal my wound, O girl."
The gırl saıd: "Thou art disgraced, do not dısgrace me, too.
5 My brothers may find out, take care of thyself!
Take care not to say such words another time,
For they may kill me and thee, O boy!"

[1] *kasī mā o tura mēmân mēbara*

ᐟBâlō ma ᐟkaštē ǰaᐟṛī: «Ešq tar-au-em ᐟthītōn ᐟmesl-e kaᐟbâb,
ᐟkârī hoᐟwyak-a če ᐟmagaın biyāᐟrân-au ma ᐟmun ᐟmēran žū deᐟwâs,
¹⁰ Az ᐟγam-e ᐟtân ešqiᐟkā ᐟmagam paᐟram ân xu xaᐟlâs, ᐟō kašte ᐟai!
ᐟKaštē xuᐟkà̰ ᐟzuṛ tar-ē ᐟfikər koṛ če· «Ma ᐟmun maᐟzâk na kaᐟna,
ᐟna če raᐟmūz-e ešqiᐟkā na ᐟpâna, ma ᐟmun hamᷓrusᐟwâ na kaᐟna.»
ᐟČâ ruč-e ᐟžâi ham ᐟthâl dâ; če eᐟdī pēᐟštī či kaᐟna
ᐟHar če-ē ᐟkōṛ, ᐟpēšte xu ᐟēlâ na ᐟdâ bâᐟlō, ai
¹⁵ ᐟAgar ᐟân ᐟtŏ pen âšuᐟqī kaᐟnem, xīraᐟī-um te ᐟči daᐟhē?»
ᐟBâlō ǰaᐟṛi· «ᐟÂ xu ᐟheč zâ na ᐟdērem ᐟlâyəq-e ᐟtân,
ᐟČī ǰaᐟṛē če ᐟân-a daᐟhem?
ᐟUmr-e kamaᐟī-om-a te daᐟheın, če rūᐟzīy-a kaᐟnē, ᐟō kaᐟštē ai!»
ᐟKaštē ǰaᐟṛī bâᐟlō kun· «ᐟHuš kanē ᐟžâ wīl!
²⁰ Tu xuᐟxâ-u ᐟmun pen ᐟmux ba ᐟmux na paᐟra!
ᐟMardum-a hušᐟyâr, ᐟân o ᐟtō-e rusᐟwâ⟨r⟩ ᐟparaman bī ᐟgap o ᐟsūγ.
ᐟNa če beᐟte ᐟmēn xu ᐟtar dəᐟrīn ᐟčaṛeman, ᐟō bâᐟlō ai!»

The boy said to the girl· "I am burning for love of thee like roast meat,
It is better that thy brothers should kıll me one day,
¹⁰ If I can but escape from the pain of thy love, O girl"
The gırl thought in her heart: "Would that he were not jesting
with me,
And that he understood (?) the mystery of love, so that he would not
disgrace me!"
She waited for a few days more [to see] what he would do afterwards.[1]
Whatever she dıd, the boy did not leave her alone.
¹⁵ [She saıd:] "If I love thee, what sweet things wılt thou gıve me?"
The boy said· "I do not possess anything worthy of thee,
Why dost thou say that I must give thee [something]?[2]
I wıll gıve thee the lıfe of my throat, that thou mayst make ıt thy
daıly food, O gırl."
The gırl saıd to the boy "Be careful another time,
²⁰ Do not come face to face with me.
People are wise, and we may become disgraced without saying a word.
May we not part from each other again, O boy[3]."

---

[1] *čand rūz-i dıgar ham mātal kat, ce az ı̄ pas* . . . V. Voc. s. v. *thāl.*
[2] Or. "What shall I say (read *ǰaᐟṛēm*) that I can give thee?" *(čı̄ mēgoı̄ čı̄ bedom et)*
[3] *na kı bâz mâbaın-e xud dūr bēftım.*[1]

XXXIV (G).*

'Zuṛbar-om 'ɣusī naṛ'ɣō,   lau'čân-ē kha'nōī, 'magam ai.
'Qadd-ē mi'sâl-e 'ālef-a   čī'mō-ī xirâmâ'nī, 'magam ai
'Ân-em fa'qīr dâl 'bōr-au   'kantōn-em bōrwâ'nī, 'magam ai.
'Dâl 'bōri-aw-om 'thârī,   ǰul'wâ dâ sōr 'kō-e xu'ḳậ.
⁵ 'Mux-aw-om 'dhōṛ; xūb 'xâl u xi'tâb,
'Rōṇg-aw-om 'dhōṛ, 'nuqra-e 'xâm.
Ka'bī žīm 'dâl tar-au? 'Zuṛ tar-um na 'ūzēhā ar'mân-au, 'magam ai
'Ân-em na 'pântōn 'tab-au, pērai'šân-a če, â'yâ če sabap-'ā?
'Rōṇg-e he'lâl-au 'zītō čhō,   'ân param 'pēš tâ'wīz dâl mul'lâ.
¹⁰ 'Mīm mu'bârak bē tâ'wīs tar-au sōr pī'šânī, 'magam ai
Pa'nân-aw-um na 'lam dâ 'rust u wa'čhan,
Bham'bī-(u)m ghīt, lha'nō-m kōṛ
Tu'yânâ-w-um ka'ṭī, 'kull rupa'ī nâxt.
'Jân-e xu'kân-um 'xâr koṛ
¹⁵ 'Pâ-m re'kâb tar-e ōspi'ḳâ 'lam da'hem, 'dut-e xâwâni'kā, 'magam ai!

XXXIV.

My beloved came out of her house with laughing lips, yea verily
Her shape is like the letter *alif*, her walk is graceful, yea verily.
I am a mendicant at thy door, I am begging, yea verily.
I saw thee near thy door, thou didst shed thy brilliance on thine own roof.
⁵ I saw thy face, thy beautiful mole and manner of conversation,
I saw thy colour like pure silver.
When shall I come to thee? Let the longing for thee depart from
                                        my heart, yea verily.
I do not understand thy mood, why art thou (: is it) angry, what
                                        is the reason?
Thy new-moon colour has become pale; I go to fetch an amulet
                                        from the mulla.
¹⁰ May the letter *mīm* in the amulet be auspicious on thy forehead,
                                        yea verily.
I did not leave anything high and low (: uneven, rough) on thy path;
But took a spade and smoothed it.
I have paid the price for thee, all in cash rupees,
I took great pains.
¹⁵ I put my foot in the horse's stirrup, O thou the khan's daughter,
                                        yea verily.

XXXV (G).*

ꞌHō zuṛbaꞌr-om, ai ꞌsabr-e zuṛiꞌka-u ba Xuꞌdâɪ kan!
Har ꞌker-a če koṛ, ꞌker-e zuṛeꞌkâ ba muꞌdâ kan ꞌ
Ân ꞌrūč na hēm, ꞌsōr har ꞌsabza xu tâꞌbem
ꞌMai bē wo ma maiꞌnā har ꞌjâɪ če ꞌân ɣuꞌnem
5 ꞌSō ꞌâhū feꞌɣân kaꞌnem. Rafīꞌqōk-e maꞌnậ kū,
Ba hoꞌwī ꞌnâzuk-e xēriꞌmân če ꞌwhētōn sō zīꞌnā?
ꞌKū daꞌlâl-e zuṛꞌthō če ma ꞌmun dâl ꞌtō ꞌnhēnā ?
Tū ꞌbânō-e toꞌfaṇgiꞌkā u ꞌân ꞌsaɪd u niꞌŝân-a
Hurꞌsī waꞌkhēi tar ꞌparaman ꞌsīz ba sīz-au.
10 ꞌɣuꞌlū zahꞌmat u xậꞌrī-um kuꞌṛō, ma ꞌmun aꞌwē kan ꞌ
Žu ꞌlāza ma ꞌdâl-um ꞌnhīn, žū ꞌbhâm-e beꞌheŝt-a
ꞌÂn ꞌčhēra xu ꞌčhēm, ꞌemsar ꞌnâm-um xu ma ꞌpeŝk-a,
Ruxsaꞌtī na dēꞌrēm, če ậ ꞌžīm ma ꞌdâl-a
ꞌŌ zuṛbaꞌr-om žu meꞌhī gudaꞌrō, ɪna ꞌmun aꞌwē kan ꞌ

XXXV.

O my beloved, be patient in thy heart, by God
Whatever thou dost, do the work of thy heart with a purpose.
I am not the sun that I should heat all herbs.
Let there be wine, and may I find my starling (: beloved) everywhere.
5 I give a hundred sighs and groans: Where is my little comrade,
Who walks up the stairs with such graceful steps ? [1]
Where is the ardent go-between who puts me to sit near thee?
Thou art the rifle-bullet, and I am the game and the target.
Let us walk on the high terrace heart to heart.
10 I have had much trouble and pain, oh remember me!
Sit for a moment at my side, a fragrance from Paradise.
I shall be enlisted, and this year my name is on the roll,
I shall not get leave to come to thee.
O my beloved, [when?] one month has passed, remember me!

[1] *ba hamɪ nâz xarɪmân kɪ tu mērɪ sar-i zīna.*

XXXVI (G).*

'Bâlō ǰa'ṛī· «Ō 'kaštē,   'ânə pa'ram 'yâr-e 'tân,[1]
Zul'fân-e 'bīštō e'čēw,   te'čhân tar-au 'surma kan.
'Maṇḍō-e 'čhačō 'dērē,   da'nânân-au ma'hīn-a,
'Nēšt-au 'ham be'land-a,   ā'brōân-au ka'mand-a.
5 'Mux-e 'kârī tū 'dērē,   gū'ân tar-au 'ǰumkī sī,
Na'tī te'lâī 'dērē,   'kaštē 'mun kun wa'fâ kan!
'Qadd-e wa'khē tū 'dērē,   'mēn-e bâ'rīk tu 'dērē,
'Xâl-u xi'tâb tu 'dērē,   sē'bân-e 'kârī 'dērē.
Zu'bân-e 'xīrō 'dērē,   'kašte 'mun kun wa'fâ kan!
10 Dō'stân tar-au ču'rī sī,   pâ'nân tar-au ma'sī sī.
'Tōn tar-au ta'wâr sī,   'sōr tar-au 'buɣra sī
'Čīmō-au 'žerēži'kâ,   'kašte 'mun kun wa'fâ kan!»
'Kaštē ǰa'rī   «'Ō 'bâlō,   'nai param 'ân 'yâr-e 'tân,
Sū'ɣân-e bī'ǰâī 'na 'ǰaṛ,   'šuṇḍ tar-au te 'dehem 'ân.
15 'Bâw-om te 'xabar pa'ṛī,   ma 'mun-ē ha'lâl ka'na,

XXXVI.

The boy said· "O girl, I will become thy friend,
Let loose thy long curls and put collyrium in thine eyes.
Thou hast a white neck, thy teeth are dainty,
And thy nose is high, thine eyebrows are a snare.
5 Thou hast a beautiful face, in thine ears are ear-rings.
Thou hast a golden nose-ring, O girl, be faithful to me!
Thou hast a tall figure, thou hast a slender waist.
Thou hast a mole and [fine] conversation, thou hast beautiful apples.
Thou hast a sweet tongue, O girl, be faithful to me!
10 There are bracelets on thine arms, and anklets on thine feet
There is a woman's dress on thy body and a veil on thy head
Thy gait is like a partridge's; O girl, be faithful to me!"
The girl said· "O boy, I shall not become thy friend,
Say no words out of season, [or] I shall strike thee on thy mouth.
15 My father might hear it, then he would kill me,

[1] The written text adds at the beginning· كښنه جري اُوُ بالوُ آن سور نرو
اشق چيم. (*Kašte ǰaṛī. Ō bâlo, ân sōr tar-au âšuq čhēm.* «O boy I have fallen in love with thee»).

Yā ꞌnēšt u ꞌgū-m te kaꞌṭa,　γuꞌsī-m te faꞌrâr kaꞌna.»
ꞌKaštē ǰaꞌ‌r̥ī. «ꞌÔ ꞌbâlō,　γuꞌlū tū ꞌbīlaꞌγâm-ē,
Az ꞌaql u ꞌhuš u xiꞌrāt　dhōꞌr̥-om če bīꞌgâna-ē.
ꞌEšq-au heč ꞌzur̥ tar ꞌna sī,　ꞌād u waꞌfâ na ꞌdėrē »
20 ꞌBâlō ǰaꞌr̥ī: «Ö ꞌkaštē,　gīꞌrī-m te ꞌkhân ꞌǰâi pæꞌra?
ꞌMagam če maꞌsō ꞌpherē (paꞌra),　ma ꞌkhār-e darꞌyâ paꞌrā,
ꞌYâ če kaꞌbūtar ꞌpherē,　ma ꞌnesp-e âsꞌm̭â paꞌrā,
ꞌYâ če magam ꞌân meꞌrem,　meheꞌr-ā zuꞌrī-m ꞌgum paꞌrī.
Teꞌla wu ꞌnuqra ꞌdērem,　ꞌsēher u ǰâdūꞌyē kanem,
25 ꞌYâ ma ꞌbâw-a te ꞌmērem,　bīꞌbâw-a te kaꞌnem,
ꞌYâ če dī ꞌōsp-ē guꞌrīm,　ꞌkâ-waꞌnō-a te baꞌrem.
ꞌMux-e Xuꞌdâikā ꞌdērē,　ꞌād u waꞌfâ kan ꞌmu kun,
ꞌEšq-au ba ꞌmesl-e bâꞌnō,　ꞌǰâi ꞌghītō ꞌsīs tar-om
Duꞌrīn na ꞌkan ma xuꞌsōr,　ꞌžu gaꞌrī žē ma ꞌdâl-om.»
30 «ꞌÂn-e na ꞌžīm ma ꞌdâl-au,　ꞌân če ꞌker ꞌdērem,
ꞌÂxir muꞌdâ tu ꞌǰar̥,　madꞌlab u maxꞌsūd-a ꞌǰar̥!»

Or　cut off my nose and ears and turn me out of the house."
The girl said　"O boy, thou art very unrestrained,
I have seen that thou art without wisdom or sense or understanding.
. There is no love in thy heart, and thou dost not keep thy promise
and faith."
20 The boy said　"O girl, where wilt thou go to escape from my
clutch?
Perhaps thou wilt turn into a fish and plunge into the river,
Or turn into a pigeon and fly in the middle of the sky,
Or, perhaps, I shall die, and the love of thee will vanish from
my heart.
I have gold and silver, and I practice sorcery and magic,
25 I shall either kill thy father and make thee fatherless,
Or take two horses and carry thee away somewhere.
Thou hast sworn by the face of God, keep thy promise and faith
to me.
Like an arrow thy love has fixed itself in my breast.
Do not keep away from me, but come for a while to me."
30 [The girl said·] "I will not come to thee, I have work to do,
And now, tell me thy intention, tell me thy purpose and aim."

XXXVII (G).*

Bâ'lŏ ma 'kašte ǰa'ṛī če·   «'Ân-e 'žīm 'dâl tar-au,
'J̌â-e ma'nâ 'râst kanē   alâhe'dī 'ɣus tar-au.
Dha'ram tar-ē na 'rhīzem   ba'ɣair-e sō 'zuṛ tar-au.
'Khīn 'xabar 'na pa'rī,   'huš kanē biyâ'rân tar-au.
5 Pa'nân-um 'sâf 'lam dahē,   ka'lâ[-e?] 'bōr-au 'xē kanē.
'Khīn tar-ē xu 'na ber'khem   ba'ɣair-e biyâ'rân tar-au.
'Ân če â'ɣēm 'huš ka'nē,   tu bīwa'har 'na pa'ra.
Tu 'pânē 'khâin-e 'žâ-a,   halapa'ta 'na pa'ra.
Huddi'nân-an 'zuṛ ba 'zuṛ   'rhīzeman tâ sa'har.
10 Žū 'ruč-e 'žâ 'âɣa bēm,   'tu na 'hasta 'ɣus tar-au.
'Hâl-e zuri'ka-ın ǰa'rī   'dâl mâ'endar tar-au.
'Berkhetōn-em 'na ǰa'ra   au'hâl-om dâl 'bâw tar-au,
'Yâ če ma 'xâ-au ǰa'ṛa,   'nai na'rem žīn 'dâl tar-au »
'Kašte ǰa'ṛī 'bâlō kun   «'Xâ tar-om 'hēč na ber'khe!

XXXVII.

The boy said to the girl[1]· "I will come to thee.
Arrange a place for me ın a separate part of thy house.
I will not rest on the ground, but only on thy heart.
Let nobody know of ıt, beware of thy brothers.
5 Keep the road clear for me and open the door of the village.
I do not fear anybody but thy brothers.
Be careful when I come, and do noṭ be ımpatient.
Know that it ıs somebody else,[2] and do not be frightened!
Let us both rest heart to heart till the mornıng.
10 I came to thee another day; but thou wast not at home,
I told thy stepmother about the condition of my heart.
I fear that she may tell thy father about me,
Or that she may say ıt to thy husband, so that I cannot come
near thee."
The girl saıd to the boy: "Do not fear my husband!

---

[1] But كنتته مبالُو جري (kašte ma bâlŏ ǰaṛi).
[2] : "Feıgn that you thınk it ıs . . "?

¹⁵ ꞌMâneš-e sâdaꞌīy-a,   ꞌheč ꞌzâ-â, na ꞌpântŏn,
ꞌKhŏr o ꞌgū tar ꞌbattar-a »
ꞌBâlō ɟaꞌrī ma ꞌkašte. «ꞌZur tar-om ꞌxīrō ꞌtū-ē,
ꞌXub-em ꞌpântŏn ꞌɣus tar-au ꞌsâheb-e extiꞌyâr tū-ē.
Mēn ꞌkull-e mâneꞌšân tar   ꞌdânâ o ꞌâqel tū-ē.
²⁰ ꞌŽē če žu ꞌwīl ꞌēčeꞌwēm,   ꞌmux-um ꞌbar-e ꞌmux tar-au.

XXXVIII (G).*

ꞌTečh-e ꞌmast-au, ꞌhudde teꞌchân-e ꞌmast-au.
ꞌKalam-e ꞌčhačō-a ꞌhudde ꞌband-e ꞌdōst-au.
ꞌHar čey-um če ꞌkur, Xuꞌdâī na ꞌdâ-ē ꞌxu kun-um
Az ꞌrūz-e aꞌwal Xuꞌdâī ꞌna kur bā ꞌhast-au!
⁵ Hē ꞌqadd-e waꞌkhē-e arɣaꞌwânī ꞌtân-a,
Ruxꞌsâla-e ꞌlâl-e ꞌhīn-čaꞌkōī ꞌtân-a.
Čŏr maꞌčī-a agar ꞌmun kun-e ꞌyâr-au tu daꞌhē,
Heč ꞌaib-a xu ꞌnâ, ꞌain-e ɟuꞌânī ꞌtân-a.
ꞌÂn čhēm, sōr ꞌqabr-e žu ɟuꞌwâneka zaꞌhēm,

---

¹⁵ He is a foolish man and does not understand anything,
He is worse than an ass or a cow."
The boy said to the girl: "Thou art sweet to my heart.
I know well that thou art independent and master in thy house.
Among all men thou art wise and prudent.
²⁰ Come and let me once lay my face against thy face."

XXXVIII.

Thy wanton eye, both of thy wanton eyes!
Both of thy wrists are like white penholders.
Whatever I did, God gave her not to me.
Oh, that God had not created thee from the first day!
⁵ Thou hast a tall figure like the arghawan-tree;
Thou hast ruby cheeks, dripping blood.
If thou givest me, thy friend, four kisses,
Thou wilt commit no sin, the essence of youth is thine.
I went forth and came to the tomb of a youth;

10 Â'wâz xu qab'rī naṛ'γō, mun har'wī.
J̌a'ṛī-um· «J̌u'wân, 'heqa fe'γân 'čâ 'dērē?»
J̌a'ṛī če: «J̌u'wân bēm če 'maxsat 'na za'hēm »

XXXIX (G).†

Xī'rōya 'yâr ai, 'ân 'tō kun 'zōṛgīr-em.
Ham 'kunda wâ zâw'lâna wâ 'ham zan'ǰīr-em.
'Ân 'âγēm pēš 'bōr-au, ō 'yâr-om,
'Γusī-au 'γax kan'tō če. 'ân maṇ'gīr-em.
5 Ho'wī ru'čī čē wata'nī-um sa'fâr koṛ,
Če 'haif-um koṛ če 'puṭ-om yâr-wa'nō koṛ
Za'hēm Par'wâ sō dar'yā-e Γōr'band,
Un'hak nhaš'tam, xu 'rhīntō-e γu'lū-m koṛ.

Phonograph (G)

Xī'rōya 'yâraɪ 'ân tō kʋn 'mǫgī'rēm,
Ham 'kʋnda, vâ zâw'lâna vâ 'ham zan'ǰīrem.
Ân 'âγēm 'pēšɪ 'bōraw 'ō 'yârʋm,
'Γusī-awē 'γax kan'tō čɪ 'ân maṇ'gīrem. hōu.
Hō'ʋī ru'čī hō'ʋī rō'čī če vata'nī sa'fâr kōr,

---

10 I heard a voice coming out of the tomb
I said "O youth, why dost thou lament thus?"
He answered: "I was a youth who did not attain my aim."

XXXIX.

My sweet friend, I am unhappy for thy sake [1])
I am bound in stocks and fetters and chains.
I came to thy house, O my friend,
From within thy house thou didst cry· I am busy.
5 The day when I went travelling from my country,
What wrong had I done, that I should [have to?] turn my back to
                                                        my friend? [2]

I came to Parwan on the Ghorband River,
And there sat down, weeping bitterly.

[1] خیْرُو, *mā ba tū dilgīr astum.*
[2] *puštɪ xudam ba tara·fɪ yâr kadam.*

Çę 'haɪfum kuɽ če 'puṭum yârva'nō kōr,
Za'hēm par'vậ sō darɪā-ɪ ɣōr-band,
Un'hak nhaš'tam, xu 'r(h)īntōē ɣu'lūm kōɽ.

XL (G)

Žū guza'r-om kuɽª 'ɣus tar-au 'âɣēm,
'Hâl-ē zə'ɽ-um ɟa'ɽen na na'rī.
'Sôr mun u 'tō-en kan'tā gu'mân,
'Sīr max ta'r-āw-om thậ'ren na na'rī.
⁵ 'Rhīnē čhâ'rī 'sōr tâ 'kadam-um,
'Šukur če un'hâk 'zuɽ-um na tā'ɽī
'Daur-e če'râɣ-e 'ɣus-e xu'kậ,
Par'wâna tu čhē, wō 'nauča ne'hūl.

Phonograph (G).[1]

'Žū guza'rum, kuɽe 'ɣus tar-au 'âɣēm,
'Hâlɪ zu'ɽum ɟa'ɽɛn na na'rī.
'Sōr mun u 'tōyɪne ('tô'ene) 'kantā gu'mân,

XL.

I took a walk and came to thy house.
I could not tell thee the condition of my heart.
They are suspicious about me and thee.
I could not be sated of regarding thy face
⁵ Fire fell from my head to my feet,
Thank God, that my heart did not burst there.
Circling round thine own house,
Thou hast become a moth, O fresh shoot (: bud)![2]

[1] This song was recorded twice on the phonograph Hence the variants
[2] Pers translation   *Yak guzar kadam, xâna-ɪ šumâ âmadɪm,*
Hâl e dɪl-i mā ba tū gufta na tânɪstom.
Ba sar-ɪ mā u tū xalk gumân mēguyan.
Ru-ɪ tura sēr dīda na tânɪstom.
Âtaš aftâd az sar tâ pây am.
Šuker če unɟâ dɪl-em na kafīd.
Daur-e čerâɣ-e xâna e xud gašt,
saɪl-e parwâna šudī, ō nau barâmad nehâl.

ᴵSīr ᴵmux tarᴵawumə ᴵthâren na naᴵrī.

ᴵR(h)īnē čāᴵṛī ᴵsōr tâ ᴵkadamum (-umə),

ᴵŠukur če unᴵhāk ᴵzuṛum (ᴵšuukur čĭ unᴵhāak ᴵzuṛumə) na tāᴵrī.

ᴵDauri čĭᴵrâγĭ ᴵγusĭ xuᴵkâ (xuᴵkân),

Parᵉᴵʋâna tu ᴵče (čē) wō ᴵnauča nĭᴵhāl (nĭᴵhâāl).

XLI (G).*

ᴵŽū ᴵzur-um-â ᴵčemtōn če âšnâᴵī ᴵkašte pen kaᴵnem

ᴵČaŋ deᴵhem ᴵhar če ᴵqan(d) sī ma ᴵhussē γīᴵrâ kaᴵnem.

ᴵŽū ᴵzuṛ-um ᴵčemtōn če âšnâᴵī ᴵkašte pen kaᴵnem.[1]

ᴵŽē ᴵparaman ᴵdōst ba ᴵdōst huddĭᴵnân-an ᴵsail-e maᴵzâr.

5 ᴵRhīntō wo ᴵzârī xuᴵkân marᴵkad-e Sarᴵwâr kaᴵnem.

ᴵMâ pen bīwaᴵfâī ᴵdēra ᴵkaštē, beᴵnâī âšnâᴵī dēra ᴵkaštē,

ᴵMagam ᴵmâ tar ᴵjuᴵdâī dēra ᴵkaštē.

Ba ᴵwaxt-e ᴵšâm ᴵčhēm [2] ᴵxu-waᴵnōī,

taᴵmâm-e kašteᴵâ ᴵnhaštô ma ᴵdâl-ē [3]

10 ᴵMĭzl-e ᴵmušk u ᴵambar ᴵžītōn ᴵbūy-ē,

XLI.

My heart[4] goes forth to win the friendship of the girl.

I pounce upon all sweet things, and destroy them all

My heart goes forth to win the friendship of the girl.

Come, let us go hand in hand to visit the saint's tomb.

5 I shall weep and lament at Sarwar's sepulchre.

The girl is faithless to me, she desires to have a friend.

But she keeps apart from me.

In the evening I shall go to her,

All the girls are sitting close to her,

10 Her perfume is like musk and ambergris,

[1] The written text adds (?) باشه وشابنًی عقاب زر عاشق نر خبر وکی وکم
آسمان ونو مسی کبودنر کنم *bâša u šâīnĭ u uqâb zuĭ -e âšuq tar xabar wakhē u
kam âsmân-wanō .. kabūd taĭ kanem (?).

[2] چم آن (čhēm ân)

[3] نسنین خوَنوي (*nhašt-ēn xuwanoī).

[4] *yak dĭl-ĭ mā mēšawa* "my one heart goes" (!)

ǀLapč tar ǀxâl-e Xuǀdâi ǀdēra ǀkaště.

Tu ǀbučhǀ bīɣauri-en ǀqâzī u ǀmullâ,[1]

Ma ǀdī ǀšâhet farǀmâsī ǀɣus-wanō.

ǀXabar ǀâran̥ hoǀwī ǀkârī ǀkaště tar[2]

15 Ba ǀrhīntō šâdǀgârī ǀdēra ǀkaště.

Raǀhīm ǀXân čhī faǀqīr-au, tâ ba ǀhar waxt[3] du̇ǀwâ-ē kaǀnem,

Če ǀbī har ǀwaxt[4] saǀlâmat

Xeǀrâǰ-e ǀmulk-e Īǀrân ǀdēra ǀkaště[5]

XLII (G) *[6]

ǀZuṛ-um ǀbâl xē ǀdēra,   buǀchō-i ǀɣârika ǀdēra,

Thâǀrör ma ǀyâr-e maǀnân   zaǀnēn̥g ǀčīmō ǀdēra

On her lips the girl has a natural mole.

Look thou! The kazı and the mulla are inconsiderate (they desire
her very much)

They have ordered two witnesses to go to her house.

They will bring them news from the beautiful girl.

15 She weeps and rejoices [at the same time].

Rahım Khan has become thy beggar [· slave],[7] I pray for her till
the end,

That she may always be safe.

The girl is worth the kingdom of Iran.

XLII.

My heart spreads its wings, it desires to see my friend [8]

Look at my friend, how she is walking.

[1] »دی غور فاضی کاڅککه

[2] بری خبر آرهآن کښمه در (* *Parī xabar âran kašte tar*)

[3] دانآخر (*tâ ba âxır*)

[4] هرکبی (*har kabī*)

[5] Add. مغوش توڼر سڵه کسی بالوڼه ح حکم ارمان ڼان څکنم سبم

فارون که وزر *ma ɣŭš tö tar   kanē, bâlō na xu čı kanem armân-e tân čı
kanem sīm u zar-e Qârūn   (?)

[6] V facsimıle, Plate II

[7] R X šud xızmatgar-ıš

[8] *dīdan-ı yâr dârad*

Ze ᵊešq-ē ma ᵊmun ᵊmâtŏ,   aᵊjab teᵊčhân ᵊdēra,
Zuᵊbân-e ᵊmesl-e bulᵊbul,   ᵊxīrŏ gufᵊtâr ᵊdēra
⁵ ᵊTab-ē xu ᵊmun tar ranᵊjŏ,   ᵊmun pen ᵊham nâz dēra
Čâ ᵊruča če ᵊna-m dhuᵊṛŏ   ma ᵊmun suᵊrâγ ᵊdēra
ᵊZuṛ-um pešᵊčhan-ē ᵊdâγ-a,   ᵊwyâr o ᵊrūč ma suᵊrâγ-a
Ma ᵊmun-ē aᵊwē ḳuᵊṛŏ,   če mhēraᵊbânī ᵊdēra
Hussiᵊnân ᵊâšuᵊqī-ēn,   ba ᵊâlam manšaᵊhūr-a
¹⁰ Ma ᵊyâr-e xuᵊkân-om dhŏṛ   mun ᵊarz-um ᵊkur ma ᵊdâl-ē,
Ma ᵊkūr-um ᵊsŏrī-um nŏṭ,   čhaᵊṛem ma ᵊpušt-e ᵊpâ-ē
Ân ᵊčhēm xušᵊwaxt-e ¹ γuᵊlū,   paᵊrī mehᵊmân-om ᵊâγa
Daᴊ lâl ǰaᵊrī če «ᵊŌ bᵊiyā,   tu ᵊxedmat kan ma ᵊdâl-ē
Bīmuᵊjᵊrâ-ē ᵊna parī,   baᵊrât-au te žē ᵊžu wīl
¹⁵ Ba bīwaᵊrī na paᵊrī,   maᵊnâ ᵊkir-um zaᵊrūr-a »
Bâᵊlŏ ǰaᵊjī daᴊᵊlâl kun   če «Ân tâᵊγat na ᵊdērem,
Aᵊgar har zaᵊnēŋg paᵊrī,   ma ᵊmun tu ᵊbar ma ᵊdâl-ē.»
Daᴊᵊlâl ǰaᵊrī «Tu sabr kan   če žu ᵊwīl-ē ᵊân buᵊčhēm,

She has slain me with her love, she has wonderful eyes,
Her tongue is like the nightingale's, her speech is sweet
⁵ Her mind is embittered against me, but she also flirts with me
When she has not seen me for some days, she inquires for me.
My heart pines for her, night and day it is inquiring.
She has remembered me, because she is friendly.
All men fall in love with her, she is renowned throughout the
world,
¹⁰ I saw my own friend and made a petition to her.
I removed my cap from my head and fell at her feet.
I became very happy, a fairy came as my guest.
The go-between said · "O brother, pay thy court to her.
It will not remain unrewarded, someday thine appointment [to be
her lover] will come.
¹⁵ It will not happen all at once, my assistance is necessary"
The boy said to the go-between · "I have no strength,
Whatever happens, bring me to her."
The go-between said "Be patient, let me first see her once,

¹ خوشوعد

Na ꞌbâdâ ꞌkhar-ē ꞌšūṛa   če ꞌtō tar ꞌxafa ꞌčhŏ bŏn.[1]»

20 Dalꞌlâl ꞌčhī dâl ꞌyâr-ē,   ǰaꞌṛī   «ꞌCey-a reꞌzâ-a ?»

(*Varꞓant* Dalꞌlâl ǰaꞌṛī «Ō ꞌkaštē,   ma ꞌtŏ-ē ꞌbâlō xu ꞌdhēwa)

Ma ꞌtō bâꞌlō xu dhēwŏ,   kaꞌna-i masꞌtī maꞌzâk-au »

«Ba ꞌbīwaꞌrī na paꞌrī,   mhŏꞌlât-om ꞌdaha ꞌčâ ruč.»

Dalꞌlâl ꞌâɣa dâl ꞌbâlō,   ǰaꞌṛī «Čâ ꞌruč tu sab(r} ka!

25 Gap-aw-um ꞌpuxta kuꞌṛō,   dŏs ꞌruč-um ꞌmâtal kuꞌṛō.

ꞌBīwar na ꞌbē tu ꞌbâlō!»   Ešꞌkyēn tar ꞌčhī kaꞌčârī.

ꞌHâkim ꞌčhī ꞌMâmad Šâ ꞌXâ,   sŏr ꞌmulk-e Parâǰꞌɣâ.

Parâǰɣâꞌnī kaꞌbūl kōṛ,   Penꞌǰīrī hugꞌmī čūꞌra

ꞌHâkim ham ꞌēl o ꞌǰâr nŏṭ,   sŏr Penꞌǰīr-a râꞌhī čhī

30 ꞌDŏstom ō Bēgaꞌrâ tar   ꞌǰâṇg ferīꞌmân čhī.

That she may not be angry wꞓth thee, for she has become
annoyed wꞓth thee "

20 The go-between went to hꞓs frꞓend and saꞓd: "What ꞓs thy desꞓre?" [2]
(The go-between saꞓd· «O girl, the boy desꞓres thee.)
The boy desꞓres (litterally: has desꞓred) thee, he wꞓll make merry
and amuse thee."

[The gꞓrl saꞓd:] "It cannot happen so quꞓckly, give me a respꞓte
for some days "

The go-between came to the boy and saꞓd· "Be patꞓent for some
days !

25 I have arranged thꞓne affaꞓr, and given [her] a respꞓte of ten days.
Be not ꞓn a hurry, O boy." The boy went to the court of justice
ꞓn Iskyeu.

Mahmad Shah Khan, was made a governor ꞓn the Ferajghan country.
The Ferajghanꞓs agreed to plunder the Panjshꞓrꞓs at hꞓs command (?).[3]
The governor led out hꞓs trꞓbe and hꞓs neꞓghbours, and marched
towards Panjshꞓr,

30 At Dostom [Khel] and Begara there was a great fight

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[1] Chief varꞓants of the phonograph text
L 1 ꞌzuꞓum, xɛ̄. 2. ꞌčꞓmoɛ 3 Ꞌɛšqe. 4 ꞌmꞓslꞓ ꞌbulbul, gufꞌtâꞏr. 5 taꞌbē
ꞌranǰŏ, mun ꞌpēn. 6 čâ ꞌručī, corrected ꞓnto čâ ꞌruča, ꞌdhuṛo 7. zuꞌṛum, vꞓꞌɣârum.
8 ꞌavē ꞌkuṛo, mēmâꞌnꞓē 9 husꞌsꞓnân âšuꞌka-ēn 12 Ꞌɣulū, mēꞌmânum 13 daꞌlâl,
Ꞌŏ byā 14 ē ꞌbꞓmuǰꞋꞓâ na ꞌpârī, ꞌzâ vꞓl 15. bē- corrected ꞓnto ꞌbꞓvarī, ꞌpârī, kꞓr.
18. ꞌžū vꞓl ꞌâne ē ꞌbučhem 19 ma ꞌbâda ꞌkhâra, ꞌxapa

[2] rezâ-ꞓ tū čī mēbâsa

[3] I do not understand *Penꞌǰīrī hugꞌmī čūꞋꞓa* (*čūr čhī "tâlân šud"*)

Hōt a'zâr 'ɣuss ('xâna) Pen'jīr,   'huss xu 'žu ĵâi 'ĵam čhī.
Tōfaŋ'gân-ē ĵâɣu'rī,   dâ'rū fərī'mân čhī.
'Pōnč ruč tar 'jāŋg čhī,   ba 'rūz-e xuru'čīna,
'Hâkim o 'mardum ham lawa'kī,   Pen'jīr-a 'xudexti'yâr.
35 Ma 'hâkim-ē 'ham xu 'mât,   ar'mân 'zuṛ tar na 'dēra
'Hē bait ĵa'ṛī Ta'bakkâl,   'šâīr xu 'ō 'ghāṇḍ bī,
Az 'har če pur'sâ̰ ka'nan,   'gap tar 'band na 'ūzea.

There are seven thousand houses in Panjshir, and they all assembled
in one place.
Their rifles had cartridges, and there was plenty of gunpowder.
They fought for five days   On the sixth day
The governor and his men fled, and Panjshir was liberated
35 They killed the governor, too, and he has no [more] any longings
in his heart [1]
Tabakkal recited this song, he was a great poet;
However much they ask him, he never stops in his speech

[1] Explained   *zadanwâla armân na dâra* "one who is killed has no longings"

VOCABULARY

The alphabetical arrangement is based on the same system as in Sir George Grierson's Kashmiri Dictionary, etc. The 'words are arranged in order of their consonants without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels' (LSI X 253)

E g *ai, au* are placed immediately after *a.* In words from the dialect of D and P *ā* is a separate phoneme (= M, G, T *â*), but in M, G, T *ā* is merely a variant of *a. e* and *i, o* and *u* are frequently interchangeable. Aspirates are counted as two letters. Nasal vowels are counted as *n, ṇ* and *ŋ* are placed after *n.* For *q* see *k.* Final sonant consonants are frequently unvoiced

In words quoted from literary Prs long *a* is written *ā*, but in Afgh. Prs words it is written *â* according to the pronunciation. 'Prs' after a word denotes that it is borrowed from Prs , 'cf. Prs' means that it is related to the Prs. word. Prs words of Arabic origin are counted as Prs , only Ar. words which I have not been able to trace in Prs are marked 'Ar.' Many of the Prs words were used in songs only, and probably do not belong to the spoken language. The Prs trans- lation of Par sentences is frequently very free. The accent is often uncertain, especially in words quoted from connected texts where the sentence-stress is prominent.

Vowels

-*a* encl pron 2 sg "thee, thy". Gr 118 Cf -*au*

-*a, -â* "he is'. Cf. *hâ*

â T "Oh". '*zur tar-om* '*â*' *kaš*'*ēwī* "I sighed 'Oh' in my heart"

ai (ai) G, T "O" *ai Alī!* T "O Ali!", *har* '*mēwa xu ai* '*uk ferī*'*mân-a* T

"Oh, every kind of fruit is in abun- dance there".

a'*ī* M, *ā*'*ī* G "mother" Pash. G *ā*'*ī*

-*au* pron encl 2 sg "thee, thy" Gr 118 Cf -*a*

-*e (1)* izāfat Gr. 89, 105

ē "this", pl *ē*'(*y*)*ân, ī*'*ân* Generally a subst '*na ē čha*'*rī wo na* '*ō* T "nei- ther this one nor that one did fall",

but 'Ɪҫpalta'nâ za'hē Pax'mậ G "these
regiments reached P " Gr 126 sqq
Cf *hē̆*.

-ē encl. pron 3 sg. (and pl) Gr 119,
122

-ĕ̆ encl particle Gr 156.

o, u "and". Prs Cf *ṷo, ṷâ*

-ō, -ōu pron encl. 2 pl "you, your".
Gr. 121

ō "that" (وٖل), pl ō'ân. Generally subst
(cf *ē* "this") Gr. 129 sqq. Cf. *hō̆*

ō "O" ō̆ 'bálō G "O boy"

aib G "fault" *heč̆ 'aɪb a xu 'nậ* "it is
not thy fault".

ū'bâl "crime" *ū'bâl xa'bar na 'dēran*
G "they do not recognize [right or]
wrong" Psht < Ar *wabāl*

ū'bâlī G "conscious of a crime" (?) *'edc
kun ū'bâlī 'âɣa* (explained *ūra na
kuštan, gunâ bad ast*) "they became
conscious of doing a crime to him
(and did not kill him)"

a'blặq "piebald" Prs

a'bɪ ō (a'brū) M, G, T "eyebrow" Prs.
Cf *kāš*

aubâ'zī M, G "swimming" *aubâ'zī-m
kan'tū, au'bâzī ka'nem* "I swim" Prs.

uč̆ D, P "bear" Pash O. *ōç̆* etc Cf.
uṭ, xɪrs

e'čend G, T, *ečen* M "hence", *ečen'dī* G,
T "hence, henceforward".

u'čend G "thence", *učen'dī* G, T "thence"
'mâ-ɪman u'čend 'žōx 'ârtan "we fetch
firewood from there", *učen'dī u'štâ*
T "he rose from there", *učen'dī a'pež
ra'mɪ̄* T "he returned back from there"
učen'dânī "from those" *hō'ṷī 'dhârân
če . . , učen'dânī-ân 'nītŏn* "(the
snow) disappears from those mountains
which . .". Gr 150

ečen'dhēk "this very" (or adverb) *ečen-*

'dhēk ō̆'spân ku'čēnd ēn ? M "from
where are these horses (*hamī aspân
az kujā astan*)"

ĕ̆'čēw- (once written *ēče'ṷēm*, but رٖچٮٜوم)
M, G, T, "to put, place, throw" 'mâ-
ɪma kɪ'tâb sō 'mēz ĕ̆'čēwɪtan M "I
am (we are) putting the book on the
table", *ē'čēwem* G = 'lam da'hem "I
put", *bhâr ē ĕ̆'čēwī* T "he collected
the burden (*bâr jam kat*)", *zul'fân-a
'bɪ̄štŏ e'čēw* G "let loose thy curls".
Cf Psht *āčawul* "to throw, put"
< *ā-sčab* (EVP s v)?

ād, hād G, T "promise, agreement" *ād-
an kuɽ* T "they promised". P.
'ahd.

'ĕ̆dē obl. sg , e'dân gen. sg., e'dânân obl ,
gen pl of *ē* "this" q v

'udē, obl sg., u'dân, gen. sg , u'dânân
obl , gen. pl of ō̆ "that", q v

audī'da G "tear". Prs V *âwə-ɪ dīdaɪ 'ka*

e'dhēk "this very". Gr. 134.

u'dhēk "that very" Gr 134.

'adel G, T "right, repair" 'adel ma 'ɣus-ē
zahē'ṷī T "it brought her straight
home", *ɣīrâɪn'yân-e ɣusɪ'kāy-â 'adel
'kantŏn* G "he repairs the damages
of the house". Prs 'adal

a'dâlat T "justice". Prs.

'âdam M, G, T "man (homo)" Prs. V
'mânes̆.

âdam'kuš G "murderer". Prs

'adap "courtesy". *sa'lâm-ē ba 'adap-ē
'buɽa* Phon. "he saluted him with
courtesy" Prs.

u'drâk G "waiting (*mâtal*)". *du 'ruč̆-an
u'drâk kor* "they waited for two
days" Cf *dar-?*

a'dât G "finished". 'kissa ham a'dat
č̆hī (a'dât?) "the tale is finished",

sâmoɾɩˈkā ham aˈdât čhī "the autumn is finished (*tamâm šud*)" Prs

afˈtâwa M, G, *aftaˈwā* D "water-jar" Prs.

aˈgar, aga "ɩf". Prs

ˈ*âɣa* "he came", *ˈâɣēm* G; *āˈɣēm* D (Phon *ˈâɣēm*) "I came", *ˈâɣŏ* G, T "he has come"; *âɣa bīm* G "I had come (*âmada būdam*)" Cf Mj. *aɣəy*, Ishk *ōɣad* etc < *ā-gata-* V *žē-*.

âˈɣun- *âˈɣust* G, *ăˈɣŏn-* M "to dress, put on" *aˈɣōn* "*bupōš*", *baˈdhēk um aˈɣost* M "I put ɩt on now", *aˈɣōn* "*bupōš*", *âˈɣonɩm-e* G "I dress", *âˈɣustum* "*pōšīdam*" Mj. *ăɣud-ăɣust* etc V EVP. s v. *āɣustəl*

auˈɣân "an Afghan", *auˈɣânī* "Afghan". *jaŋg ɩ auˈɣânɩkā* G "the Afghan war", *hulˈbar-au auˈɣânɩ a* "thy fore-lock ɩs ɩn the Afghan fashion"

âɣuˈnēw- G, *āɣoˈnēw-* M "to dress, to make to put on" *má aˈze ma ˈpušom ˈkálâ āɣoˈnēwī* M "yesterday I let my son put on the dress", *ma bâlŏ kâˈlâ āɣoˈnēw-ē* "dress the boy", *mā-iman ma puš om kálâ āɣoˈnēwɩtan* M Cf. *âˈɣun-*

auˈɣār P "raɩn". Cf *ˈâwə, ɣâr*

ōˈɣur G "mortar" Prs

āˈɣĕš D, P "sky" Ind (Shɩna *agaɩ* etc, Skr *ākāśya-*), but not Pash. Cf *ásˈmân.*

ˈâhū G "a sɩgh". Prs

ˈâhū G, T "stag" Prs.

auˈhâl "condɩtɩons, news". *auˈhâlân ˈpâdšâ kun dâ* G "they brought the news to the kɩng", *auˈhâl-ē ˈmun kun âˈrŏr* T "brɩng me news about hɩm". Prs. Cf. *haˈwâl.*

ˈâhen M, G "ɩron" Prs Cf *rū.*

âhēna "mɩrror", v *âɩˈna*

aheˈnī G "made of iron" Prs.

âheŋˈgar T, *âeŋˈgar* M, G "blacksmith". Prs

aˈjab G, T 'wonderful", used also as an ɩnterjectɩon Prs

ɩjˈɩ â G "effect, conclusɩon". *ˈker um ɩjˈrâ ˈna parī* "my work wɩll not be accomplɩshed" Prs.

ēk M, G "here". *ˈēg žē* G "come here" V *eneˈhāk*

ˈēka G, T "then, afterwards (*ēna*)". *ˈēka ˈân ɣuˈsī naɾˈɣēm* G "afterwards I went out of the house".

ˈēke G, T "this very (*ēn hamī*)" *ˈēke menˈdhēk ˈmâneš* T "thɩs very man (*ēn hamīra*)", *eˈkē ˈmuɾda-e pušɩˈkâ* T "this ɩs the corpse of your son". *ēkī* M *ɣalaˈba ˈŏsp-ēn ēˈkī âdamɩˈkā* M "there are many horses belongɩng to thɩs man", *ˈēkɩ zâ laˈmēw* "hang up thɩs thɩng" Gr 136.

ŏk, uk G, T, *ok* M "there".

ōˈkū D "that" *berkhɩtu-ɩm č' ōˈkū ˈmānɩš mo ˈmun ˈjana* "I fear that that man wɩll kɩll me" Gr. 136

okˈcī M "there". *okˈcī ˈmâl-e xuˈkân-ē bīˈbâkɩ ˈgum kur* "there he spent his possessɩons completely".

aql G "ɩntellect" Prs.

aqˈlī T "wɩse" *tū aqˈlī-ē* Prs.

ˈâqel G "wɩse" Prs

ŏˈkán okeˈstak T "in that very place (*ŏna ūnjā*)" *sŏr-e Haɩdaˈrâ ŏˈkâ okeˈstak âweˈzân-a* "H 's head ɩs hang-ɩng ɩn that very place".

ēkenˈhāk T "here, to thɩs place". *ēkenˈhāk Zaɩˈɣūn ˈâɣŏ* "Z has come here".

ekeˈstăk G, T "here *ekeˈstak-ē šamˈšēr nŏṭ* "here he drew his sword".

okɩˈstăk, okeˈstăk M, G, *okeˈstak* T (Phon. *ukeˈstak*) "there, ɩn that place"

ˈekwɩyak G "this very (*ēn hamī*)" *ˈekwɩyak*

ˈɣus-um-a "this is my house" Gr 136

ok(e)wɪˈyak G "that very (ŏn hamū)". Gr. 136.

al M "built" ˈɣus-om ˈal koɽ "I built a house"

Aˈlī G, T "Alı" gen. Aˈlīân, Alɪˈka Aˈlī ˈHaɪdar

ēl G "tribe". ēl o ĵâr "the tribe and the neighbours (xurd u rēs· raīs, nafarī)". Turk

ēla G "let loose, liberated". ˈēlā na ˈdâ "did not let go", ˈɣuss o ˈbŏr e xuˈkân-ē eˈlā koɽ "she left her own house". Psht < Prs yala

ˈālɪf G "the letter a" Prs

alaˈfī M "grass, fodder" Prs.

ēlāˈhī G "bad, dissolute (nâbūt)" zaˈīf-e Kandaˈhâr o Hēˈrât ēlāˈhī o ˈkačala "the women of K and H are dissolute and bad" Psht ēla "unrestrained, dissolute" Cf. ēlā

aˈlâhɪda, alâhɪˈdī G "separate" aˈlâhɪda, alâheˈdī (الاهدیی) ˈɣus tar "in a separate house" Prs

eˈlâĵ G, T "remedy, medicine" eˈlâĵ-e darˈmân T Prs.

ˈulja T "plunder, booty" ulˈĵân-an ɣuˈlū koɽ "they made much booty". Psht

eˈlăk M, G "sieve". Prs alak, cf Pash. S elak V. paˈrīčŏn.

Alˈlâ "Allah". Prs.

ˈālam G "the world" Prs

ˈelm G "knowledge, charm". hoˈuī ˈelm ē xâˈnī "she recited that charm". Prs.

uˈlaŋg G "meadow". Prs Cf ˈtâla.

uˈlus M, ŏˈlos T "clan, family, kinsman". Turk

alaˈšā M, G "jaw" Prs (cf NShgh. s v.

lɪšâˈ and Badakhshı alaušâ, Madag-lashti alaxša, Pash. G alašū)

ˈâleš· âleˈšī G, T "to seize" čūˈrân âlɪˈšēr T "seize the thieves", ruč (maˈhŏk) âleˈšī G "the sun (moon) was eclipsed" Phon. ˈâlɪˈšŏr, "seize" (ımper 2 pl).

auˈlât G "children, family". Prs

aˈmū M, G "paternal uncle". aˈmūɪka puˈšân-ē G "his cousins" Prs. cf. Badakhshı amuk V. peˈtē

-um, -om encl. pron. 1 sg. "me, my" Gr 117.

ˈambar G "ambergris" Prs

uˈmēd "hope" ˈmâ uˈmēd-an a saˈbâ ˈŏsp ˈɣunıman M "we hope to find the horse tomorrow" Prs.

umīdˈwâr G "pregnant" Prs.

amaˈĵī G "paternal aunt" Cf. Pash. S aˈmayɪ-m V. aˈmū

aˈmân G 'security, safety, quarter". aˈmân ˈdhēwī-an "they asked for mercy (saˈlâm kadan)" Prs

ʻamr G v ˈâxer ul-ˈamr.

aˈmīr "amır". Aˈmīr Hamˈzâ T "n. of a man" (Ḥamzat "n of a brave man, uncle of Muhammed"), Aˈmīr ˈHâtam "Hâtım Tâˈī, aˈmīr ˈsâ(h)eb "the Amır" Prs.

umr M, G, T "life, age". ˈumr-e kamaˈī um G "the life of my throat", na deˈhē ˈumr-e xuˈkâ̧ ˈxâr G "don't worry". Prs.

ˈUmar T "Omar".

ˈâmaɽ G, ˈāmaɽ D, P "apple" The relation of this word to Yd. amunoh and other words quoted ın EVP. s.v maṇa is uncertaın Formally the Par. word may be ıdentical with Prs āmard "the fruit of the tree arāk" ("a kınd of salt and bitter tree wıth the fruıts

and leaves of which they feed camels")
V *sēb*

'*emsaɣ* G "this year". *em-* is Prs   Cf
'*âsur*

em'šalla T "please God"   Prs

â'muxta T "knowing, taught"   '*ŏsp-ē*
hŏ'wī '*jaŋgal tar â'muxta bī* "his
horse was acquainted with that for-
est".   Prs

an pron encl 1 pl "us, our" Gr 120

-an pron encl 3 pl "they, their" Gr.
122.

'*ân* (ﺁ ﻥ, ﺁﻥ) "I" Gr 112, '*âne* Gr 156
'*ân o* '*tō = 'mâ o tū* "we two"

ân "that" in *az ân če* q v   Prs

ain, '*ain* "essence, best part of" '*'ain-ı*
ju'wânī   Prs

âī'na M, G, *âhē'na*, *â'hēn* (?) M, *âhı'nă*
T "mirror" Prs V *šı'ša*

ēn *ânt* "to bring (living beings)" '*ŏspe*
'*ēnem* G "I bring the horse", '*ŏsp-
um* '*ânt* G, '*ēnē xu* '*žū haž'dâr* T "bring
a dragon", Phon '*ēnŏr* "bring" —
Av **ā-nay-*, N Kurd. *ānīn*, Zāzā *ān-*,
Khorasan Kurd *onın*, *ınem*   Cf the
contraction in Sindhi *āŋ- āndō* etc

ūn *ūnt* "to lead down".   *dharam tar*
ūnt T "brought it down to the earth".
Av. *ava nay-*

an'darf- M, *an'durf* *andur'fı* G, *aŋḍof-*
D "to sew"   *andarfəman* M "we
sew", *an'durfim-e*, pret *andur'fīm*
G, *aŋḍo'fītu hēm* D "I am sewing"
< **han-dɣf-?* Cf Orm *undərəw*, Wkh
drow-, Khurı *a duruft um*, Skr *dɣbh-*
"to tie together".   Reg *nd* cf   Gr
56

an'dâz- *andâ'zī* M, G "to throw, put,
pour out" '*dōst maŋ'ḍŏ tar-ē an'dâzī*
M "he threw his arms round her
neck", *an'dâstūn* M "he is throwing",

an'dâzem-ē *pŭ* M "I throw it on that
side ('*ūsŭ* '*mēpartam-ıš*)"   Prs

en'hāk M, *en'hāk* G "here, in this very
place (*hamīnjā*)" (acc to M = *ēk*) *mâ*
ene'hāk ɣurča'gī '*mereman* M ' I am
dying of hunger here", *ıne'hāk 'sēɣ-a*,
ok'(e'stāk) '*rūč a* M "there is shade
here and sunshine there"

en'hākī T "hence, from this place" *ân*
ēn'hākī-m

un'hak, *unə'hāk* G, T, Phon *un'hāk*
(ﺍ ﻧ ﯾ ﮑ) "there, in that very place
(*hamūnjā*)".   *ŏ ham un'hāk* '*pâdšâ*
bīn "he, too, was king there". *ma*
čōrpâ'yân-ıman un'hak '*bartan* G
"we bring the cattle to that place".
un'hākī T "thence"   But *un'hākī mun-*
'*dhēk bı'ya-e* '*kŏı-ē če* '*dehŏ bōn ma*
'*bâu ē bur* T "he brought his father
to the place where he had killed his
blind brother"

aı'nak-e '*teč* M, *a'īnak-e teçı'kē* D "spec-
tacles"   Prs

a'nâr G, T, *a'nār* D, P "pomegranate"
Prs

aŋdı'wâl G "comrade"   *andı'wâlân-um*
Phon , *tân aŋdı'wâl* '*mun kun* '*žū*
phŏr šaftâ'lū dâ, '*mun* '*xūr* "your
comrade gave me one apple, and I
ate it"   Pash (Afgh. Prs *andıwol*,
Andreev)   Cf *ra'fuq*

aŋ'gūr M, T "grape"   Prs.

âeŋ'gar v *âheŋ'gar*.

aŋ'gušt M "finger"   Prs   Cf *ɣušt*.

aŋgušta'ıī M, G, D "ring"   *aŋgušta'rī*
(*-ı-ı*) *dŏstı'ka* G "a finger-ring"
Prs   Cf *ɣu'štī*

a'pâ M, G, T, *ua'pā* D "standing".
'*jaŋg tar a'pâ čhī, da* '*jaŋg a'pá čhī*
T "*da jaŋg ıstâda šud*", *a'pâ hem*

(hastam) G "I am (was) standing", wa'pā hem D *ā-pāda- cf Gr. 54

a'pače G, T "forward, in front of" žū pala'wân a'pače 'âγa 'mēnī laškarıka-'ī T "one warrior came forward from the middle of his army", a'pače koɪ "sent ıt before him (pēš-ɪš kat)", 'sör karbestâ'nânī 'apače na čhī T "she went no further than the cemetery", A'lī 'apače čhī T "A went first". *ā + pač q v

a'pešt G, T "back, behınd". a'pešt (a'pež) ra'mī G, T "he turned back", a'pež 'na žēn 'Kâbul tar T "they will not come back to K", a'pešt ū'zâ "he was left behind" *ā + pasč- (v pēš)

a'īr M,G "cloud", P "dust-storm (γubâr)", G "n of a horse belongıng to Sultan Mahmud" âs'mân a'īr koɪ G "the sky clouded over", aīr koɪ, γâra M *abrya-? Cf Kohrud oɪr, Sede, Gaz oɪr "cloud". Cf tam

âr-: 'âwuɪ M, G, T, ār-. â'wuɪ D "to brıng". 'ârem-ē G ' I shall brıng ıt", âr G "bring", â'rör "bring", ân 'âwuɪð "I have brought"; 'âwuɪa bōn "had brought", kīy 'âra 'žī-e Xaɪ'bâr "who can build the canal of Kh? (kī meârad jöy-e X°)". Av. ā-bar-, ârınfl by Prs ār? Is Pash S ār- (ārtum "I bring", āɪemā "I brought") borr from Paɪ ?

'īɪa P ' brightness" Cf. Pash Nıɪ īr "blue sky, brightness" V ɪhīnē.

ardalī T "an orderly" 'pâdšâ ma ardalı'ân ē ja'ɪī "the kıng said to his orderlies" Ind < Engl.

aɪq G "castle". Prs (Phl. ark < Gr. ἄκρα?)

arγa'wân G "arghawan, Judas-tree", adj.

arγa'wânī, 'qadd-e wa'khē-e aɪγa'wânī "her tall, arghawan-like stature" Prs

a'rak G, D, araq pl ara'qân M "transpiration" a'rak-ē ku'ɪū D "he transpired" Prs

e'râq G "arm, weapon" (?) čel o 'čör par'kâla e'râq-ē 'ghīt "he took all kinds of (44) arms and weapons". Prs ?

ar'mân G "longing, grief" ar'mận 'zuɪ tar na 'dēra "he has no sorrow ın his heart (zadanwâla armân, parwâ na dâra)"

'Aram 'Šâ T "Haram Shah, a kıng, father of the prıncess Zaɪghun".

Ī'rân G "Iran" xe'râj-e 'mulk-e Ī'rân dēra 'kašte "the gırl ıs worth the whole kıngdom of I"

â'runj M, G, â'rınj D "elbow" Prs

'aɪra G "saw". 'arra kanem "I saw '. Prs

'arras jan- T "to roar" šēr xu 'arras jō, 'arras-ē jō "fēγân zat"

â'ɪūs G, T "brıde" Prs

arz G "entreatıng" Prs.

ar'zân "cheap" Prs

'ârzən M, âr'zun G "millet" Cf Prs arzan, Psht ždan, Mj yūrzən, Ishk wuždən (< *ažᵈn < *arzan?) etc.

âɪ M, G, T "fire" âɪə la'gēıman, rux'sat (gul) kanıman M "we lıght, extınguısh the fire", âɪ gul-an koɪ M "we extınguıshed the fire", γu'lū âɪ-am bhâr ku'ɪō G "I have pıled up a big bonfire" âɪ < *ārt- < *ārϑ-? Cf Soghd 'ɪt-, Prs dıal hōl 'ashes' Gr 59

uɪ- u'ɪī G, T "to beat, slay". γala'ba ɪ u'ɪī T "bısyâr zad", 'ē mun'dē nı'hâl pen ū'ɪī, wo 'ō 'mende 'ham "he struck the other one wıth a tree, and the

other one him" Cf Skr *ɣd-* "to kill", Av *arəduš* "blow, cut".

ō'ɩēw- *ŏ'ɩē'wī* G "to pick up". *ō'ɩēwem-ē*, V *khe'ɩēw-*.

as'bâb T "goods". *'mâl o as'bâp e 'tân* "your possessions and goods" Prs

ausa'kâl T "village headman, aqsaqal". Turk (Badakhshī *âsâqâl*, Panjshirī *afsakal*).

aska'râr G "innumerable". Prs *az qarâr*.

E'skyēn G "Iskyen, n of a village in Tagau"

a(s)'sâmī T " a dependent, client" *male-'kân-an 'tar-ē dâ as'sâmiân pešča'nē* "they put the chiefs in front and the dependants behind". Prs

âs'mân, âz'mân G, T, *az'mân* M, *âs'mân* Phon "sky, heaven". Prs.

â'sânī G "easiness" *'kīr au ba â'sânɩ-a* "*kâr-ɩt ba xūbī*". Prs.

ōsp M, G, T, *ōsp* D, P (اوسپ، أسپ) "horse". *nē'rōk, šɩ'čak ōsp* "stallion, mare". Av *aspa-*

ɩ'spō (ɩ'spɔ) M, D, *e'spō* G "louse". Av *spɩš-* Gr 30

espō G, *e'spō* D, P "dog". **spaka-*, Orm 30 *(ʔ)spuk* etc V *ku'čŏk* Cf

e'spaɣ G "dog" (rarely used) **spakā-?* (Gr 26, 52).

'âsuɣ G, *'âsor* D, *âsu'ɩēk* M *(-hēk)* "this year" Orm *asul* Cf *sar*.

ōst "he was", *astan* "they were" etc. Gr 175, 197 V *hŏst*

e'stēč P "star". **stārčī-*, cf Shgh *šɩ'tērɣ* (Pash. L *ʔstārīč*, obl *ʔstārjā* < Ir.?) V *sɩ'târa*

I'stâluf, Est° T "Istalif, n of a vill in Koh-ɩ-Daman". Adj *Estâlu'fī* "a man from I"

â'stâna G "n of a vill in Panjshir"

u'stūn M, *e'stūn* G, D "pillar". Cf Pash. L *ustūn* < archaic Prs *ustūn* (at present *sutūn*)

a'star asta'rɩ M, G, "to rub, wipe away". *dōs'mâl pen-em ara'qân-um a'stārtūn* (= *'menthetūn*) M "I wipe away the sweat with my handkerchief", *če ē'dân 'mux 'astara* "that she may wipe his face" **ā star-*, cf Mj *stēr-*, Ishk. *sɔtar-* "to sweep" (Zar). Cf. *menth-*

estō'ɩŏ G "thick". **stawara-*, cf. Skr. *sthavira-, sthāvara-*

ɔ'stūr buz D "goat" Av *staora-*, Mj *sɔtūr* "horned cattle" etc

aɩš "pleasure, delight" Prs

'âšuq "lover, in love" Prs

âšu'qī G, T "love", *tū âšu'qī 'mâ 'pen be'nâ kan* "you must intend to love me", but also *hussɩnân âšuqī ēn* "all of them are lovers". Prs

ešq, 'īšq G, T (*'ɛšq* Phon) "love". Prs

âšuq'bâz G "amorous, lover" Prs

ɩškam'bek-ɩ pāɩ D "calf of the leg" Cf. Pash S *ɩškambah pūɩ* and Orm. L *nas ta pāɩ* id ("the belly of the foot") Prs *ɩškamba* "belly". Cf *baftak*

oškār D "dry", v *hušku̅*

âšnâ'ī G, T "friendship" *âšnâ'ī 'kašte pen ka'nem* "I love the girl" Prs.

ašo'ruč G, *ašoɩoč* M, *a'zena ašo'roc* D "the day before yesterday". **ā-ϑrɩ-raučah-* cf e g Waig. *a-tɔr* "the day after tomorrow".

ɩ'sârat G "sign, signal". Prs.

â'štī T "peace" *â'štīī ka'nŏr, â'štī chēn 'huss ē* Prs.

ŏšt M, G, T, *ōšt* D, P "8" Av *ašta*

ušt- u'štâ M, G, T, D "to rise" *mâ 'ušteman* M "we rise", *'ušte* T "rise" (also *'uštâ* "get up"?), *u'štŏr* "rise ye", *ɣâphu'nē u'štâ* G "a wind

rose", *ǰinč-ē* ᶦ*dálī u*ᶦ*štâ* "his wife rose from his side" Mj *wušḷ-* (**ušt-*) "to rise", Samn *baštıun* "to rise", Kafırı e g Waıg *ušt-*. Acc to Turner (BSOS V 131) **ut sthā-* became **us sthā-* and further *ušthā

*a*ᶦ*staf* M, G, *a*ᶦ*štau* D "belly". **staf-* < **steph-*, cf Skr *stabh-* etc ?

*ı*ᶦ*sten* M, G "female kid during the first year", *ıšte*ᶦ*nŭk* D "kid". Cf Ishk. *štunuk,* Zeb *šatanak* ' kid" **fštănyā-*? Cf Av *fštāna-* "female breast", Sar *vistán* "udder" (Bell) etc Cf s v *tōrpī*

*a*ᶦ*štōs* M, G, *a*ᶦ*štōs* D, ᶦ*aštos* P "18" Av *aštadasa* (ordinal) Gr 108

*e*ᶦ*štâwō* T (*ı*ᶦ*štâwū* G) "cold". ᶦ*čıšma ı e*ᶦ*štâwō* ᶦ*âwo* T ' a spring of cold water". Cf Shgh *še*ᶦ*tâ* "cold", Sar. *štu* "frozen" **stāba-* "frozen, stiff", cf Av *stawra-* "firm" etc ? V ᶦ*sŭŗıš*

*u*ᶦ*štēw-* (*o*ᶦ*štēw-*) *uštē*ᶦ*wī* G, T "to raise". ᶦ*âne ma* ᶦ*tō o*ᶦ*štēwem* "I make you rise", *u*ᶦ*štēw* "raise him" V *ušt-*

ᶦ*atsa* G "sneeze" ᶦ*atsa-m* ᶦ*âɣa* "I sneezed", ᶦ*atsa-m dhī, koɽ* "*atsa kadam*". Prs Cf *pan*

*âle*ᶦ*šī* D "cooking pot" Prs.

*ete*ᶦ*ât, ete*ᶦ*hâd* T "care" ᶦ*nı wyâr ete*ᶦ*hâd kan* T "be careful tonight" Prs *ıhtıyāt*

uṭ G "bear", pl *u*ᶦ*ṭân.* ᶦ*uṭ* ᶦ*dhīrang-*ᶦ*â* "he resembles a bear *(mısl-ı xırs ast)*" *uč* and *xırs* (q v) are lw s, from Ir. **ŗša-* we should expect *uš

*ū*ᶦ*taf-* *ūṭa*ᶦ*fī* M, G, T "to cover, conceal". ᶦ*ūṭaftōn* G, *na* ᶦ*ūṭa*ᶦ*fē* ᶦ*mux-au* T "do not cover your face".

*a*ᶦ*wē* M, G, T "remembering" *a*ᶦ*wē* ᶦ*dēreman* M, *ma*ᶦ*nán a*ᶦ*wē-m-a* G "I remember", *a*ᶦ*wē kanem* G "I learn",

tu ᶦ*mun kun* ᶦ*lavz-e Pa*ᶦ*râčī a*ᶦ*wē da* G "teach me Parachi"; *ma* ᶦ*mun-ē a*ᶦ*wē ku*ᶦ*ŗō* G "she remembered me"; *ma Xu*ᶦ*dâ-e xu*ᶦ*kân-ē a*ᶦ*wē kor* T "he remembered his own God" **ab⟨ı⟩yāta-*, Sak. *byāta-*, Turf. N. *abyād*, Prs *yād* etc

ᶦ*âwə* M, ᶦ*âwo* M, G, T, *au* D "water" *ho*ᶦ*wī čá*ᶦ*ī* ᶦ*âwo neɽ* M "draw water from this well", ᶦ*âwo* ᶦ*tereman* G "we drink water" Av pl *āpō* (?) Gr. 42

ᶦ*âwə ı dīdaı*ᶦ*ka* G "tear". Cf *audı*ᶦ*da*

ᶦ*âwə-ı šuṇḍı*ᶦ*ka* M "saliva". Cf *tuf*.

ᶦ*âwest* G "pregnant (said about animals)". Prs

ᶦ*awwal* G "first" Prs

*awwa*ᶦ*līn* G "first" (adv) Prs

*â*ᶦ*wâz* G "word, voice" *â*ᶦ*wâz a* (?) *čha*ᶦ*rī* "the word was uttered" Prs.

*âwē*ᶦ*zân, âwī*° G, T "hanging" Prs

ēx M, G, D, P "egg" **āwya-xa-*. Other Ir. languages have the suffix *-ka-* (Prs *xāya* etc) Prob not *ēx* < *ēɣ* < *āwyaka

īx M, G, D, P "ice" *dô*ᶦ*stân-um* ᶦ*īx ko*ᶦ*ı ö* "my hands are freezing", **aıxā-*, Av *aēxa-*

ᶦ*Axbē Sa*ᶦ*fēd* G "n of a place in Shutul"

ᶦ*âxer* M, G, T "at last, finally" Frequently used in impatient questions ᶦ*âxır sa*ᶦ*bap-au* ᶦ*čı-a* G "finally, what is your reason?"; ᶦ*âxer če mu*ᶦ*dâ* ᶦ*dērē* T "finally, what is your intention?" Prs

ᶦ*âxer ul-*ᶦ*amr* G "finally" Prs

ᶦ*âxe*ᶦ*rī* G "the last one" Prs.

ᶦ*âxur* M, G "manger, stable" Prs

*extı*ᶦ*yâr* G, T "choice, free will" *extı*ᶦ*yâr* ᶦ*dērem* T, ᶦ*sâheb-e ıxtı*ᶦ*yâr* G "independent". Prs.

*â*ᶦ*yâ* G "oh". *â*ᶦ*yâ, če xa*ᶦ*bar na* ᶦ*dērē!*

a'yấl T "family"   Prs 'ıyấl

a'yân T "proclaimed, known"   mul'lâ ham a'yậ koɼ "the mulla proclaimed" Prs.

az M, G, T "from"   Used in fixed expressions az 'har če pur'sân ka'nan "however much they ask", az 'ân če. az 'ân če 'zūrɪ-ē ōst 'zhaɪtōn dheɼ 'zɪ G "he took on his back as much as was in his power (har kada kɪ ba zŏrɪš mēɼasīd)", ra'hŏ wo lī'wŏn az 'ân če ma'sâla-e dastɪ'kā če bīn "as much rice and ghee as was contained in the cooking-pot", cf zân az 'bar kan- "to learn by heart", az 'bar ka'nē "yâd buku".   Prs

a'ze M, G, 'aze D "yesterday (dīnarūz, dīnagīna)"   a'ze xa'wân G "last night", a'zena ašŏ'rŏc D "the day before yesterday"   Cf. Kashan eze', W Oss azɪna etc

az bar v. az

a'ūz- aū'zī G "to flee" (acc to G a Nıjrau word = ča'ṭak-), (اَکﻮز) pa'nân qure wâ a'ūz "take to the road and flee (bugrēz)". *apa-waz-.

uzg- uz'gī G, D "to descend". manɪ'âr ŏz'gī G "the mist fell down (farâmad)", 'ɣaɼp o 'ɣâr uz'gī G "snow and rain fell", ɣârɪ ozga M; uzgɪem D "I descend"   Av ava-zgad-? Cf Buddh Soghd w'zɣδ "to jump down" (Tedesco, ZII II, 40)

oz'gū P "rainy, cloudy"   Cf uzg-

'ūzeh- ū'zâ G, T "to remain, be left behind"   'zūr bâ'zū tar na 'ūze'hā (اُوز هَه) G "the strength does not remain in the arms", ū'zētŏn G "remains", 'gap tar 'band na 'ūzea "his

words do not stop", haɪ'rân ū'zậēm T "I remained perplexed", ū'zâwŏ 'šī her-e 'žâ T "three other works remain", 'na 'ǰaŋgal ū'zâ na 'buta T "neither forest nor plants were left". Av (ava)zah- and zā , cf Yd. ūzaɪyah ' to remain" Orm ōzuk "left" Oss ɪzāyun "to remain" (vɪ-?)

âz'mâɪš G "test"   Prs

'uzəɼ G "excuse"   Prs

ē'zârband T "belt".   Prs

'ezzat G "honour"   Prs

B

ba G, T "with, on"   ba 'qūwat bē "let it be strong", zuɼ ba zur rhīzeman G "let us sleep heart to heart".   Prs

ba a particle denoting the desiderative na-m kuɼ ba "would that I had not done it (na mēkadom)", Xu'dâe na 'kur ba 'hast-au "would that God had not created thee"   Gr. 206.

bhâɪ, b(h)ăɪ G "price"   'ân-ē pa 'bhâɪ gu'rīm "I buy it", 'bay-ē 'čɪkâ "what is its price?"   Prs bahā

bī G "without"   Prs

bī, bīn "he was" etc.   Gr 171.

būɪ M, G "smell, odour"   ba mɪzl-e 'mušk u 'ambar 'žītŏn 'būy-ē G "her perfume is like musk and ambergris" Prs.   Cf bhâm

'bâbâ M, ghaṇḍ bâbâ G "grandfather"   Cf. Pash S 'bābā, Sh budan bâw V kaṭa-bâw

bī'bī G "mistress".   Prs

bɪ'bâkɪ M "completely"   Prs

bɪ'bân G "dumb"   Cf. bân and guŋ.

bībâs'xâst T "without retrospection, investigation" Prs *bēbâzxwāst*

bī'bâw G "fatherless"

ba'čī M, *'bača* P "boy", *ba'čī m puš* M "grandson", *ba'čī a'mūk* "cousin (father's brother's son)". Prs Cf. *puš, bâ'lŏ*

buch- M, G, D "to see" *ân-em ma 'tŏ 'buchetŏn* (خمیتُون) G "I am seeing you", *buchitŏ hēm* D, *buch* M "*bubī*", *buchŏr* "see", *mâ-iman 'hoss-an 'bochetan* M "we are all seing", *bu'chŏ-* (خوب) *i 'yârıka 'dēra* G "she has her friend within sight (*dīdan-ı yâr dârad*)". Ind, cf Tirahi *bīc-*, Ksh. *wuch-* Par cannot have borrowed the word from Pash, where *v-* remains, but prob from a dialect akin to Tir The preterite is formed from *dhuṛ* q v

bad G, T "bad". *bad-e guna'gâr* G "a bad sinner" Prs

ba'dī[1] G "badness". *ker e ba'dī* "adultery" (Pash L *kār e badī*) Prs.

ba'dī[2] M, *ba'dē* G "now". Pash S *ba'dā*, L *ba'dam* (Prs) V *'γârı*

bâd G "afterwards, again". Prs

'bâdâ G in *na' bâdâ* (*ma' bâdâ* Phon) "lest". Prs

bâ'dâı T in *na bâ'dâı* "lest, be it not so" *na bâ'dâı če sŏr 'tŏ 'Umar 'laškar 'neṛa* "nē ke *Umar sar-ı tu laškar bekaša*", *du'rūγ-a na bâ'dâı* "may it not be a lie for thee"

badu'čâmb T "blood-fine (*duxtar dâdan*)". *badu'čâm an 'dâ mē xŏ* "they paid each other blood-fine"

badhēk M, T "just now (*hamīâlī*)" *ba'dhēk-ıman kı'tâb sŏ mēz 'lâm daıtan* M "I am placing the book on the table just now", *ba'dhēk-um ā'γost* M "I dressed just now" Cf. *ba'dī*

bad'kâr T "bad, ill-omened" *čâ 'nâra-ı bad'kâr-a de'hī* "why did you raise this ill-omened outcry?" Prs

ba'dal G "exchange" *dī sūγ radd o ba'dal kan* "exchange two words of controversy (with her)". Prs.

'bī'del T "unconscious" *'jinč-ē xuı bī'del chī* "his wife fainted" Prs

bâ'dâm G "almond" Prs

badan D "body". Prs

be'dân G "know thou, well" Prs

'bŏdana G, T "a small singing bird, partridge" Prs

'bâdâr M "a kind of bird" *'bâdâr-a rhâstūn* "the bird flies" Prs *bāldâr?*

'bâdaz G, T "after" *'bâdaz hŏd ruč* "after a week" Prs

ba'fâ G = *wa'fâ?*

bīf D "owl" Cf Prs *būf* V *būm*.

'baftak M, G 'the calf of the leg' Prs ? V *'škam'bek ı pâi*

bī'gū G "deaf". Cf *gū* "ear". V *karr*

'bēgum T "princess" Prs V *xânem*

bī'gâna T "foreign, apart" *huss 'dŏst o rafi'qŏ̂ tar-om bī'gâna ku'ṛŏ* ' I put you apart from (above?) all my friends and comrades (*judâ kadam*)". Prs

Bēga'rā G "n of a vill. in Panjshir"

'Bâγ e A'lam T "n of a place". *'šâher e 'Bâγ-e A'lam*.

ba'γal M, T "armpit". *ba'γal-a kanem* M "I embrace you", *ba'γal ba ba'γal jang u ma'stī an koṛ* T "they grappled and raged in close embrace". Prs V *banaba'γal, taı'kŏl*

baγalka'šī G "embrace" Prs.

bī'γam T "free from sorrow". Prs

ba'γaır G, T "except". Prs. *ba'γaır-e*

sŏ 'zuɽ *tar-au* "except at your heart", *ba*'ɣaır *az* A'lī *Haı*'dār T "except A H.". Prs.

bī'ɣaurı (بی غور) G "inconsiderate (bī-bāsxâst q v)". *bī*'ɣaurı-en 'kâzī *u* 'mullâ "kazı and mulla are inconsiderate (regarding you)" "they desire you violently (*ba xud talâš dâran*)" Prs

'buɣra (بغر) G, *bur*'ka T "veil (*buxra, nıqâb*)" *kan ma* 'boɣra *wa*'khē "lıft up your veıl!" Prs *burqa*ʻ.

bâɣ'wânī G "gardenıng, the state of being a gardener". Prs

be'hī T "quınce". Prs

bhâɣ M, G, D "ashes, earth". **bahākă- < *bhasākă-*, cf Skr. *bhasman-*.

bhâm (بھام) G "smell" *he* 'bhâm-e *benaf*-'šâ "this scent of vıolets", 'ɣūš 'bhâm 'ghıtŏ "the meat has got a putrıd smell". **budāma-*, cf Sak. *bvāma-ta-* "ıntellıgence". V *būı*.

ɔ̌ham'bī (بھمپی *bhampī*) G "a wooden spade (*lâžbēl*)" **bhan-* (cf. *bhın*?) + *pī* "spade".

bham'bur D, P "wasp". Ind , cf. Waıg *bra*'mâ̈ "wasp", Khow *lāı-bumbur* "butterfly", Lhd. *bhambırī* "butterfly", *bhabhıŋ* "a wasp wıthout stıng". V. *zam*'b̌ur, *šātıbham*'bur

bhın D "tree" **bɽzn(y)a-*, cf Shgh *vēɣzn* (**vēɣzn*), Rosh *wāwzn* (Zarubın) "bırch" < **bɽzn(y)a-* (Tajıkı *bırk* "bırch" (Semenov) < **bɽza-kī-*?). Bırches not being known ın Nıjrau, the word acquıred an unprecıse, general meanıng Cf. M, G, T *tī* "mulberry tree" > "tree" Cf. *bham*'bī (**bhan- < *bɽzná-*?)

bhŏnt G "a stıck". Cf *bhın*? V *dez-*'bhŏnt.

bhâr G, T "burden" Ind. V *bâr*.

bhâr'gīı T "beast of burden". Ind + Pıs

bīhı'sâb G "ınnumerable" Prs

bī'huš G "unconscıous" Prs.

bī'hušı G "unconscıousness" Prs

be'hešt G "paradıse". *žū* 'bhâm-e *be*'hešt "a scent from paradıse" Prs.

ba'jâı T "ın tıme" Prs.

bī'jâ T "out of place, mıssıng" *hej bī*'jâ-ē *na čŏ* "nothıng ıs mıssıng". Prs.

bī'jâı G "untımely". Prs

buj G, M "goat" Cf Prs *buz*, also *buj* Lw.? V. *ə*'stūr *buz*, *narbuz*

buju'lak M, T, *buja*'lak G "ankle-bone". Prs *bujul*, Pash S *buju*'lak (cf. NShgh *bíjelak ı-pâ*'ī)

bī'jaŋg T "wıthout fıghtıng". Prs.

ba'kâ M "frog". Prs V ɣōk

'bâkī T "remaınıng" 'bâkī 'mânda *žâı* "the other remaınıng rest (!)" Prs

'Bâqī T "ɳ of a man".

'Baqea G "ɳ of a place". *karbe*'stân-e 'Baqea *nez*'dık-e *šârı*'kâ-n *bīn* "the graveyard of B was near to theır cıty (Medına)".

bī'aql T, *bī*'aɣl M "stupıd" Prs

ba'kâr G "useful, good". 'âmaɽ-e *ma*'nâ̈ *ba*'kâr-a "my apple ıs good", *ba*'kâr *dha*'rēwŏr "take good care (of them)" Prs

ba'lâ G "calamıty, dısaster" Prs

bâl M, G, T "wıng", *bâl* D "feather" (?). 'bâlı-a M "ıt ıs a wıng" Prs

bâ'lŏ M, G, *bā*'lū D "boy". Pl *bâ*'lân G, T, *dī bâlā* M, *žu ɖal bâ*'lŏ T "a party of boys", *čŏr bâlūn dhŏɽū* "I have seen four boys" D. Pash Sh. *bā*'rū, L 'bâɽā, 'bâləkul

'bīlŏ G "young". V ǰu'wân

bul'bul G ('bʋlbʋl Phon) "nightingale" zu'bān-ē mesl-e bul'bul "her voice is like the nightingale's" Prs

bīla'γâm G "impendent, unbridled (bēliāz, tamīz na dâra)" Prs

balk D "lightning". Prs baɪγ. V.jaba'lak.

balak T "a thorny shrub, the fruit of which yields oil"

bālu'kā G "hammer". Prs. (Taj)

be'land M, T, D "high". Prs. V. wa'khē.

belan'dī G "high". 'pušta belan'dī "a high plateau" Prs

ba'lūɪ M, G "mouse". V. danânwa'ɪ ŏ, ka'wār.

be'līšt M "a span". Prs. V ku'čŏk

bīm T "fear". Prs

būm G "owl" Prs V bīf

'bumbuɪū P "thunder". Cf. Khow bumbu'ɪ ēš(būmbuɪ uš),v Walde Pokorny s v. bamb "Nachahmung fur dumpfe, drohnende Schalleindrucke" V. γa- ɪ am'bas.

'bamča T "an inch, a handful" (?) 'bamča e dhâɪɪ'ka 'bâɪv-ē hu'pâṭ "his father pulled out a handful of his beard"

bīmuǰ'râ G "without reward". Prs

bī'mâr M "ill" mâ bīmâr astaman, badē jŏr chīman. Prs

bân G, bān D, P "tongue". Prs , or genuine (*zbān-)? V. zu'bân

'bânŏ G, T, 'bânug "arrow" 'bânŏ-e tu'fangikā G, T "bullet", 'bânŏ-e ešk-au "the arrow of your love". Ind , cf Skr bāṇa- (but Dard and Kafir languages use derivatives of śara-, kāṇḍa- and ɪṣu-)

be'nâ G, T "intention (xɪ'yâl)" be'nâ-e udhe'kậ mâtŏɪ'ka dēran "they intend to kill him (xɪyâl-ɪ kuštan-ɪš dâran)",

be'nâ ē koɪ mēwa'ī "he intended (to taste) the fruit", be'nâ-ɪ če ɪa 'huss-ē 'dheɪza "he intended to put it all on his back" Prs bɪnā "foundation, building"?

bīn P "garlic" V. sīr.

būn G, T, buɳ (?) M "vulva (kus)" Cf Prs. baun, būn "uterus"

banaba'γal D "armpit". *bun-ᵊ (cf Gr 32) Cf. Wkh kal-bun V ba'γal.

band [1] T "a dam". 'band-e žīka "the dam of a canal". Prs

band [2] G, T "stopping". či 'sūγ tar 'band ū'zâē T "what business have you got stuck in? (da či gap mânda ī)", 'gap tar 'band na 'ūzea T "he never stops speaking". Prs

band e 'dōst M, G, band-ɪ 'dest G ('band-e dôsti'kä-ɪ Phon) "wrist". Prs

band e 'pâɪ M "ankle" Prs

ban'dī G, T "imprisoned". ban'dī an kor T Prs.

bandu'bast G "arrangement" Prs

bandɪ'xâna G "prison" Prs

benaf'šā G "violet". Prs

'bânug M, v 'bânŏ

bī'nangŏ T "shameless, worthless (bīâb, âbdâr, mŏtabar nēst)"

bānapa'ī D "pillow". *baɪzn-, cf Mj vēznī̆, Ishk. vōzd (zd < zn), Khow (lw) vraznī etc Is Psh L bān "saddle-bag" (cf Bal. barzī "id ")borr. from Par.?

bâ'nas G "bleating" 'γarŏ-a bâ'nas kan'tŏn "the sheep is bleating" Cf. 'dŏnas, khânas, γaɪam'bas, da'gas, hen'gas, Pash S 'γānas "bellow- ing", Taj. wangas "bleating" V. 'wenger

bīnī'ɪân G "nostril" Prs. bīnī "nose"? V damâxal

báŋg G "cock-crow" *báša'na 'báŋ 'dhaitŏn* "the cock crows". Prs

buŋ v. *bún*.

bar- *buŗ* M, G, T, D "to carry". *'âw-â 'bartan* G "they carry water ', *'zā em 'bartū* D "I am carrying something", *mun buŗ, buŗom* G "I carried", *bŏŗ* Phon. Cf Av *bar-.* V. *âr-.*

bar [1] G "bank, shore" *'hu bar-e daryâi-'kā za'hī* "he reached the opposite bank of the river" Prs

bar [2] T "breadth" *'šast gaz 'bar-e xandaki'ka-ı-a* "the breadth of its ditch is 60 ells". Prs.

bar [3] G, T "breast". *ŏ 'bar taŗ-om xu 'âγa* G "she came to my breast", *'bar-e gıŗı'ka ko guda'ŗēn* T "they passed round the stone". Prs.

bar [4] G, T "on". *'bar-e 'mux taŗ-au* "on your face", *baı 'hâl čhī* G "he stayed" Prs

bâr M ' burden' Prs ? V *bhâr.*

bŏr M, G, T. *bŏŗ* D "door" *'bŏr da'hem* G "I close the door", *bŏŗ 'xē-a* M "the door is open", *dâl 'bŏ-e xâi'ka ı* T "to the door of her husband" Cf Av *dvar-*

bŏr in *ma 'bŏr* M, C, T "outside" *ma 'bŏr-ē pa'ŗam* M "I go out", *ma 'bŏr čhēm* G

Bar'bar T "n of a place" *'band-e Bar'bār* "the dam of B."

ba'rābar G, T "equal, suitable, in order" *ba'rābar ba sı'târa čhī* T "he went straight to the stars", *wŏ 'tečh ba-'ŗábar* T "o thou who art like my own eye *(faqat čašm-om-et)*"; *'uâda ba'rābar čhī* T "the marriage was arranged'. Prs

bur'γâl, bul'γàr G "Russia, bulgar leather" Prs *bulγār*

bâ'ŗīk G, T "slender" *'mēn-e bâ'ŗīk tu 'dērē* "you have a slender waist" Prs

bârī'kŏk T "slender" *'kad e bâŗı'kŏk-au* "your slender figure" V. *bâ'ŗīk* Afgh. Prs *bŏŗıkák* (Andreev)

berkh- *ber'khı* M, G, T (بركك) "to fear". *ân-em 'berkhıtŏ-em če 'mēren na pa'ŗī* ''I fear that he will be killed *(mē-tarsam kı kušta na šawa)*", *berkhı'tā-ıman* M "we are fearing", *na 'berkh, na ber'khe* (نبركى) "do not fear", *na ber'khŏŗ; ber'khēm* G "I feared"; *beŗkhıtu-ım wā-e mo mun janhēr* D "I fear that you will kill me", *na berke âne ma tŏ na janem* D

ber'khŏ G "fear" *'tars u ber'khŏ na 'dēran* "they have no fear or dread". V. *berkh-*

ber'khēu- G "to terrify" V *berkh-*

bâ'ŗân M "rain" *bâ'ŗâna 'γâra* "it rains". Prs. V *γâr.*

bē'ŗūn M "outside" *'hēč gašt az hukm-ı 'tân bē'rūn na čhīman* "I have never transgressed your commands" Prs

be'renj M "rice" Prs V. *rahŏ*

bıŗı'šum G, D "silk". Prs

ba'rât G "assignment, commission *(xatt)*". Prs.

bu'ŗūt M, G, D "moustaches". Prs

bŏŗwâ'nī G "begging at the door" V. *bŏr.*

'būŗu D "deaf" Pash L *bo'ŗā.* V *karr, bīgū*

burj T "tower". Prs

bas G, T "enough". Prs

bēs M, G "to pain". *'zuŗ-ım a bēstūn* M "my heart aches"

bī'sŏŗ T "without head, chief"

bīsa'ŗī T "disobedience" *žâ gâī hē bīsaŗyâ na kanē* "do not show this disobedience another time" Prs

bēstŏ G "ıll" V. *bēs-*

bâš M, T "rope" **bastra-*, cf Psht *wāš* (EVP s v. *wandanaı*) etc.

bâša G "hawk" Prs

bī'šī T "bad, ıgnoble (?) (*nâbūd, bēšī*)" *tu xu'xâ-w pâd'šâ-ē, žŭ pâla'wâ̡ bī'šī, 'xub na 'dēra če tu 'ēde kun 'dud da'hē* "you are a kıng yourself, he ıs a low born (?) warrıor, ıt ıs not meet that you should gıve hım your daughter"

bâša'na G, *wâšı'na* D, *wâše'nā* P "cock". Cf W. Oss *vasanga;* but the Par. words are prob lws from an unknown source V. *xu'rŏs.*

'bīštŏ M, G, 'bīštū E (بيسنو) "long". *bₐzataka (G₁ 34, 55, 64).

baıt G, baıd M "song". '*baıd-an koɣ* M. Prs.

'bıte G, T (بته) "again, back" '*betı žīm* G "I return", *bi < *dwı-,* cf Psht *byā, byarta?*

but G "ıdol, demon". Prs

būt "boot". Ind. < Engl

'bĭta T "plant, shrub". Prs.

bī'teč̆ G "blind". V *kŏr, teč̆*

bīta'mīz T, "lawless, without chıef (*bēsar, kalân na dâra*)". '*maı dum-e Madīna'ī 'maı dum-e bīta'mīz-a* "the people of M. are lawless". Prs *bētamīz* "unjudıcıous"

'battar G "worse" *khŏı o gū tar battar a* "he ıs worse than a donkey or a cow". Prs.

butpa'rastī T "ıdolatry" Prs

but'xâna G, T "ıdol-temple". Prs.

bâw M, G, T, *bāw* D, P "father" Pash. S *bâu*

bīwa'fâı G "faıthlessness" Prs.

bâwe'hâ G "father and son" '*hudde bâwe'hâ* "both of them, father and son". Cf *mâwe'hâ* Gr 82

bī'wâr G, T "ımpatıent, restless (*wārxatā*)". *bīwar na* '*bē tu* G "do not be ımpatıent", *tŭ bīwa'har* (نبيّو وهر)

na pa'ıa G "do not become frıghtened" Prs.?

bī'warī G (بيو هري), '*bīıraıī* Phon. "ımpatıence, haste (*faı satī*)" *ba bīwa'rī na pa'rī* "ıt wıll not happen quıckly"

bīwe'sâ G "faıthless". Psht *wisāh* "faıth" < Lhd

bīx T "root" Prs V *ɣīx*

bī'xabar G "suddenly" Prs

'bâxča M, T, G, '*bâxčâ* T "garden" Prs.

baxš-. bax'šī G "to forgıve" *az 'ɣorm e gu'nâ 'bax'šē* "may you forgıve the crıme of the sın", *ma 'tŏ-əm bax'šī* "I have forgıven you". Prs

baxš kan- G "to gıve". Prs.

'baxšıš G "gıft, present". Prs

b(ɔ)yâ M, G, *bıyā* M, G, T, D, P, Phon , (بما) "brother". Pl *bıyā'rân* (بيارا ن), '*huddı bı'yāı a* T "both the brothers", *hē 'ɣıs mâ bıyâra'uēnıka* G "thıs house belongs to us brothers", *mâ ɣala'ba bıyāra-ıman* M "we are many brothers", *tân bıyā'rân âɣēn* G "have your brothers come?". Cf. Afgh. Prs *bıyâdaı,* Nayımı *bīyâr*

bıyādaı xânda'gī G "blood-brotherhood"

bıyāɣu'ɣŏk G "nephew (brother's son)" Cf *ɣu'ɣŏk.*

bıyā'jınj M "brother's wife" Cf *jınč̆*

ba'yân T "explanatıon, dıstınguıshıng". Prs

bâz¹ M, G, D "falcon" Prs

bâz² G "afterwards" (?) '*bâz ē 'waxtıy-a 'žu qadd 'ɣarp 'dhaıtŏn* "afterwards at that tıme there falls snow to the

height of a man" Prs *ba'd az* > *bâdaz*, Pash L *bāz*

bâzī M, G, T "cheating" *'bâzī te da'hem* G "I cheat", *ma 'mun a 'bâzī 'dhaitŏn* T "he is cheating me", *'bâzī-aw em 'dhaitŏn* M.

ba'zu T "trousers made of black cloth (*jult-e kamân*ᵉ)".

bâ'zū M, G, T "(upper part of the) arm" Prs

bâzū'ī G "strength of the arm". *'zūr o bâzū'ī*. Prs

bīz G, T "corn, grain". *bīz 'deheman* G 'I sow"; *γušt sīr bīzeha* T "20 seers of corn"; *žū phŏr bīz* G "a single grain" Cf. Skr. *bīja-*

bīa'zīmī T "matchless". Prs

bâ'zâr F "bazar" Prs.

bu'zurg T "saint" Prs.

bĕž- · bŏst M, G, T (بست) "to bind" *'bežem ē* G "I bind", *'bĕštŏn-em* G "I am binding", *bŏst-um* G "I bound", *be'žŏr* T "bind", *be'žen čhī 'band ē Xai'bâr* T "the dam of Kh was built". < **badya- basta-*?

Č

*čâ*¹ M "how many?" Cf Av. *čvant-*, Psht. *cŏ*, but also Pash Naj *čŏ*

*čâ*² "some". *čâ ruč bâd* "some days after" V *'čâwâr*.

*čâ*³ "how why?, because". *'tân 'čâ bē* T "how can it be yours?", *tu 'čâ eke'stak 'heqa . . γussa'mand 'nhaštē* G "why do you sit here so distressed?", *čâ ē khantūn* M "why do you laugh?", *aze tū čâ na â γē* M "why did you not come yesterday?", *xuž-'waγdī 'kaniman, 'čâ 'puš an . .*

'badē 'janwē čū M "let us make merry, because our son . now has been restored to' life', *'čâ če 'ân qa'sam 'xuɳ ŏ če* T "because (*čirâ ke*) I have sworn that", *čâ-ī 'khantūn* M "why do you laugh", *čâ-ī ha'wī sēb mâkun na dhaitūn*?

čâ⁴ M, *čā(h)* T "a well". Prs V. *čuku'rī*. *'čāhī γax koɳ*

čâi G, T "tea" *ma e'dân čâī'yân . . . 'buɳ-an* T "they carried away the (bales of) tea". Prs

če M, G, T (چــه, *čī, če, čī, cē, čᴇ* Phon.) "that" conj.)

*če*¹ "which, that" (relative particle) Gr. 139

*če*² "what?" (interrog. pron.) Gr. 142. *čī-* (*če-ē*) *'jaɳtŏ* "what du you say?", *wâ ei čī khantan* M "why do you laugh?"

*če*³ "that, because, as" etc. (conjunction) *ja'ɳī če* "he said that", *'dhuɳ-an če* T "they saw that", *'na čaɳa'kŏr, če ē 'šēr-a mu'ɳŏ* T "do not flee, because this lion is dead", *'ŏ če 'âγa* "when he arrived". Afgh Prs *či* is sometimes used instead of *ki* "that".

čub G "silent". *čub bē* "be silent". Ind.

ču'ča M, G "young of an animal" Prs. *čūča* "chicken".

čīd- G "to wake (intr.)".

ča'dŏs M, G, T, *ča'dŏs*ᵀ "14" *ma'hŏk i ča'dŏs* G "full moon" (cf Pash S *mātau čārdā bigūi*) Gr. 109.

čī'dēw- čīdē'wī M, G, T "to wake" (tr) *'âne ma 'tŏ čī'dewem* M "I wake you", *čī'dēwem-ē* G V. *čīd-*.

ča'γardum G "scorpion". V *'gaždum*.

čh-. čhī "to go, become". Imper *čhu*,

čhâ M, G, T (حـچ), pl čuʹmŏr "go, become", preter. čhēm M,G,T (مـچـچ

مـچ), T also čhīm, cēm D "I went, became", čhē bēm "I had gone, become", čhŏ bŏn (چـچـبون) "he had gone" etc This root is used both as an auxiliary and as the preterite and imperative of *par-* "to go" (q v.) ʹxabar na čhī T "he did not become aware of it"; ʹčhī šeʹkâr T "he went hunting". čhī < *čıyuta-, Gr. 30, 55.

čhŏ G چـچـچـو، چـچـو) "going, walking".

čhaʹčŏ (چـچـچـو) G, ʹčačo D, čaʹčū P "white". This word was said by G to belong to Nıjrau, čhaʹţŏ (q. v.) being the Shutul form, but he generally used čhaʹčŏ ʹmaṇḍŏ e ʹčhačŏ ʹdērē G "you have a white neck"

čhīm v č(h)īm.

čhēra G (چـچـرۀ) "list, roll". ân ʹčhēra xu ʹčhēm "I have been entered in the conscription list" Pıs

čhaṛ- čhaʹṛī G, T, čār- M "to fall". ʹčāṛem-ē M "I fall", ʹchaṛeman (چـچـرمـس) G "we may fall (*bēftīm*)", ʹgṛ-a ʹdhârī ʹčāṛtūn (ı ?) "the stone falls from the hill", čhaʹṛēm G "I fell", da ʹdehŏ čhaʹṛī T (čhāʹṛı ī Phon) "he started fighting" Ind , cf. Khow čhar- "to fall" (< kṣar- ?) ?

čhaʹṛŏ "ill" čhaʹṛŏ hŏst, čhaʹṛı ē hastam "I had fallen ill", but čhaʹṛŏ bŏn, čhaʹṛē bēm "I had fallen" V čhaṛ-

čhaţaʹĕ ēxṛʹka G "the white of an egg". V čhaʹţŏ.

čhaţaʹī G "silver, rupie" ʹrūzī ʹdī čhaţaʹī-a te daʹhem "I shall give you

two rupees every day" V čhaʹţŏ Cf nuγʹıâ

čhaʹţo M, G, T "white" Ind , cf. Lhd. cıţţā, Kashm. chotu, f chıtsu, Rambani chıttā etc Reg Par a v Gı 30. čhaʹčŏ (q. v) from a fem form *čhıččī < čhıţţī ?

čhaţaʹdhâṛī M "old man, whitebeard (aqsakāl)"

čak- G "to drip". ʹčaketŏn-a "it dıps" Pıs.

čak G "a dıop" Prs. V ʹčakka.

čâk G "stout, vigorous". Turk. čâq V lāṇʹḍā.

čauʹkī T "chair". Ind.

ʹčeka M, G "how much" ʹčeka waʹkhē-a G "how tall is he". Prs. čıqadr (cf. Bal čıkar), Pash S čaka

čīq, čīγ G "outcry, alarm". ʹčīq ē jŏ "he made an outcry" Turk, cf. Psht čīγa.

čūʹkī G "the temples". Cf. šakıkata

ʹčakka G "a drop (of drinkable liquids)" V čak

ʹčakkak G "a drop, eavesdrip". ʹčakhak uzʹgī "the eaves dropped".

čeʹkun G, T, Phon , čıʹkâ M, čeʹkậ T, čuʹkun D "why" (with what intention) tū čekun âγē "why have you come" But čâ γīr âγē "why (. for what reason) have you come so late?"

čeʹkâra T "doing what?" tu čeʹkâra-ē "what are you doing (čıkâra astī)?" Prs

čukuʹrī G "a well". Turk. čukur "deep, a hole" (Afgh. Prs čukuʹrī was said to mean "lowness, baseness, pastī").

čuʹkēw čuhŏʹuī G "to shake the head" V. jumbēw-

čal G "trick" Ind.

čel, čhel, čhıl M, G, T, D "40". čel o

'čŏr "44 various, several (*tıkka tıkka, alâhıda*)" Prs

čŏl T "penıs ⟨*čūla*⟩" Prs. V *lāˈuər*.

čıˈlem G "tobacco pıpe, hukka" Ind

čelˈpâī M, G, D "centipede" Prs. V, *saiˈbal*

č(h)īm-, č(h)em- č(h)īˈmī "to go, move, wander". The aspıratıon (which is always weak after *č*) is uncertaın čīmem G (چیم), čīmeman ē M, "*mēgardam*", čhĕmtŏn (چمنون چیمیمون), *suˈuâr a ˈchemtŏn* "he is rıdıng", *hoˈwī ˈkeı a chemtŏn* "this work can be done (*mēšaua*)", čhīˈmī "he walked round (*gašt*)", čīmĕm "I went", čīˈmen na naˈrī "he could not move", *ker-e cemaˈnē bīn* "it was a work which could be done (*kâr-ı šudanī būt*)", *cemaˈmân* "having come" Cf Pıs *camīdan* "to walk proudly", *camân* "walkıng"?

čīmŏ (čhīmŏ²) (چیمو) G, T "walkıng, gait" 'čīmŏ-au žerĕžiˈkâ "you walk like a partrıdge". Cf čhīm-.

camˈčâ M, camˈčā D "spoon (*kāšuk*)". Prs

cemˈše T "ashamed (*šarmunda, xcjâlat*)" Said to mean also "one-eyed, aımıng at (*tīrkaš, murčal*)" (?).

čīmēw- G "to move, make to walk" 'mende 'har 'khân jât čīmēˈwī "he brought it about everywhere" V. č(h)īm-

čīˈnŏ (چینو) M, G, D "small, narrow". *bıˈyā-m cīˈnŏ-a* M, 'bŏr cīˈnŏ a G "the door is narrow" Ind *cūn* < Skr *cūrṇa-*, cf Shina *cŭṇŭ* (Brahuı *čunā* borr from Indo Ar or = Kanar *kınna*, Tel *cınna* etc.?).

čund T "steep"

čeˈnâr M, G, čeˈnār D, P "plane tree, chenar". Prs

čaŋg¹ G, T "talon" čaŋ deˈhem "I grasp". Prs

čaŋg² M, G "curbed". V. čaŋg¹

čaŋgâu T "embrace" 'jâŋg o čaŋˈgâu čhēn "they started fighting and grapplıng with one another" V. čaŋg

čap M, G, T "left (hand)". *nesp e* 'čap T "the left half" Prs.

čapıˈlāk T "a box on the ear" Prs *čapla*

čâr T "4" Used in a few fixed expressions, eg. čâr 'gerde ı Maˈdīnaıka "four times round M".

čīr G, T "rıpped, torn" čīr-ē kaˈnem "I tear ıt", *da'nânân pen čı cīr 'huıa bŏn* T "he had torn it with his teeth" Prs Cf. *daˈlēw-*

čŏr M, G, T, cŏr D, P "4" Gr. 109

čŏr 'γuštak "80"

čuˈrī (چری) G "bracelet" Hınd. *cūrī*.

čūr M, G, T "thıef". Pash L *čūr*

čūr- G "to rob". *Penˈjiı ı hogˈmī čūˈıa* "he robs the people of P. on command". V. čūr

čūˈrı̄ M, G "theft" čūˈrī kaˈnem G, *ba čūˈrī guˈrīm* M V čūr

čārˈbī G "greasy" Cf

čārˈbū M, čārˈbı̄ G (čārˈbu Phon) "fat (*čārbū*)" Prs Cf. *γāzd*.

čeˈrâγ G, T "lamp" *čıˈrâγ-ē 'dar dâ* T "he lıghted the lamp". Pıs

čārk o γâˈphunē Phon "dust (?) and wınd

čırk o čırpala Phon. "dirt and?" Prs *čırk*

Ĉârıˈkâr T "Charikar"

čŏrūˈmī T "fourth"

čŏrum gī G "the fourth one". Cf Afgh Prs čárungga

čŏr'mīx kan- G "to impale" Cf. čŏr and mīx.

čắr'pâı M, čŏı'pâı G "bed" Prs Cf. kaṭ

čŏr'pâ G "cattle" Pl. čŏrpâ'yân Pıs. čārpāı

čaıs G, T "hemp, hashısh". Pıs

čâršam'bē T "Wednesday". Prs.

čắ'rēıc- M, G "to graze" γa'rŏ čā'rēı-man M, ma čorpâ'yân-ıman . ča'rēıctan G Prs

čar'xâ M "spındle" Prs. V wahēıa'lŏ.

čuṛt kan- G "to cut off". 'sŏr ē 'čuıt koṛ "sarıš-a burrīd". Cf. Pash L čoṛ- "to bıte"?

čūrt "clearly (nâteq)".

časp- ča'spī G, T "to stıck". da 'jang ča'špī "he got nıxed up ın the fight" Prs

čaš- G "to taste" ma'zāı čašcıı Prs

čūš- T "to kıss"

'čıšma T, 'čıšma-ı 'âweika G "sprıng, well". Prs.

čıša'ın tār D "a kınd of thread"

čašo'ruč G, ča'šŏroc D "thıee days ago" (pēšparīrūz) *čaϑru + ıuč Cf pēšpa-'rīruč

čâst M "forenoon". Prs

Ču'tul G "the valley of Shutul" V Šu'tul V pp. 5, 7.

Čutu'lī G "a man from Shutul'

ča'ṭak- ča'ṭa'kī M, G, T "to flee" ča-'takıman G "we flee", 'čūr ča'ṭa'kī M "the thıef fled" Hind. čaṭaknā, Pash L čaṭeɡām "I run" Cf a'ūz-

'čâwar M, 'čâwâr G, T "some" aga wâ čâwar bīr M "ıf there are some of you", da 'bâwom 'čâwar maz'dūr hēn M "my fatheı has some seıvants'. Cf. čâ.

čīz G "thıng" heč čīz Prs

čâz'dânī T "burıal-feast". Cf Pıs čāšdän "a pread-basket"?

D

da M, T "at, near, to" da 'bâw om am pa'ranı M "I shall go to my father" da 'bâw om č'âwaı maz'dūr hēn M "my father has some servants", har'kâra tar da 'âγa T "he entered the weestlıng-rıng". V. dar

dī M, G, T, D, P "two". dī puš G, dī pu'šân T ' two sons". Gr. 109.

du G, T "two" du 'ruč G "two days", du ha'zâr "2000". Cf dī Gr 109.

du'bul G "corn-bın, vessel ın whıch coin ıs kept (kandū)" Prs.? Cf Ar Prs dubul, pl. of dublat ' a large globular mouthful, or anythıng of that shape". Pash L dubu'lā

dūba'ra T "cırcuıt, round, sıde" čŏr duba'ra ı Madīnaı'ka čı'mī T "he went four tımes round M. (čâr daur-ı Madīna gašt)", čŏr dūba'ra-ı kālaı-ka-ı T "on all four sıdes of the fort", čor dubara'ı ı 'laškar T "the four sıdes of the army (čâr pēr < = Ind. phēr> ı laškar)" Cf. 'gerde.

dū'bâra G, dŏbâ'ra T "again, a second tıme" Prs

dūč- dū'čī M, G "to mılk" 'dūčetŏn-a G "he ıs mılkıng", 'dūčem G "I mılk", dū'čīm "I mılked" *dauč-, cf NShgh.s.v δŭɟ- and Mınj lŭž

du'čâr T "a sudden and unexpected meetıng, surprıse" 'huš kan če ân o tū du'čâr na 'paıeman "take care that we do not get surprısed (gīrī-ı kasī na bıāyīm)". Prs.

ˈdâdă M, G, T "father". yâ ˈdâdā G "oh, father", ˈdâda ĭ G "his father". Pash S ˈdādā, Orm L dadaı (Raverty). Cf bâw.

ˈdīda G "eye", ın ˈawə-ı dīdaıˈka "tear". Prs.

dâdˈxân G "requesting" dâdˈxân paˈıam tân dŏˈstī "I shall beg ıt from your hand (arz bukunam az dest ı tū)". Prs. *dādxwān

dūgâˈnĭ M G "twins" dī puš ma ɣus o dūgânĭ čhĭ M " da xâna-ıtân dō bača dūgânĭ šudan", dūgâˈnĭ ˈzâwŏ G "twins were born" Prs. dūgāna (Pash L dōgāˈnĭ)

duˈgur- duguˈrī (said to be a Nıjrau word, but used by G himself) "to lie down, roll down" duˈguıman = ˈrhīzeman, duguˈrī "xau šudan", čŏıˈpâĭ ta duˈgurıman "we let (?) the cattle lie down", gır duguˈrı ī "the stone rolled down (lūr šuď)" Cf ıhīz-

daˈgas G "shaking". daˈgas kan- "to shake oneself".

dâɣ G "a scar" ˈzur-ım . . ˈdâɣ-a "my heart ıs hurt, pained". Prs.

dŏɣ M, dūɣ D "buttermilk (dŭɣ)" Pıs Cf waˈspē

dŏˈɣund G "tail" dōˈɣund o ˈsŏı pen ē "with its tail and head" Cf dumb

dhĭ M, G, T, D, P "smoke". Cf. Phl dūt, etc (Pash L dūˈā = dhūm from Ir.?). Gr 55.

dah- : dâ M, G, T "to give" da (dā Phon) "give", sabâ žū sēb ma tŏ dāıman M "I shall gıve you an apple tomorrow", daˈhem G "I give"; bŏı dahem "I shut the door"; dᵃhā (دهه) "he (shall) give", ˈɣarpı daˈha M "ıt snows" (ɣarb daˈū D), ˈdahetŏn, ˈdhaıtōn G "giving", čâ-ı haˈwı sēb

mâ ku na dhaıtūn M "why do you not gıve me this apple?", mâ ma tŏ žū sēb dâ M, ˈmun tu ˈkun ˈžū phŏı ˈâmaı dâ G "I gave you an apple", ˈdâwŏ T "has given" Cf Av. dā- (dadā- dāta)

deh-, dehĭ M, G, T "to beat" deˈhŏr T imper 2 pl, deˈhem "I beat", deˈhē, deha; ˈdeheman, dhēman "let us fight", -a deˈhĭ T "you did beat", deˈhŏ-au "you have beaten", čıˈlem-e ˈčaıs-en ˈdhetan "they are smoking hemp" Cf Afgh. Prs dēem "mēzanam", Samn dem "bızan", Abdu déyum "I beat", Mj. dəh-, de- etc, v Rep p 78 Prob a lw Cf jan-

dhaˈmān (ā) D "wind". Prob Ind, cf Waig, Ashkun daˈmō etc "wind" Cf Pash L dāmān, O damūn "rain" (< "storm"?) In Ir. cf Prs damīdan "to blow", Soghd. δamēnāk "windy" etc.

dhar- dhaˈrī (دهر) G, T "to stay", tū ˈmun pen nūˈkar ˈdhaı G "stay with me as a servant", ˈdâl-a te ˈnūkar ˈdhaıem G " mā pēš-ıt nūkar mēpâem", ˈdharen na naˈrem G "I cannot stay", aˈpeš dhaˈrĕn T "they kept back (pas pâıdan)", uıˈyâr dhaˈrī T "he spent the night" Ind, cf EVP s.v daıēdəl, Orm dar-, and Pash L daı- "to stay, be left behind"

dhăr G "wait, well (bâš)" ˈdhār če šu ˈčal ē kaˈnem "well, let me play him a trick". Imper of dhar-

dhâr M, G, T, dhār M "hill, mountain", dhār P "forest". Pash L d(h)ār < Skr. dhāra-.

ˈdhârī G "wild (animal)" Cf Prs. kŏhı

dhīr G "like (uâıī)". tâˈrân-e ruˈbâb

dhīr "like the strings of a guitar"
V ꞌ*dhīraŋg.*

dhaꞌram (ذَهْرَم) M, G, T, D "earth,
ground". *dhaꞌram ꞌphyŏ a* M "the
ground is wet". Ind., cf Skr *dhar-
mán-* "bearer, supporter" Cf. Pash
L *dhānjalī* "earthquake" < **dharm-
jalī* (Pash W etc. *būnjal* < *bhūmi-
cala-*)?

ꞌ*dhīraŋg* M, G, T "like" ꞌ*fakat rūč
ꞌdhīraŋg* "exactly like the sun", ꞌ*γus
ꞌdhīraŋg* T "like a house", "some-
thing resembling a house", Prs *raŋg*
"colour"?

dhaꞌrēu- G, T "to keep, guard" *dha-
ꞌrēwtŏn-ē a* G "he protects it". Cf
dhar-

dhāꞌrī M, G, T, *dhâꞌɪē* T, *dāꞌɪē* D, P
"beard". Ind., Pash S. *dāꞌɪī*

dhŏr, dhur M, G, T, D, Phon (perf.
ꞌ*dhurŏ* Phon) "saw". *tū aze ma
mon dhŏr* D "you saw me yester-
day", *aze-m dhŏr-a* M "I saw you
yesterday", *mun ma tŏ dhŏra bŏn*
G. Preterite of *buč̌h-* (q v.). < Av
dərəšta- (Gr 65), cf. Mj *ləšky* (Gau-
thiot), *lišk* (Zarubin).

dhâw dah- G, *daw-* D "to run". *daꞌwētŏ
hem* D "I am running", ꞌ*dhâw daꞌhēm*
G "I run", *mun ꞌdhâw dâ,* ꞌ*dhâw-
um dâ* (دهاوم د) G "I ran". Pash
S *dau-,* cf Prs *dawīdan* etc. V.
daw-

dhīu- dhēꞌuī M, G, T "to call together,
seek" ꞌ*pâdšâ ma kull ꞌmullâân
dᵉhēwtŏn* G, *mâ aꞌze ꞌŏsp-əm dhēꞌwī*
M "I searched for my horse yester-
day (*talbīstom*)", *ma tŏ-ē ham ē ꞌdhēwŏ*
T "he sought for you, too"

dhâꞌwēw-, G, T "to make to run". ꞌ*ŏsp-ē*

dhâwēꞌwī T. V *dhâw-,* Cf Pash S
dāuēw-

dāk D, v *dəꞌɪāk*

ꞌ*Dāka* G "Dacca"

dâk G "a plain" (*ḍ-*?). Pash S *dūk,* L
ḍāk

duꞌkân G "shop" Prs.

dukânꞌdâr M, G "shopkeeper" Prs

daꞌla M "weasel" Prs

dâl G, T "at, near (*pēš ɪ*)" *dâl Aꞌlī
ꞌHaɪdar č̌hī* T "he went to A H.",
mun ꞌaɪz-um ꞌkur ma ꞌdâl-ē G "I
made my petition in her presence"
< Prs *da hâl < *dar hāl* "on the
spot"? Cf *da*

ꞌ*dâlī* G, T "from the presence of". *ē
ꞌdâlī č̌aṭaꞌkī* T "*az pēš-ɪš gurēxt*".

dūl M, G "the hopper of a mill" Prs

Duldul T "n. of Ali's horse"

dalꞌlâl G "go between, match-maker".
Prs

dâꞌlân G, *dâꞌlânī* T "vestibule" Prs

Dâꞌlânsaŋg T "n of a place near Shu-
tul"

dɪlâꞌsá(ī) G, T "soothing, encourage-
ment". Prs

ꞌ*daulat, daulaꞌtī* G "riches" Prs

daulatꞌmand M, G "rich" Prs

daꞌlēw- G, T "to tear". *gīrɪꞌbân ē daleꞌwī*
T "he tore his collar". Ind., cf
Skr. *dal-* "to burst" Cf. *č̌īr*

dam G "hot, fiery" ꞌ*zur-ē ꞌdam kurŏɪ* "his
heart is burning (*dɪl-ɪš dampuxt*)".
Cf *damꞌphŏk*

damāɪ M "behind" In *damāɪ č̌hâ =
pēštɪ č̌hâ* "walk behind me". Cf.
dumb.

dâm G, D "net" Prs.?

dumb, dum M, G, T "tail" *γaꞌrŏɪka
dum* M "the tail of a fat-tailed sheep"
ꞌ*dumb e ꞌhudde pâdšâꞌâna âleꞌšī-an* T

"they snatched at the two kings" Prs ? Cf ꞌdumba e γaꞌɩ ŏɩka. M Phon V. *dēra*

dumꞌbī G "fat-tailed" γaꞌrŏ-ɩ dumꞌbī Prs

dumꞌbâl tar M "behind". *dumꞌbâl tar-ɩ mâkhân žē* "come behind us". Prs.

daꞌmâγ G, T "nose". Generally *nēšt*. *daꞌmâγ ē beꞌland čhŏ* T ꞌ he has become proud" Prs

ꞌ*dâmen* G "lap (*dâman*)" Prs. Cf EVP. s.v *laman* Mɩnj *lŏmadâ* (ᴢar) < *dâman-tā-* is also an ancient pl

damꞌphŏk G, transl *dampuxt* "a kind of pillaw"? V *dam*

damâxal G, pl. *damâxaꞌlân* "nostril" Cf *daꞌmâγ*, v *bīnīxân*

ꞌ*dâna* G "boil, ulcer" Prs

dâꞌnâ G "wise". Prs

daꞌnân M, G, T, *daꞌnān* D, P "tooth". *danâꞌnân-um* Phon Cf Av *dantan-*

dâꞌnɩnda G "knowing". Prs

danânwaꞌrŏ (dh° ?) G "a kind of mouse" Cf *baꞌlūɩ*.

dunꞌyâ, dunɩꞌyâ G, T "world, woɩdly riches" *čŏr rūč-a dunɩꞌyâ* G "the world lasts four days", ꞌ*zar u dunꞌyā* G "gold and treasures". Prs

dar M, G, T "into" etc Prs Cf *da*

dar žē- G, T "to enter (*dar âmadan*)". *dar žē, daɩ* ꞌ*âγa*.

dar uꞌzeh- G "to be wanting, to be left behind (*dar mândan*)". *tū* ꞌ*hēwe qadar* ꞌ*sūγ kun dar uꞌzâhē*.

dar dah- T "to put fire to". *čɩꞌrâγ ē dar* ꞌ*dâ* "he lighted the lamp". Afgh Prs

ꞌ*dârū* M, G "medicine", *dâꞌrū* M, G, T "gunpowder" Prs

daur M, G, T "circuit, circle, turn, around". ꞌ*daur kaꞌnem, xaꞌrem* M

"I turn round", ꞌ*sŏɩ tar-ē* ꞌ*daur dâ* T "swung it over his head", *sŏ* ꞌ*daur kuꞌrŏ tar* G "while she turned round (*saɩ-ɩ daur kaɩdan, čarx xurdan*)", *daur-e čeꞌrâγ* G "around the lamp", *daur-e lauꞌčâna-u* "*daur e labhâ-ɩt*". Prs.

dēɩ- M, G, T "to hold, have". *dŏš(t) tar-an sēb dērɩman* M "I hold an apple ɩn my hand", *aꞌze ker dērē bīm* M "yesterday I had some work to do"; ꞌ*âmaɩ* ꞌ*dērem* G "I hold an apple", ꞌ*dērē bēm* "I held", ꞌ*dēra* "he holds" Cf Av. *dāraya-* Gr. 191

dēɩa D "tail" (?). Cf. *dumb*

duꞌrē G, *duꞌrī* D "large spoon". Khow. *dóri* "large spoon", Burush. *dŏrɩ*, Katɩ *dur*, Waɩg *duꞌrīk*, cf Wotyak *durɩ*, Rutul (Caucas) *dur* etc (Jacobsohn. Arɩer u Ugrof 209) etc. Orɩgɩnally Jɩ ?

darꞌbâr T "court" Prs

dard M, G, T, *daɩd* G, T "pain". Prs.

durf G "awl (*daraūš*)" *dɩfša-*, Prs. *dɩrafš*, cf. *andarf-*, Ishk *andeɩ vun* "awl".

daɩꞌgâ G "couɩt, palace" Prs

duꞌrūγ G, T "he" Prs

duɩ ūγꞌgūɩ T "a liar"

dəꞌrâk G, *deꞌrāk* P, *dāk* D "grape" *deꞌrâk um* ꞌ*da če* ꞌ*xarɩman* G "give me grapes to eat!" Ind , cf Lhd. *drākh*, Pash S *dāxk*

darꞌkūp M? ꞌ*baɩd-an darꞌkūp koɩ* "they were sɩngɩng" Prs.* *dar kŏb* (*kŏbīdan* "to beat")?

darꞌmân T "remedy, medicine". ꞌ*zaxm-e maꞌnâ darꞌmâ kaꞌnē* "heal my wound", *eꞌlâj-e darꞌmân*. Prs

daꞌɩūn M, G, T "inside". *daꞌrūn-e* ꞌ*γus tar* "inside the house". Prs.

du'rīn M, G, T, də'ɹīn M, du'rīng D
"far". Generally written دوربن
(under the infl of Prs), once دربن.
*dūraina- (Gr 33). Cf. Prs dūr etc.

duɹr- dur'rī M, G "to cut grain" Cf.
Av. daɹ-, dərənā-; prob not borr
from Prs duɹūdan

diē'šī T "dress". šam'šēr . guɹz . . .
'naiza, drē'šī, 'möza âr. Engl, through
Psht (šī > šī)? Cf Panj dres, diessī
(Gr. Bailey, BSOS, IV, 786) But cf
also Katı dərši "jacket", Pash L
daruēšī "dress"?

daɹ'wāza M. "door". Pɪs Cf bǒɹ

dar'yā G, D, dar'yâ T, daɹ'rā M, dar'yāb
G, daɹɹ'ā Phon "river". Prs

derz- (dheɹz-?) der'zī G, T, derz- M "to
take on one's back". deɹ'zem, preter.
deɹ'zīm G, der'zī G = 'puṭ-ē koɹ, T
also der'zī Cf. Av darəz-, Orm. dažī-
"to load", Psht lēžəl etc Gr 64

der'zēw- G, causatıve of deɹz-. der'zēuem-ē
"I put ıt on his back (da pušt-ɪš
mētom)"

dǒs M, G, T, dǒs D, P "10" Cf Av
dasa.

dǒsu'mī T "tenth"

dǒš'māl "handkerchief" Par. + Prs.

'dusaɹa M "kid, two years old" Cf
Psht. dōšaral "ıd" V. du, sǎɹ Cf.
'šusaɹa, 'žusaɹa.

da'stē M, G, D "cooking-pot" Prs

da'stī G "quickly". Prs

de'staɪ M "handle" Prs V. kab'zaɪ

dǒst, M, G, T, D, P "hand". dǒst tar-an
sēb dērɪ-man M "I have an apple
ın my hand" Cf. Av. zasta-. z-s
dıssım., cf EVP s v. lās. To the
examples of dıssımılation of sıbılants
may be added Tajıkı gundušk "spar-
row" (Prs. gunǰıšk), Sede, Gaz toš =

šāš "urine", Prs tasū "a weight
of four barleycorns" < *čas-

dūst G, T, dǒst T "friend" Prs

do'stī G "love, friendship" Prs.

dest'gīr G "captured" Prs

de'stak G, D "ceilıng-board"

dǒstı'kǒɹ G "walkıng stick". V kǒɹ
Cf. dez'bhǒnt

dest'kaš G "glove" Prs.

Dǒstom G "n. of a vıll ın Panjshır"

dēš M, G, D ' sickle" *dāϑɹ ī, Skr dātra-,
Mınj hɹvūx̌ etc,, cf EVP s.v. lǒr

dǒš M, G, T "hair". žū târ dǒš-a M
"one sıngle hair", T huss dǒ'šân-au
"all your hairs", 'dǒš-e sǒrı'ka-m
Phon. "the hair of my head" Cf
Wkh ɵuɹs, Sar ɵors, Mınj. luɹs
"goat's hair". V. 'gīnǒ, ǰâl

duš'man G, T, duž'man M, T "enemy"
Prs. V. muda'ī

dušma'nī T "enmıty" Prs

dušman'dâɹ T "possessıng enemıes"
mâ γu'lū dušman'dâr-emān "we have
many enemıes". Prs

dušt M, G, D, P "wall" *dıštı-, cf. Av
daēz- "to build" etc, Sämn dazǎr
"wall", Yd. hɪzokh "fort" etc

daš'wâɹ G "dıshonoured" (ruzwâ)"
Prs.

de'ât M "vıllage' Prs V sǎṭ

dut M, D, T, D, P "daughter" Pl. du'tân
('dutan M?) Cf Prs duxt(ar), Gabrı
etc dut.

daw- G "to be straight"? 'kaš ka'nem
če 'dawa "I shall stretch (the rope),
ın order that ıt may be straight"
Cf daw- D "to run" s v. dhâw?

du'wâ G, T "pɹayer, invocatıon" ne-
'mâz-ē 'xânī, 'dǒst ba da'wâ čhī "he
recıted a prayer and raısed his hands
ın ınvocatıon, du'ɯân dâ. Prs.

dáwa'ī G "medicine ', *tu mun kon dáua'ī na 'dhāitŏn ?* Pɪs

dá'uâ T "quarrel" Prs *da'wā.*

dī'uán M, G "mad" Prs

dī'uána M, G, T "mad, dumb" G. Prs.

dīwu'ṛūk D "spider" Pash L *de'ūṛ* "weavei", Isky *dyēūṛ* "spider", Lhd *d̃awar* "spider". V *j̃ō'lāk, γa'fak*

dwâs M, *du'wâs* G, *d(u)uās* D, P "12" Gr. 109

de'uâs G, *diwā'sī* D ' day". Pash. L *du'wās*, W *de'wās.*

de'uet T "ınkhorn . vulva (*kus*)". *'bâlŏ ka'lam ghĭd de'wet tar-ē* Prs

'duâzda M "12". Pɪs

dez'bhŏnt M "walking stick " Cf *bhŏnt, dŏstıkŏṛ*

du'zánū T "kneeling". Prs

de'že M, G, *de'žē* D, P "walnut" *dežı'ka maγz* "walnut-kernel '

D

dak- da'ḱī G "to rise, mount". *man'yâr ḍa'ḱī* "the fog rose" Pash Sh *dak-.*

dal M, T "a crowd, many" *wâ ḍal ēr* M "you are many", *mâ dal âγēman* M; *mâ ma tŏ ḍal ja'rī* M "I said to you", *žu dal bâlŏ* T "a party of boys". Pash. L *ḍal* "herd", Bashg. *daṛ* used as a pl. suffix.

dumb P "reed" V *naı.*

'dŏnas M, G "bellowing" *'gū-a 'dŏnas kantūn* M. Cf. *'khânas*

F

fe'γân G "lament ' Prs

fauj G, T "army, soldier" *'žu lak 'fauj-e jaŋ'gī* T Prs

fa'qīr M, G, T " faqır, beggai " *Rahīm 'Xân čhī fa'qīr-au* G "R. Kh has become your servant". Prs.

'fikər G "thought". Prs

'fakat G, T "exactly, only" Prs

fū'lad G "steel" ⸝ Prs.

fe'lána M, G "a certain person "(*dūr* "far") Prs

fe'lánī G "a certain person" (*naz'dīk* "near". Prs Gr. 147

fâm- fâmĭ M, G, T "to understand". *ân-em fâmıtūn* M, *fâmtŏn-em* G. Prs., cf. Pash S *fāmtoyem* "I understand".

fâ'nī G "perishable". Prs.

fâ'nūs G "lamp" *fâ'nūs-e ru'šān* "a brilliant lamp" Prs

Fe'râj G "n. of a vill ın Panjshir".

fark, faıq G, T "top of the head". Pıs

fer'kā T "paıty" *ka'būl an koṛ dī fer'kā* "both parties agreed" Prs

far'mân G, T "order" Prs

ferī'mân G, T "much, big" Prs. *farāwān*, Panjshıri Prs *farēmón*, Kabuli *ferímân* (Masson, III, 18)

. *far'mâsī* M, G " to command". *faı 'mâsī* M "he ordered", *ma 'dī 'šâhet far'mâsī* T "he sent two wıtnesses" Prs

fa'rânıuš M "forgetful". Prs

fa'râr G "exıled" Prs

'fâreš T "agreeıng with (?)". *'aga xa'rēm . . . 'fârež na 'dēra* "if I eat, . it does not agıee wıth me (*na mēfârad̄um*)" Prs.? Cf. Madaglashti Prs *fârīdan* "to wish, desire".

Farux'fâl T "n of a kıng".

'faıxam T "a handful" *šu 'farxam-ē 'ghīt.* Prs., cf *faıxamīdan* "to pluck, gather"

'fata G "vıctory" Prs

fâteha'xân T "recıter of prayers for the dead". Prs

'fâxtar G "ring-dove". Prs.

'fâza G "yawning" 'fâza ka'nem, 'fâza m
   kašē'wī Prs

fazl G "excellence, ornament". 'fazl e
   rha'γâm-om âγa "the ornament of
   my spring came" Prs

G

gîâ v gı'hâī

gū M, G, P "cow" < Av. gav-. Cf. 'māgū

gū M, G. T "ear", pl. gū'ân. gū'ân
   tar-au e'spō hâ G "there is a louse
   in your ear(s)", gū tar au gaṛd sī G
   "there is dust in your ear" < Av
   gaoša-. Cf. gōš.

gū̃ M, gð G, D "human excrements".
   M also 'gū-ı γarðı'ka Prs

gu'dar- guda'rī M, G, T "to cross, pass,
   wander about" gu'zar gu'dartan M
   "they cross a ford", ha'zâr tu 'dâda
   tar guda'rēm T "I am better than a
   thousand fathers like you (az hazâr
   padar guzaštom)", žū me'hī guda'rō
   G "one month has passed", 'pâdšâ
   'γalaba guda'ıð bðn T "the king
   had wandered much about". Prs

gaḍ v gaṭ

guftı'gū, gufta'gūi G, T "conversation,
   quarrel". Prs

guf'târ G "conversation". Prs.

'gūgırd T ' match" 'gūgırd ē de'hī "he
   struck a match". Prs

'gâhī, gā'hī T, gâı, gāı G, T "time".
   'žâ gāı T "another time"; ga'hī
   bu'čhē ga'hī na 'bučhē T "sometimes
   he sees it, and sometimes not". Prs

gēh- G "coire" 'gēhem-e 'te Cf Prs
   gādan

gı'hâī G, gı'â M "grass" Prs

'ghana G "a necklace of silver rupees"
   Ind , cf Hind. gahnā "jewellery"

ga'hīna G, T "ancient, former (qadīmī)".
   'pâdšâ e ga'ınıha T , 'yâr-ı ga'hīna G.
   Prs.?

ghaṇḍ M, G, T, D "big". γus-e tân
   ghāṇḍ-a M "your house is big". Ind ,
   cf Lhd. ghāṇ "big, much", Kalasha
   ghoná "large", Torwali gand "great",
   ghan "elder", Gauro gōnt "great",
   Pash. N gaṇ

ghaṇḍ bâ'bâ G "grandfather"

ghaṇḍ mâ'čī G "grandmother"

ghä̃ṇ(ḍ) γa'rð M "fat-tailed sheep".

gel G "clay, mud" (?). mun har'wī gel-a
   "dıl ı dard-ıt" (?).

gul M, G, T, P "flower". gul-ı zī'tð G
   "a yellow flower" Prs

gul M, G "extinguished (fire)". âr 'gul
   (rux'sat)-an koı M "we extinguished
   the fire", 'gulı te ka'nem G Prs

gu'lâb G "rose" Prs

Gulda'ra "n of a place"

'galla G "herd of horses". Prs

gı'lam G "woven carpet". Prs.

gum M, G, T "lost". ân za'nēṇg ma
   'xâ-m 'gum ka'nem G "how shall I
   get rid of my husband?" Prs

gu'mân G "suspicion". Prs.

gī'nð G gīnð P "hair". žū 'târ gī'nð
   G = žū 'gīna 'tāl D < Av gaona-,
   cf. Psht. γūna etc

gu'nā M, G "sin". Prs.

guna'gâr M, G "sinner". Prs.

gaṇ'dâ M, G, D "stem" Pash S 'gendū,
   L 'gaṇḍı.

ganda'būi M "stench". Prs

ga'num M, G, P, ga'nem D "wheat"
   < Av. gantuma-.

guṇ M "dumb". Prs V. dīuâ'na,
   bī'bân.

gap G, T "word, rumour, command, affair". *pēž* 'gap na čīm G "do not listen to rumours (*pas ı gap na gard*)", 'gap-au um 'puxta ku'ı ð G "I have arranged your affair". Prs.

ga'pâṛ M, G, ga'pāṛ D "fireplace" Cf. *âṛ* "fire" and Orm *gap* "stone"

ga'ri G, T, ga'ı ı̄ T ' hour, while". 'žu garı 'žē ma 'dâl om "come to me for a while" Ind, the form with *r* through Prs, the one with *ı* through Psht Cf *jðṛ*.

ge're M "knot" Prs.

gır, M, G, T, D, P, ger M, G ' stone". < Av. *gaırı-*, cf Shgh *žīr* "stone", Orm. *guı̄* "hill" etc

gīr G, T "grasp, grip" Prs

gu'rī-. ghīt M, G, T, D "to seize, buy" 'gure G gu'rı̄ "seize", gu'ı̄m "I seize", 'ghīt G ' seized", 'ghītð G, 'ghīetð Phon "has seized", pa'nân-um 'ghīt T "I started on the road" < *gı̨ bāya* *gṛfta-*. Gr. 45, 54, 58, 73 Pash S etc 'gurum "I seize" ıs prob borr from Par. (v Rep p 26).

gū T "tomb". men'dī 'guı koṛ "he buried hım" Prs

gırba'ka G "tortoıse" Cf Prs *sangbaka* V *kasaba'ka*

gırba'mūš M "rat" (?) Prs.

gırı'bân G "collar". Prs

gaıd G, T, D, gaı̨d G 'dust' gaı 'dī paı'dâ čhī T "he emerged from the dust-cloud" Prs

'gerde T "circuit, turn". 'čâṛ 'gerde e Ma'dīnaıka Prs Cf *dūba'ı a*

gur'da M, G, D "kidney" Prs. Wıth Psht *pušta warga* etc (EVP s v) cf also Cheremıss *βarγà* (Ir lw)

garg M "scab, ıtchıng" Prs

gıranı'gaı G "buyer, admıreı (*xarīda wâl*)" Par + Prs

guı'jī M, G "puppy". Prs

gı'rân G, gı'râṅg M "heavy" Prs. (cf Pash S *grūṅg*)

guı ân'gī T ' weight". Prs

ga'rāṭ G "hand-mıll" Pash. L ga'ı aṭ, Lhd. *ghruṭ*, Khetranı *gı at*, Kashm. *graṭa*, Jaunsarı *ghauraṭ*, Skr. *gharaṭṭa-*.

qurz G, guı̨ z T "club" Prs

ga'rī v ga'rī.

gas- gðst M, G "to bite, stıng" zam'būr 'yastön G "the wasp stıngs", ma 'mun zam'būr gðst G, berkhe'tön-em če 'na-m gasa G "mētaısam če na mā mēkana"; 'khậ̣ı 'zâ-m te 'gasa M " čı̄žı̄ mēkanad-om" Prs. *gazīdan*, Reg *gas* v Gr 70, gðst ıs a secondary formation.

gū'sāla D "calf" Prs

gu'spand M, 'gūspand "fat-taıled sheep". Prs Cf γa'rð-ı dum'bī

gâš G " a kınd of cereals (*gâl*)". Cf Prs. *gâl* "mıllet" (**garza-?*) gâš < **gārša-*, cf Psht γðšt "mıllet" (EVP s v *āγažəl*)

geš "bad, sınful". < **gasya-*, deııved fıom **gasa-* < **ghı̨dh so-*, cf Anc Prs *gasta-* "bad", Bal *gandag* "bad", etc ?

gðš D, gūš P "ear" gūš kan- T "to lısten". Prs. V gū

'gūša G "corner" Prs

gašt M, T "time, turn" Prs

gaṭ G, T "mixed" gaṭ ē ka'nem G "I mix ıt", hē dar'yâ tar ē max'sðr 'gad köı T "he plunged ınto thıs river". Ind

gē'wēw- G "gâyânīdan" caus of gēh-.

gaz M, G, T " ell". Prs

gu'*zar* M, G, T "passing, crossing, walking, a ford" *kaɪbeˈstân tar guˈzaɪ koɪ* M "he passed by the graveyard", *guzaˈr-om kuɾ* G "I took a walk", *guˈzar guˈdartan* M "(we) are crossing the ford (*guzar guzaštɪm*)". Prs

gâze'*rak* G, *gāˈzɪr* D "carɪot". Prs V. *zarˈdak*.

guzə'*rân* G "walking, crossing, livelihood" Prs

'*gaždum* M, *gažˈdum* D, P "scorpɪon" Prs V. *ča*'*ɣardum*

Γ

ɣâ T "wind" '*ɣâ o* '*ɣâphɪnē* (q v) < Av *vāta-*

ɣē G "now, well (*dɪga*)" (emphatic partɪcle) < Av. *vahyah-* "better"?

ɣ̌ɪ M, G, D, P "wɪllow". < Av *vaēti-*.

'*ɣaɪbɪ* G "hɪdden, ɪnvisible". '*ɣaɪbɪ sa*'*dâ* '*âɣa* "a hɪdden voice spoke" Prs

ɣuˈbâɪ G, T "dust storm". Pɪs

ɣaɪbat T "ɪnvisible" Prs.

ɣaf . ɣa'*fɪ* M, G, D "to weave". *ɣafi-man ē* M, '*ɣafem-ē* G "I weave", *ɣa*'*fɪ m* G "I wove", *ɣa*'*fɪtū hēm* D "I am weavɪng", *zâ jŏ*'*lâ ɣafŏ̌ɪ* M "the weaver has woven somethɪng (*čɪzɪ jŏlâ bâftas*)" < *waf-*, cf. Av *ubdaēna-*, Orm *ɣaf-*, EVP s.v. *ûdəl* (Psht *būda* "woof" < *upa-uftā?*)

ɣa'*fah* G "spɪder" V *ɣaf-* Cf *dɪwu-*'*ɪ ûk, jŏ*'*lāk*

ɣafŏ̌'*yɪ* T "braid (*baftagɪ*)". V. *ɣaf-*

ɣau'*ɣâ* T "shoutɪng, uproar (*feɣân*)". Prs

ɣuh- ɣušt G, T, D "to throw, place (*andâxtan*)" *ɣu*'*hem*, '*ân em* '*ɣuhɪtŏ̌*, '*ɣušt um* G '*čûr-ē* '*tar ē* '*ɣušt* T "he

put the thɪef ɪn front of him (*duzda pēš paɪtaft*)", *kɪtâb sŏr mēz ɣuštɪm* D "I put the book on the table". < *wɪd- ɪrɪsta-*, v EVP. sv *wɪštəl*, cf. poss Prs *bɪhan* "porcupɪne" < *ɣaɪdana-* (Skr. *svā vidh-*).

ɣūk G, D "fɪog". Prs

ɣēl G, T "rollɪng" '*ɣɪr* '*ɣēl čhɪ == duguˈɪ ɪ* G "the stone rolled down", *ɣēlŏ̌* T has rolled" Cf Wkh *wul wātsn*, Sar *wul setao* "to roll", W.Oss *velun* "to turn", Mordw *v*'*el*'*-* "to turn"? Wɪth the Oss word Mɪller (GIPh. I, Anh. p 24) compares Skr *vellatɪ*, but the ɪnterrelatɪon of all these words ɪs uncertaɪn. *ɣēl < *wālya-?*

ɣu'*lū* M, G, T "much, big, very" *daɪ*'*ɣâ ɣu*'*lū â* T "the river ɪs large", *mâ-khân ɣus tar ɣulū mâneš hâ* G "there are many people ɪn our house". Prs. (Ar.) *ɣulūw* "exceedɪng bounds, excess", cf Par. S *ɣulū* "big"

ɣala'*ba* M, G, T "many, much" *ɣala*'*ba-ɪn na*'*ɣŏn xaɪ*'*tān* M "they are eatɪng much bread", '*ɣalaba* '*sâheb-e* '*sûrat* T "very beautɪful", *mâ-ɪman ɣalaba* M "we are many" Prs. *ɣalabat* "multɪtude, abundance", cf. Bakhtɪyarɪ *qalava* "very much".

ɣalaba'*gɪ* G multɪtude, plenty" *ma ɣalaba*'*gɪ* "ɪn plenty"

ɣulū'*gɪ* G (Nɪɪrau) "multɪtude, plenty". Cf *ɣu*'*lū, ɣalaba*'*gɪ*

ɣe'*lâf* M, G "sheath of a sword" Prs.

ɣu'*lak* M, '*ɣūlak* G, '*ɣŏlɪk* D "bow" Prs

ɣu'*lâm* G, T "slave". Pɪs

ɣa'*lat* G, T 'fault" *ē* . '*nâm e xu-*'*kân-ē ɣa*'*lat ja*'*ɣŏ̌* T "he told his own name ɪncorrectly' Prs

ɣam G, T "paɪn". Prs.

γăn M, G, T, γan D, P "oak". < Av
vanā- "tree" (EVP s v. *uaná*) Cf
Pash. L *wanjı*, Khow *bānč* "oak"
etc

γēn- γēnt G "to collect". γēnt "*jam
kat*" = γēnd-*um koṛ*; ¹γēnd *ka'nem* =
žu '*jâr ka'nem* "I collect"; γonda
D "collected, assembled (*ṭōl*)", *žâ*
γonda *hen* D "all the others are there
(*dıgar ṭōl hast*)". With D cf Prs.
γunda "collected" But γēn-⁹

γun- γunt G, T, D "to find" *zā-enı*
γunt, γontum D "I found something",
γuntōn G "finding, ¹γunım *ē* G "I
find" < Av. *vaēd-, vında-* Reg
γunt v. Gr. 55. Pash. S *un-* "to
find" (*untuy em* "I find") < Ir ?

¹γunča G "bud (*punḍuk*)" γunča *e gul*
Prs.

γa'nŏkŏ, ¹γanukŏ G "short (*kŏta*)".
< *wanta-*, cf Sak. *vanda-*, Bal
gwand "short" Cf. *kŏṭ*

γa'nīr M, G "field" γa'nīr *me'lēwem*
G "I plough" Cf Wkh *wūndr*
Benveniste, in a letter, proposes to
derive γa'nīr (< *wanta'r-*) from
awa-antarya-, cf Av *ava-antara-*
"an das, was innen ist, hinabreichend,
augrenzend" "Sémantiquement le
mot s'expliquerait par 'ce qui est à
l'intérieur des possessions de la fa-
mille ou de la tribu'"

γâphu'nē, γâ'phŏnē (غَابُنه) M, G, T
"wind, n. of a horse belonging to
Mahmud of Ghazni (cf *a'īr*)" γâ
"wind" (q v.) + *phŏn-ē* < Av. *pạsnu*
"dust". Cf. Prs *xākbād* "dust-storm".
In Afghanistan nearly all winds carry
much dust V. *dha'mān*

γar G "harlot". Pıs

γa'rð M, G "sheep", γa'rð D "lamb",
M gen γarwīka γa'rð-ı *dum'bī* G
"fat-tailed sheep" Cf. Phl. *rarak*,
Psht. *wraı* etc (v EVP.). V. *mâγu'ṛūk*,
γarŏču'ča

γâr M, G, γār D "rain" γârı *ozga* M
"rain falls". γâı *wâštū* D < Av
vāıa-, cf. Orm. K γōrᵛēl "to rain"
etc. V *au'γār*.

γâı- M, G, γār- D "to rain" ¹γarpı,
bâ'rôna ¹γâıa M, ¹γarp-a ¹γâıtŏn G,
¹*žāla* ¹γārtū D Cf γâı.

γâr M, G, γār D, P "coal". < *aŋgāıa-*,
cf. Skr *aŋgāra-*. Gr 51

¹γaıra T "except, unless" ¹γaıra *Zaı-*
γŏn . . ¹*ēna-ı te* "unless Z brings
him" Prs

γaur T "reflection, consideration".
¹γaur-e γa'rībıka-ı *na* ¹*hantŏn* "you
do not consider the poor", γaur
kaneman "I search for (*buburım*)'
Prs.

¹γârˀ M "now". Cf. Prs. *bāı*, Skr. *vāra-*
"time, turn" etc.? V *ba'dī*

γīr G, T "late, delayed" *ma'nân* ¹γīr-
um čhī G ' I am delayed"; *čâ* γīr *âγē*?
G, ¹*bade* ¹γīr *sŏr mu'nī guda'ıŏ* G
"a long time has passed, and I have
been forgotten (*âlī dēr šud sar-ı mā*)"
Cf Soghd γīr "late", in which case
Par. γīr is a lw. from an E Ir. dial,
or γīr < *a-wīra-, a-waıra-* 'for-
gotten", cf EVP s v *hēr.*

¹γŏra G "longing (*armân*)" Cf Av
var- "to choose" etc

γa'rīb T "poor". Prs

γa'ıībī G "poverty, distress" ¹*žār e*
γa'rībī = "the tomb". Prs.

Γŏr'band G, T "the valley of Ghorband"

γur'ča M, G, D "hungry". Cf Prs *gurs*
etc., Kurd *bırčī* (Sonne), *bərčı*

(Adjarian) γurč- < wṛs- + č-. Ir
*wṛsu- < *wṛtsu- (desiderative, cf
Skr vṛdh- "to grow, thrive"), or,
semasiologically more probable,
*(s)wṛsa-, cf Arm kʻalç "hunger",
acc to Pedersen (KZ, 39, 429), Lidén
(Arm St. 100) < *swḷd-sk-

γarŏču'ča M, G "lamb" V ču'ča, γa'rŏ.

γuıča'gĩ M "hunger" V. γur'ča

γurγ M, G, T, D, P "wolf". < Av. vəhrka-

γarγa'rā G "cascade, the sound of fall-
ing water". Prs

γark T "dirty, smeared with" 'γark-e
'hineka ,,ālūda ba xūn" Scarcely
from Prs γarq "immersed"

γī'ı ân G, T "desolate, ruined (waırâna)"
ka'lân-an γī'rầ koı T "they destroyed
the villages" < *a-waryāna ? Cf
Prs wērān, Phl apērān etc (Arm
aver proves the Phl p to be merely
orthographical); Skr. avārya- "ir-
resistible, unrestrainable, incurable"?
γī'rânī G "damage (bêrânī". γīrânı'yân-e
γusı'ka

γarp M, G, D "snow". γarpı dāha, γâıa
M ' it snows", γarp dâ G "it snow-
ed" < Av vafra-, cf Orm L γŏš

'γârat G ' malice (pastī, čukuı ı)". Prs
γārat "plunder, rapine".

γarw "boiling". G γarw bīn "was
boiling" Cf

γarw- G "to be boiling". 'âwə 'γaruetŏ
*warb-, cf NShgh s v. wūrv-, Mınj
wurv- (Zarubın)

γar'wēw- G "to boil" Cf γarw-.

'γaraz T "design". 'γaraz-um 'na ka
"do not try to catch me (māra na
gīr)". Prs

γuʻı ŏk G "child" < *wṛta-, cf EVP.
s.v. wuı "small" (wŏrkaı etc ' boy").

γo'ɣomb- G "to thunder" Cf

γaɣam'bas M, D "thunder (kurum'bak)".
az'mân γaɣam'bas kana M; ā'γēš
γaɣam'bas kan'tū D "the sky thun-
ders" Cf Pash S γo'ɣomba 'kantu,
L γoro'gā "it thunders", Prs γar-
mīdan "to thunder". Cf 'bumbuɣū.

γuı'zēw- G "to pour out" γuɣz- < *wı-
hɣz-, Skr. vı-sɣɣ-, cf Soghd wıxarš-
"to liberate" (inchoative s)

γa'sŏ M, G, T, D, P "calf" ("during the
first year" G) nī'rŏk, 'mâda γ° G
"male, female calf" Cf Orm. K
γwac, Sak. vasaka-, Skr vatsa- etc

'γēso G "too little (kam)".

γus, γos M, G, T, D, P "house" 'γus tar
'hēč čīz na dērem T "I have nothing
in the house" < Av. vıs-, cf Bal.
gıs, Mınj γıs-kī̃g (Zarubın) "roof"
(< *wıs-kataka-? cf Ishk. kos-kud
etc, γı- < *wı- as in γīna "blood",
γístŏn "felt" < *wıstarna-)

γussa'mand G "distressed, angry (deq,
xafa)". Prs

γŏš G, T "cut hair", γŏš kan- "to cut
the hair" 'sŏr-ē ham 'γŏš koı T.
< *wṛsa- Av varəsa- "hair", frā-
vərəsa- "deprived of hair", Prs gurs
"lock of hair"

γūš G, D "meat". Cf Mınj γūš < Tajikı
γūš (acc to Gauthıot) But γūš must
be an E Ir. form, prob. borr into Par.
and Taj from Mınj (or a sımılar dia-
lect) γūš < gauš(t)rǎ-, cf. Psht γwaša.

γūš-e danânı'ka M, G "gums" V pın-
'dar, wīrā

γušt G, D, P "finger". γu'štân-um G
"my fingers", 'γušt 'γušt-um 'γušt G
"I threw twenty fingers". < Av
angušta-, cf Yazg waˇxt, Mınj aγuškyá
(Gauth), â'gušk'a (Zar) etc Gr. 51.
Av vītastı- "span" would also have

resulted ın Par. *γušt   Cf. *aŋ*ˈgušt, *pan*ˈjâ

γušt M, G, D, P (γ*ᵘ*ōšt Phon., when pronounced slowly) "20"   < *wisatı, Av *vīsaıtı*

γuˈštī G "rıng". Cf *γušt* V *aŋgušta*ˈrī

γuˈštūra M, G "a kınd of tree wıth round leaves (*sıâhčūb*)"

γuša*ˈual*, γušawa*ˈlē* G, γužwa*ˈlē* D "wıde trousers". Lw ? Cf Prs *šawāl*, Wkh *šawalak* etc

γâwe*ˈrī* G "hard, severe (*bısyâr zūrâ-warī*)"   γurča*ˈgī* γâwe*ˈrī* "a severe hunger". Ar γ*ābır* "solıd, lastıng"?

γax M, G, T "sound, voıce". *tū* γax *koχ* M "*tū nāra kadī*"   < Av *vaxša-* "word"

γīx T "root". **uaı-xa-*, cf. Prs. *bīx*, Psht. *wēx*. V *bīx*, *kōɪ dɪ*, *rɪˈšâ*

γūza G "dıshevelled (haır)". *eˈčēw tū* ˈγūza ˈ*kâkul* "*bubân tu zulf dɪrâz*". Prs. γōza "a rosary, strıng of beads", cf Afgh. Prs *du* γōza γōza *zulfân-ıš*

γāzd G "fat (*čārbū*)".   < **wazdā-*, cf. EVP s.v *uâzda*. Is Psht γōz "fat of the kıdneys" borr. from Par. or Orm ?

Γaz*ˈnī* T "Ghaznı"

H

hâ "he, she ıs", *hēm* "I am etc". *žū* ˈ*kurri sī*, ˈ*mēn-ē* ˈγus ˈ*dhīraŋg-a* ˈ*mē̞* ˈ*kurrı tar žū* ˈ*šēr hâ* T "there ıs a ravine, ın the mıddle of whıch there ıs somethıng resemblıng a house, and ın the ravıne there ıs a lion"   Cf *-a*, *-â* and *sī*. Gr 167 f.

haı kan- G, T "to whıp". *su*ˈ*uâɪ-ē* ˈ*nhŏšt*,

ˈ*haı kuɪ ð* ˈ*čhī* T "he mounted a horse and went off whipping ıt", ˈ*haı kanen* ˈ*âγa*

hĕ M, G, T "thıs". *hē ker*, ˈ*he kker* T "thıs work". Gr. 126

hī M, G "brıdge" ✓ < Av *haētu-*, Sar *yeıd* etc (EVP s v *hēl)

hu, *ho* M, G, T "that"   Gr 129

hu- G, T "all"   *hu* ˈ*čðɪ-ē* "all four of them", *hu ppŏnj an* "all fıve of us". A proclıtıc, shortened form ot *hŏrw < **harwa-*? Cf *huddī*, *huss*

ˈ*habda* M "17"   Prs

*haba*ˈ*šī* "Abyssinıan, Negro".   Prs.

hēč M, *heč* G, T "any" *hēč gašt*, *hēč kabī* "any tıme", *hēč čīz* "anythıng", ˈ*kačal bı*ˈ*yā* ˈ*heč na bē* "I wıll not have a worthless brother at all (*nâbūt hež na bâša*)", *hež na* T "not at all"   Prs

huddī, *huddě̞* G, T (هُد) "both"   ˈ*hudde ka*ˈ*štēân* T "both gırls"   Cf. *hu-huddı*ˈ*nân* M, G, T (هدبنان) "both" (subst).   Cf *hu-*.

ˈ*Haıdar* G "Alı"

hadd M, G, *haṭ* D, *hāṭ* M "bone". Lhd *hadḍ* (but Pash L *aṭha*)

*hadḍ-e kaburγāı*ˈ*kā* G "rıb".

*hadḍ-e mēnı*ˈ*kā* G "hıp-bone".

haıf G, T "violence, ınjustıce". Prs

hâγ G transl by *xâk* ("earth, dust") ın *hâγ kan-* "to spıll" ˈ*hâγ-um* ˈ*kur* = γ*uχzē*ˈ*wīm*, *ma* ˈ*bŏr* ˈ*hâγ na kor* "ıt was not spılt outsıde (*bērūn xâk na kad*), *hâγ čhī* "was spılt". < **hāka-* > Prs *xāk*?

hogm v *hukm*

ˈ*hâjes* T "exhausted". Prs. ʿ*âjız*.

ˈ*heqa* G "so much (*hamīqadr*)". ˈ*heqa pērı*ˈ*šân* "so dıstressed" V *hĕ*, *čeka*.

ˈ*hŏkī* T "noble (*mutabar*, *sarkaš*)".

hu'kâb M, *uqâb* T "a kind of eagle" (?)
Prs.

ho'qūf G, T "power, ability (*zōr*)".
hoqūf-an ŏst na zhaïtŏn T "our
power did not suffice (*zōr-ı mâ na
mērasīd*)". Prs *wuqūf*

haqq G "truth". *ba haqq* "really" Prs

'hâkım G "governor" Prs

ha'kīm, ha'kīmjī M, G "doctor" Prs

hukm M, T, 'hukəm G, hugm T "command" *hugm, hogm-e kor, hog'mī*
G "by command" Prs

huk'man Phon "on command" 'mendē
huk'man 'mērðr Prs *hukman?*

'hēkezm M "such" *hē* + Prs *qısmı*

ha'la(ı) kan- M, G, T "to run". *ha'laı
kanem* M, G, *mun 'hala koɼ* M, G, T;
ha'la kanen M "running" Prs *hala
kardan* "to assail, storm" V. *halka,
dhâw*

hâl G, T "condition, matter" *hâl-e
zuɼı'ka-m, ē če 'hâl a* "what is the
matter?" Prs

hēl kan- T "to bring in", or "release"?.
ma mâ'lân-ē 'buɼ, 'hēl-ē kor "he took
away the beasts (goods) and brought
them (into the house) *or* let them
loose (*hēl kat*)"

'hīla T "fraud" Prs

hul'bar G "fore-lock, front-hair (*pīkâ*)".

'halka kan- G, T "to run, canter". 'halka
ka'nŏr G, 'alka-n ɣušt T "they ran".
Ar. *halq* "making haste"?

ha'lâk G "destruction" Prs

Hal'qama T "n of a warrior".

hē'lâl G "the new moon". Prs.

halapa'ta (هَلَپَتَه) G "frightened (*bēwâr,
warxatā*)"

hılata M "knowing, learning" *hawī zâ
hılata paraman* "we learn this thing

(*ī čīz âmoxt šawīm*)" Prs *hīlat*
"art, invention, cunning, knack" etc?
Cf 'hıla

hal'wâ G "sweets" Prs.

ham, am, 'm M, G, T "also, too". *wâ m
ɣurča-īr* M "are you, too, hungry?"
Prs. — T also *hum* as in Psht

'hâmð G "raw". Cf Prs. *xâm*, Psht
ŏm etc

ha'mal G "n. of a month". Prs.

ha'mâl M "pregnant" Prs.

ham'râ M, G, T "comrade, assistant"
hamrâ ɣāx kan "*hamrâ-ıtân nāra
kun*", *ba ham'râ ī 'ɣanıka* T "by
means of the oak-wood" Prs.

Hu'marz G "n of a vill. in Panjshir
(Andreev *Vomarz*)" Av *hu-ma-
rəza-?

ham'sâya G "neighbour" Prs.

hīm'zð G "churning" *hīm'zð 'dhēman*
"we churn". Cf Bal *hĩz* "a leather
churn"?

'hanu P "earthquake" Ind, cf Skr
hanu- "anything which destroys life",
Khow *hon* "inundation". V *zılzıla*

hā G T "yes" Hind.

hân M, G "a pass" 'hân gudarı'man
"let us cross the pass" Cf Skr
sānu- "mountain ridge", Kalasha
sònn "mountain"? (In Kati 'paršı
means "mountain" and "pass").

hīn M, G, T, D "blood" < Av *vohunı·*,
cf Orm L *īn*, Psht *wīna* etc. Gr
39, 43.

hīnča'kðī G "dripping with blood, red".
rux'sâla-e lâl e hīnča'kðī 'tân-a "you
have a cheek like a bloodred tulip"
V. *čak-*

han'dam G "intimate friend" Prs

Ha'nīfa G "n of a man"

han'wâı T "completely, constantly". Prs

heŋ'gas G "neighing of a horse" Pash
   G *hıŋ'gas*

hu'pēṛ- hu'pâṭ M, G, T "to dig out,
   drag away *(kandan)*" *hu'pēṛıman*
   M, *ho'pēṛem* G, *hu'pēra* T "may he
   pick (a fruit) *(mēwa bekana)*", *sŏr*
   'ŏspī hu'pâṭ T "dragged her from the
   horse *(az asp kand)*", *ne'hâlân*
   'hupēṛen čhī T "the shoots were dug
   up" Pash S *ōpər-*, L *opuḷ-*

har G, T "every". Prs

haṛ- ha'rī G, T ' to be lost" *dâlı m*
   ha'rī G "*az pēš-um gum šud*", *žū*
   phŏr . . ha'ra T "one fruit is lost"
   Cf Skr. *sṛ-* "to run away" etc,
   Soghd *xar-*, Kurd *har-* "to go"

hūr G "houri" Prs.

'harčı M, G, T "all, whatever" *'harče-m*
   če kū'ra T "whatever I have done",
   sa'bâ 'harče ka T "do whatever you
   like tomorrow", *az 'harče puı'sâ*
   ka'nan G "however much they ask".
   Prs

harf G "word" Prs.

'harkī, 'harke G, T "everyone". *'čhēn*
   'harke 'ɣus tar-ē G "everyone went
   to his house" Prs

harkū "everywhere, wherever"

har'kâra T "wrestling-ground, ring".
   har'kâra taı da 'âɣa, ku'štī-ē 'ghīt
   "he entered the ring and wrestled"

haı'rân G, T "astonished, perplexed"
   ba 'jân-e xu'kậ haı'rân ū'zâhem T
   "I remained perplexed in my mind".
   Prs

hēraŋ'gī T "in this manner". Cf *kēraŋ'gī.*

hur'sī G "latticed veranda". Prs

Hē'rât G "Herat"

harw hŏt, har'wī (Gr 200) M, G, T, D
   "to hear". *har'weta-eman* M "we are
   hearing", *mâ ɣax hŏt* M "I heard a

sound", *har'wēto hēm* D; *'ân-em*
   'harwetŏ G "I am hearing", *mun*
   'ɣax ē 'hŏt (har'wī) G "I heard his
   voice", *mâ 'huss-an hŏt (har'wī)* "we
   all heard", *hŏt ɣax-um hŏt* G 'I
   heard seven voices", *'agar ma 'mun*
   tar har'wē G "if you listen to me",
   harče-a 'hatŏ G "whatever you have
   heard". < Av *har-, haurva-* "to
   observe", cf Psht *arwēdəl* "to hear".

ha'rēw- "to lose" *pa'nân-e 'ɣusıka ē*
   harē'wī "he lost his way home *(gum*
   kat)". Cf *har-*

hus(s) (حوس ,هس) M, G, T, *hoss* D
   "all" *hussī'nân* "all of them"
   (هسينان) *hos mānešān* D Cf
   hu- Gr 148.

hı'sâb, he'sâb M, G "account, reckoning,
   share" Prs

'hâsel G "produce, crop *(hâsel, zamīn)*".
   Prs

hast T "existence" Prs

huš M, G, T "sense, consciousness"
   xu'kân-um huš-um âɣa M, *žū mūı*
   hušī M "one hair of sense", *huš*
   kan- "to take care" Prs.

hušk G "it dried up, withered" < Av.
   huška- (Note Indo Ir **sušta-* in Phl
   Psalter *xwšty*, Kal *šūšta*, Katı *štu*)

'hušku, 'huškŏ M, G, *o'škār(?)* D "dry'
   šū o'škār a D "the clay is dry". Cf
   hušk

'hušše G, T "all three" Cf *hu-, hus*

huš'yâr G, *hu'šār* D "wise". Prs.

hŏt M, G, T, *hŏt, (hŏet)* D, P "7" < Av
   hapta

hat'tŏs M, G, *'hattos* P "17"

ha'wâ G, T "air, desire" *ha'wâ-e šekârı-*
   'ka T "desire of hunting" Prs

ha'wē, ha'wī, hē'wī M, G, T "this".
   Gr 132.

ho'wī, ho'wĭ M, G, T "that"   Gr 132.

haweka'ī G "having this much power".
   haweka'ī bīn = haweqada'rī koṛ ' she
   accomplished this much"

howeka T "so much".   V ho'wī; cf.
   'heqa.

ha'wâl G, T "condition".   Prs

ha'wâla G, T "a cut, stroke".   'sŏr-e
   e'dē tar ha'wâla koṛ T "he struck at
   his head"   Prs.

hīwar G "husband's brother (hēwar)" Pl
   hīwarᵧar)'ân. Afgh Pis., or genuine
   hēwar rhymes with Psht lēwar, Skr
   devara- etc., but what has become
   of the d-?

'hawerang G "in this way"   Cf. ha'wī
   V 'hewēzail

'howerang, 'hŏwerang T "in that way"
   Cf. ho'wī.

hu'wâś-   huwâ'śī G "to scold (dâu
   zadan)"

'hēwaz T "instead of"   'hēwaz e 'tâ
   sŏrı'ka "instead of your head".

he'wyak G, T "this very"   Gr 133. Cf.
   ha'wī. ho'wyak G, T (ﻫﻮﺩﻙ) "that very"
   Gr 133 Cf ho'wī

'hēwezail, 'hēzail G, T, 'hezal M "thus"
   tu xu hēzail na kan G, 'hēzal 'na
   kan M. V. zail.

ha'yâ G "modesty"   Prs

hauz G "tank, lake"   Prs

'hezâ (ﻫﺰٖ) G "anything".   hēč + zâ.

ha'zâr G, T "1000".   'hŏt a'zâr "7000".
   Prs

'hâzer T "present, ready"   Prs

hažda M "18"   Prs

haž'dâr M, T "snake"   Prs   V kirm

hažnafa'rī G "military conscription".
   Prs   hašt-nafarī

J̌

ǰâ(ī) G, T "place".   ǰâ ba ǰâ ' on the
   spot".   Prs

ǰuba T "Friday"   rūz-e ǰuba.   Prs
   ǰuma'

ǰĭbak T "pocket".   Prs.

'Jabul Sa'râ T "Jabl-us-Siraj"   Cf
   Par'wân

ǰaba'lak M, G "lightning"   az'mân
   ǰaba'lak de'hī M Cf. Pash S 'ǰabala(k)
   V balk

ǰabr G "power".   Prs

ǰa'bâr G "powerful".   Xu'dâ e ǰa'bâr
   Prs

J̌abra'īl G "Gabriel".

'ǰâdū G, T "sorcery, magic"   Prs   Cf
   ǰâdu'ē G "magic".

ǰu'dâ G, T "separated'.   'sŏr-ē-om ǰu'dâ
   koṛ T "I cut off his head".   Prs

ǰu'dâī G. T "separation".   Prs

ǰâdū'gar G, T "sorcerer"   Prs

J̌a'drân T "n of a Pathan tribe".   'Man-
   gal o J̌adrâ o J̌â'ǰi, sŏ na'far za'īf e
   'Mangal o J̌adrâni'ka

ǰaf- G "to bark"   e'spŏ-a 'ǰafetŏ "the
   dog barks".   Prs., cf Pash S ǰaf-

ǰi'gar M, 'ǰigar T, D "liver"   'ǰigar um
   'xūn koṛ T "I am angry"   Pis. V
   pa'pŏ

ǰâᵧu'rī G "having cartridges" (?)   tŏfan-
   'gân-ē ǰâᵧu'rī, dâ'rū fərī'mân čhī
   "their muskets had cartridges, they
   got plenty of powder"

ǰe'hân G "the world".   Prs

J̌â'ǰi T "n of a Pathan tribe"

ǰu'kēw- T "to move, shake"   hež ǰu'kēwen
   na na'rī 'he could not move it"
   Cf Shgh ǰuk- "to beat" (Zarubin)?
   V ǰum'bēw-

ǰâl M, G, D "hair" (coll). Pl *ǰaˈlân*. Hind *ǰāl* "net" etc ? But cf Pash L *čāl* "woman's hair"

ˈǰāla M, G, *žāla* D "hail" *ˈǰāla čhaˈrī* M, *žāla ɣārtū* D Prs *žāla* (Badakhshı *ǰə̃la*, Madagl *ǰōla*) V *šeŋgeˈrī*

ˈǰelau G, *ǰela ˈbā* T (? Phon) "bridle" Prs.

ǰōˈlā D "weaver". Prs.

ˈǰūlē G "shaking" *ˈǰūlē daˈhem* "I shake". Prs *ǰūlīdan* "to be scattered". V *ǰumˈbēw-, ǰuˈkēw-*

ǰōˈlâk M "spider" V *ǰōlā* Cf *dīwuˈrūk, ɣaˈfak*

J̌alâlaˈbâd T "Jalalabad".

ǰelˈlât G, *ǰalˈlât* T "henchman". Prs.

ǰulˈwâ G "splendid appearance". Prs

ǰam M, G, T "assembled, collected" *ǰam kuṛ, ǰam čhī* Prs

ˈǰâma G "garment" Prs

ǰumˈbēw- G "to shake". *ˈsŏr-ē ǰumbēˈwī* "he shook his head" Prs V *ˈǰūlē-, ǰuˈkēw-*

ˈǰumkī G ' ear-rings" *gūˈân tar-au ˈǰumkī sī.* Panj *ǰhumkī*

ǰan- ǰŏ G, T "to beat (alarm etc)", D "to kill". *ˈgap ǰanem* T, *nāra ǰŏ* T "shouted", *čīq ē ǰŏ* G "she beat alarm", *ān-e ma tū ǰanem* D "I kill you", *tū ma mun čukun ǰantū* D, *ǰŏm* "I killed", *ˈǰantan astan* "mēkuštand" Nıjrau acc to G. — < Av *ǰan-*. V *mēr-*

ˈǰanŏ G, T, *ˈǰanu* D, *ˈǰanwē* M "alive". < *ǰwanta(ka)-*, cf. Av. *ǰvan-*

ǰân G, T "soul, self, body". *ǰân-um* G "my soul, beloved", *ˈǰân e xuˈkân-au ham ˈhuš kan* G "take care of yourself also", *ǰân um te suˈnī-m* G "I bathe", *taˈmâm e ǰân'ka-í tâ ˈzânū* T "the whole of his body down to the knees" Prs.

ǰīnč M, G, T, *ǰīnǰ* P, *ǰīmc* (?) D "wife" *ǰīnč-e baˈrem* "I take a wife", *ˈǰīnčeka ˈxī m* G "my wife's sister" **ǰanıčī-*, cf. Kohrud *ǰınǰī́* etc , Zeb *wuǰınǰăk*

ǰanˈnad T "Paradise" Prs

ǰeˈnâsa T "funeral". Prs.

ˈǰanwē v. *ˈǰanŏ*

ǰăŋg G, T "battle, war" *ˈǰaŋ tar* "to the battle" Prs

ǰaŋˈgī T "belonging to the war". *ˈfauǰ-e ǰaŋˈgī* Prs

ǰaŋgˈǰâı G "battlefield" Prs

ǰaŋgal M, G, T, D "forest". *ma ǰaŋgaˈlân-ē kaˈṭī* T "he cut down the trees" Prs

ǰar- v *ǰaṛ-*

ǰâr G "neighbour" Prs *ēl o ǰâr.*

ǰâˈɪ ū M "broom" *ǰâˈrū mâ ˈkantan* "I am sweeping" Prs V. *rūy-*

ǰīr D "bow-string" < Av *ǰyā-* V. *zē*

ǰŏr v *ǰŏṛ*

ǰurà M "male child". *dī bâlā paıdâ čhēn, ǰura-ın* "two children were born, they are boys". Prs.

ǰurɣât M, G, *ǰuɪˈɣât* M, *ǰurˈɣāt* D "curdled milk (*mâst*)" Turkı *ǰuɣrāt*, cf Pash S *ǰɪrˈgūt*, L *ǰoˈɣrāt*

ǰurm G, T "crime, fine" Prs

ǰarmaˈnī G "German rifle" *tōˈfaŋg e ǰarmaˈnī* Also Pash. L, cf Pashto *ǰarmənaı* "a Persian-gulf rifle".

ˈǰēran G "a red horse (*asp-ı surx*)" Turk

ǰarˈnēl G "general" Engl.

ǰar- ǰaˈrī (ǰŏr ?) G, T, *ǰar- ǰaˈrī* M, *ǰar- ǰaˈrī* C "to say", *zâ-e ǰaˈrem* G "I say something", *ǰaɪtŏn-em* G "I am saying", *mun ma ˈtŏ zâ ǰaˈrī* G "I said something to you", *mun ǰaɪ ŏ bŏn* "I had said" *ǰaˈrɛn* G "to say" (Phon.), *ǰârto-ım* M,

ˈmâ ma ˈtŏ ǰaˈrī, ˈtū ma ˈmun ǰaˈrī, ˈmâ ma ˈtŏ dal ǰaˈrī M "I said to you", ˈǰaɪtŏ hēm D, ǰaˈrīm D "I said", heč khīn gap ˈna ǰŏr T "nobody said a word" < Av. *gar*- "to praise", Skr *ǰr̄*- "to call out, address", cf. Psht. *žaɪəl* "to cry" (likewise with introduction of the *r* into the present stem)

ǰŏṛ G, ǰŏṛ D, ǰŏr M, G, T "well, in health, prepared, arranged". *bāw-a ǰŏṛ-āʔ* D "is your father well?", *wâ ǰŏr hēr?* M, *ma ˈtŏ uˈdhek pen ˈǰŏr kaˈnem* G "I shall arrange between you and her" Ind, the form with *r* through Psht, the one with *r* through Prs. Cf. *gaˈrī*.

ˈǰasta G, T "shoe (*paɪzâr*)" Pl ǰaˈstân Psht ǰɪsta "a shoe with high heels"

ǰuṭ G, T "concealed" ˈǰuṭ-ē kaˈnem, paˈǰuṭ "secretly". Hind. *ǰhūṭ* "falsehood, lie", Pash L *ǰuṭī* f "thief" Cf ˈǰuṭī G "theft" *pa ˈǰuṭīguˈrīm* Cf *čūˈrī*

ǰâw- G "to chew" Prs

ǰuˈwâp, ǰuˈwâb M, G, T "answer" ǰuˈwâp-a te daˈhem T "I shall answer you", ǰuˈwâɪb kŏṭ T (Phon) Prs

ǰuˈwân M, G, T "young, a youth" Prs Cf ˈbɪlŏ

ǰuˈwânī G "youth" Prs.

ǰŏˈwârī M, G, ǰaˈwārī D, ǰoˈwâr P "maize". Ind

ǰauza M "yoke" V *žūγ*.

K

*ka "who", in *tu (k)kaˈī* T "who are you", *kâ* G (*ka-â*) "who is it (*kīst*)", ˈka-yen G "who are they (*kīstand*)". Gr 142.

kân M, G, T "whose" Gr. 142

kī M, G, T "who" Gr 142

kŏ M, G, kŏ P, kŏˈγân (pl ?) D "roof, ceiling" *kata-, Wkh *kūt*, Ishk. kos kud, Mj *yɪs-kīg*, Orm *čīw* (?)

kū G, T, kūn M "where". *puš au kū haʔ* G "where is your son", *kūn paɪa* M "where are you going?". Cf *khânǰâɪ* Gr 150.

kaˈbī M, G, T "when". *hēč kaˈbī* M "any time (*hēč gašt*)", ˈhar kaˈbī ˈbē, ˈdâda-m te ma ˈmun ˈmēra T "my father may kill me any time", *kaˈbī ˈâγēʔ* M "when did you come?" Ind.?

kūb- T "to beat a drum" *naˈγâra ˈkūbī* "mēkūban" Prs

kaˈbâp, kaˈbâb G "roast meat". Prs

kaˈbūl kan- G "to approve" Prs

qabr G "tomb" Prs

kaburˈγâ M, G "ribs" Prs.

qabrɪˈstân G, karbeˈstân M,G (*xarbɪˈstân* M) "graveyard" Prs

kaˈbūt G "blue" Prs. V *sauz*.

kabūˈtar M, G, D "pigeon". Prs.

kabˈzaɪ G "handle". Prs *qabza* V. *deˈstaɪ*

kaˈčŏ M, G, kaˈčŏ D "thorn, furze" ˈdhâr tar čīˈmem, ˈpâ tar-um ˈkačŏ maˈčī G "I wandered in the hills and a thorn stung my foot" Ind; Ashk *kaˈčɪk*, Waɪg *kāčɪk* < Skr. *kaksa-*.

kačŏˈârak G "furze-gatherer"

ˈkuča M "ram" Prs *quč, qŏč* "a horned fighting ram" V *maˈnŏk, nēˈrŏh γaˈrŏ*

kūč G "wandering, marching (as a nomad)" ˈγarp ˈkūč ˈâγa "an avalanche fell down" T "family (*uštuk u puštuk*)" Prs.

ˈkučuk M, kuˈčŏk, G "dog". Cf. Badakhshī

kūčuk "puppy", Orm.L *ku'čuk*. V.
e'spö.

ku'čŏk G, T, *ku'čuk* P "span (*bilišt*)".
Taj *kučōk* "embrace, fathom". (Turk.).
V *be'lišt*

'kačal M, G, T "dirty, bad (*nābūt, xarâb*)".
Prs *kačal* "one who has no hairs,
and is marked with wounds or scars"?

ku'čend M "from where". *ŏsp-a kučend-a
kor* "from where, have you brought
the horse?", *tu kučend-ē* "from where
are you?". Cf *kū, e'čend*. V *ku'jēnd*

kūča'nŏk M, G, T, D "knife". **kṛtyana-*?
Cf. Prs. *kārd*, Soghd *krt'ynčh* etc
Gr 34, 57.

ka'čârī G "court of justice (*hâkimnišīn*)"
Ind

kačera'phŏr G "beans (*mâš*)" Cf Hi
kačariyā "a fruit used for pickling"?

qadd, ḷadd G "stature, height". Prs
'qadam G, T "foot, step" *žū 'kadam*
"one step" Prs

kaf G "foam". Prs

kaf G "palm of the hand". Prs   Cf
kaf-e dŏst M, D "id "

kaf-e 'pâ M "sole of the foot". Prs

kaif, G, T "intoxication" *'kaif-e xŏ-
mai'ka* T "captured by sleep",
'mende 'kaiw bur T "he became
senseless" Prs *kaif*

kāf'tek M "a big kind of wasp"   Cf
Pash S *kāftek*

'kēftan G "captain".   Engl

'kâɣaz G "letter"   Prs

kā'hī D "throat".   V *ka'mā*

khâ- M, G "to scratch" *'sŏr·um 'khâem*
G, *khârtŏn* M Cf Si *khahi* "itch"?

khū M, G, T "elevated, high". *zâi 'khū
kaniman* M, *'khū ka'nem* G "I lift";
sŏr 'khū kŏur T (Phon) < Av. *kaofa-*?

khūf- G "to cough" *'khūfem-ē* "sulfa

mēkunam", *khūftŏn-em*. Cf Ishk.
xofuk, Yd *kofah*, Mj *x²fəy*, Khow
kopik, Kurd *kof, quf* (Soane), "cough",
Oss *xufin* "to cough" V *surfa*

khū'fö G "coughing".

khuj- khu'jī G, T "to ask"   *ma 'mun
na khu'jŏr* "do not ask me", *khu'jī,
khŏ'jī* 'asked' Par S *kŏej-, kūej-*, L
xoj , Shina *khojŏiki* etc

khujēw- khujeuī (كُجِبو) G, T, D "to ask"
(not causative)   *khujēwem* G, T,
čâ-m ēr khu'jēutan T "why do you
ask me?", *ku'jētu-hem* D., *khujē'wī*
G "he asked".

kha'mŏr G "threshing"   *kha'mur wa'hē-
wem*

khan- kha'nī M, G, T, D "to laugh".
'khāntā-eman M ' we are laughing",
'khantŏ hēm D "I am laughing" =
'ân- em 'khantŏn G; *'khanem* G, *kha'nī*
M, G "he laughed"   Cf Prs *xan-
dīdan*, Wkh *kand-àk* etc , Ashk
kŏn- etc

kha'nŏi G "laughing".

khân G, T "which (*kudâm*)". Gr 143.

khâin (كَاهُ دِنْ,كُهَادِن) M, G, T "which,
some"   *khâi zâm te gasa* "*čizī
mēkanad-om*", *hē ɣus khâenika* M
"this house belongs to somebody";
ma 'khâin-ē 'ēnem G "I shall bring
one of them". < Av *katāma-*". Gr
143, 145

khân'jâi (كُهَانِجَاي), M, G, T "where,
whence". *har khânjâi* T "every-
where"

khīn (كهِبس) M, G, T "anybody"   *heč
khīn   na* "nobody". *khīn 'na
para* G "let no one become .   ".
Cf Samnani *kīn*? < **kahya + nā*?
(v. Gr 145)

'khandɪ T "mountain, peak (*tēγ*)"- *Paddŏ-*
'khandɪ " *Tēγ ɪ sɪyâh*". Ind., cf
Shɪna (Dras) *khằŋ* "mountain", Torw
khan, Maɪya͞ *khān*, Sɪngales *kanda*
"hɪll"

'khânas G "bellowɪng". '*gū-a* 'khânas
'*kantŏn* Cf Pash S γ*ãñas* V '*dŏnas*

kheŋ M "ground soɪl", *khend* (*nḍ*?) G
"cultɪvated fɪeld" Pash. L *khand*

khằr, qhar G, T (*khār* Phon) "anger"
Prs. *qahr.*

khŏr M, G, T, khŏr D "donkey". *khŏr*
kŏr a G "the donkey ɪs blɪnd". Prob
genuɪne, cf Av *xara*- (Gr 58 ff.), not
borr from Pash L *khār* etc.

khur G "cave". Cf. Pash S *khūl* "ra-
vɪne"? V '*kurrɪ*

khuʼrɪ G, D "heel". Pash L *khuʼrɪ*
V *pēšʼpâ*

khŏrəʼbuǰ G "melon (*xarbuz*)". Trans
lated from Prs *xarbuz* Cf

khŏrəʼgū G "hare" Prs. *xargŏš*, Kurd
(Soane) *lergū* V *saʼhŏk*, *xarʼgŏš*.

kheʼrēw- M, G "to pɪck up" '*kurγ a*
'*dâna* kheʼrēwtūn M "the hen pɪcks
graɪn", khereʼwīm G < *xrāpaya-
(Greek χρώπιον "sɪckle" Lat. *carpo*
etc)? Gr 59 V. *oʼrēw* .

Kŏheʼstân G "the Kohɪstan of Kabul".

kuʼǰēnd M "whence". *haʼwī zīʼnân-e*
ŏspɪkva kuʼǰēnd ēn? "from where are
these saddles of the horses?", *ečen-*
'dhēk ŏʼspân kuʼǰēnd-ēn? "*hamī aspân*
az kuǰā astan ?" V. *kuʼčend*

kaɪk M, D "flea" Prs V *ruč*

kâʼkɪ M, G "mother's brother (*taγāʼī*)"
Afgh Prs *kâkâ* "father's younger
brother", Prs *kākī* "aunt".

kūk G "naɪl" *kūʼkân-e âheʼnī* "ɪron
naɪls" Ind , cf. Pash. S *kŏʼkū*, Lhd.
kŏkā "hobnaɪl, tack" etc.

Kaɪkuʼbâd T "n of a kɪng, Qubād".

Kūɪʼkâf G, T "Koh-i Qâf"

'kâkul G "lock, curl". Prs

kâkuʼlɪ T "havɪng curls"

kal P, 'kala T "head" 'kala ân 'âwurŏ
T Prs V *sŏr*, *pēškaʼlā*

kal M, G, T "bald" Prs

kắʼlā T, kaʼlâ G "house, fort". *hŏt kaʼlā*
daʼrūntar T "ɪnsɪde seven castles".
Prs Cf Andreas, DL 1928, 2257

kâl T "flɪght" '*Mahmad Haʼnīfa* '*hâǰes*
žī 'kâl a "*qūwat ɪš kam ast*, *âǰes âmad*,
hâlɪ kâl ɪš ast" Pɪs *kāl* "flɪght"

kâl G "tɪme". Ind

Kâl e Arʼzân G "n of a place".

kâʼlắ M, G, T "dress, clothes" *kâʼlân-e*
xâɪʼka-m T "my husband's clothes".
Prs

kŏl M, G "valley" Turkɪ?

kuʼlâ M "cap" Prs V *kūr*

kulʼba M "plough" *kulʼba barɪman*
Prs V *mēʼlēw-*

kelɪʼdak M "jaw-bone" Pash S *kɪlɪdak*

kulf G "lock (*kulf*)" Prs *qufl*

kalaʼgī daʼnân G "front-tooth"

kɪlɪʼγâšt G "key" Cf Prs. *kɪlī(d)*

*kâlâǰa T "the upper part of the arm"
eʼdắ 'hudde *kâlâʼǰânɪ âleʼšī* "he seɪzed
both hɪs upper-arms"

'kɪlk γušt D "lɪttle fɪnger". Afgh Prs
kɪlk "(lɪttle) fɪnger" Pash, S *kelk*
"fɪnger", Afgh Prs *kɪlk* 'reed'.

kəʼlâlɪ M "earthen jar" Prs < Ind
kulāl "potter"

kull M, G, T "all". Prs

kull M, G "blunt" Prs *kall* "beɪng
blunt" (or *kul* "crooked, defectɪve"?)

kaʼlam M, G, T "pen". Once = *lāwər*
T. Prs

'kâlɪn, M, kāʼlɪnča D "knɪtted carpet".
Prs. V *paʼlās*

ka'land, v ku'laŋg

ka'lânfâr G "a kind of perfume" Prs
qaranful "clove, gilly flower", Turkı
kalampur etc < Gr χαρυόφυλλον.

ku'laŋg M, G "crane" Prs

ku'laŋg M, D, ka'land G "mattock, pick-
axe" Prs *hulang, kaland*

ka'mā M, G "throat" *umr-e kama'ī-
om* G "the life of my throat (*umr-ı
gulŭ*)" Cf Psht dıal *kūmaı* "Adam's
apple" (EVP s v) Cf

kâm M, G, D "palate" Prs

kŏm T "tribe" *tū 'kŏm-e ma'nân-ē* Prs

kam'čīn G "whip" Prs

kūmaı'dân B 'commandant". *dī pu'šâ̧
kūmaı'dânâ̧* Psht *komaıdân* Engl.?

kaı'mâk G, D "cream" Pıs, Turk, cf
Shgh. *kaı'mōxč*, Khow *xombox* etc

ku'mak T "help, assistance (*kumakguṇḍ,
yârī dâdan*)" Prs Cf

kuma'kī T "assistance, the reserve of
an army" *tū huma'kī e'dân-a koɹ
"tu kumakī īra kadī"*, *kuma'kī (ī-ı)
wazīrı'ka čhī* "the reserves of the
vazır went off" Prs

ka'mâl G "perfection" Prs

ka'mân T "bow" Prs Cf γu'lak.

ka'mân-ı 'Rustam G "rainbow" ka-
'mân-ı Rustam čha'ɹī Prs

ka'mand G, T "halter, lasso ' a'brŏân-au
ka'mand-a Prs.

ka'mand G "stable" *mē ka'mand dar
'âɣa, 'saıl-ē kuɹ ma ŏ'spâ̧,* "she ent-
ered the stable and looked at the
horses". Pash L *kamand*

kamân'dâr T "archer" Prs

ha'mar T "rock". *kama'rī čha'ɹī* Prs.

hamar'band G "belt". Prs.

kīma'tī G "dear, expensive". Prs.

kan- kuɹ, kŏɹ M, G, T, D (*kuɹ, kŏ^uɹ* Phon)
"to do" *kan'tŏ-em* G "I am doıng";

kan, kā(n), pl ka'nŏr "do", ku'ɹŏ
(کرﯠ) "has done", 'kuɹa bŏn "had
done" Av. *kərənav- kərəta-*.

'hânŏ G, kōn D, kânū P "blınd" Ind,
cf Khow *kânu*, Ashk *kā̧ɹa* etc (v
Rep p 25) V *kŏr*

'kŏna M, G, D "ancient, old". Prs

kun M, G, T, D postpos "to, for" Gr
96 Ind, cf Sı *kan^e* "to, for" etc,
Pash. L *kan* "to", Waıg *ken* dat
suff < Skr *karṇe*.

kanča'nĭ M "harlot" Ind

qand, qan G "sugar". Prs

'kunda G "stocks for offenders". Prs

ken'γâla T "brıde (*nâmzât*)". Taj *kĭn-
gol'a* "betrothal", Prs *kanγâla*
"fılıam poscere" Cf Psht *čanγōl*
"betrothed" (EVP s.v)

kunǰ T "corner" *'kunǰ-e butxânaı'ka
tar* "ın a corner of the temple" Prs.

ke'nâɹa T "sıde, edge" *uâ ke'nâra bŏr*
"you must stand asıde". Prs.

ka'nīz G "gırl" Prs

'qâpčĭ T "doorkeeper". Turk

'kŏ'pân (pl ?) G "hump" Cf Shgh
kūfŏn, Rosh *k'upŏn* (Zarubın), Pash
L *'kōpē*.

'kârī M, G, T "clean, good" *'kârī
howyak-a* G "that ıs better", *kârī'ân
kun na'zar kan* G "look at her beau-
tıes" Afgh. Prs

kĕr M, G, T, kĭr D "woɹk, business"
če kēr dērē M "*čı kâr dârī*" < Av.
kaɹya-

ke'râ G "hıre". *ke'râ ka'nem* Prs

kŏr M, T "blınd" Prs V *'kânŏ, bī'tech*

ka'rīb G "near". Prs. V *nəz'dīk*.

Kara'bâγ G, Kâla'bâγ T "n of a place"

qur'bân T "sacrıfice". *pa'ram qur'bân-e
'nâm-au* "*qurbân-ıt mēšom*" Prs

karbe'stân v qabrı'stân

ˈkōrdi M "root", kōr̥d G "watering basin round the root of a tree" Cf Katı kər̍ˈūᵉ

kâriˈgī G, T "goodness, beauty". ba kâriˈgī ma ˈgū dūˈčī G "did he milk the cow well?", az kârıgī T "on account of his beauty" Cf ˈkârī.

karˈgas M "vulture" Prs

kurγ M, G, T, D, P "hen" Cf Prs karg, Psht čırq (m) Shgh čaš (čuš m) etc

ˈkurγ-e ˈdhârī G "wild hen"

ˈkurγ-e âˈwī G "duck". V. murˈγâwī.

kırm M, D "snake", P "worm". Prs V haž̍ˈdâr Cf

kırˈmāk M "worm".

kurma T "hash, lobscouse" Lhd. kormā "cooked meat, curry"

kŏrmaˈhī G "a kind of uneatable fish" Prs

kıˈrân T "half rupee, kran" Prs V. rhuš

quˈrân G "Koran, oath" ˈtu ba quˈrân ˈdĕre "you have sworn on the Koran". Prs

ˈkēraŋgī T "in what manner" ma maˈnậ ˈxâ ˈkēraŋgī kuˈr̥ŏ? What have you done with my husband?". Pash L ˈkəraŋg Cf hēraŋgī

kārˈnaıl G "colonel" Engl

larr M, G "deaf". Prs V ˈbūr̥u, bīˈgū

kur̥ˈıă M, G, ˈkurra D "colt". Prs.

ˈkurrı T "ravine (šıkâf)" V. khur.

kaˈrâr G, T "quiet, resting". γâr̥ o γâr̥ kaˈrâr kor̥ G "it stopped snowing and raining", kaˈrârehā-ē ma dharam ē ûnt T "he slowly brought her down to the ground", as kaˈrârī 'slowly'. Prs.

kurˈtī M, kurˈtīn G, D "jacket" Prs

kuˈrūt "dried curds (kurūt)" Prs

karˈwaš G "lizard". V šıˈlând

kōr̥ M, G "stick, fire-wood". haˈuē kōr̥ıman mâ ˈxâr̥ ˈkantan M "we are breaking this stick". Pash. L kōˈr̥a "tree" Cf kōr̥dıᵉ

kur̥ G, D "cap". Cf Av. kər̥əti- "n of a piece of dress"? Cf Katı kur̥ "cap" But v NShgh, 41² V kulâ

kōr̥d v. ˈkōr̥dı.

koˈr̥īn G "wooden". V kōr̥

qur̥t T "destroyed, cut into pieces" ma ˈpuš-om ē ˈqur̥t kuˈr̥ŏ "he has destroyed my son (xurd-ıš kat)", qur̥t kanˈtŏ "mēxurt". Prs qart "slicing in pieces"? Cf Psht qurt kār̥ī "gravel, fragments of stone".

kasabaˈka D "tortoise", cf Turkı qablu-baqa "Krote die eine Hülle hat" (Vambéry) cf Ar kısâ "garment", kasaˈ "putting on of clothes"

kaˈsāγan D "bedding". Cf Pash L kaˈsāŋan "id " Cf the preceding word? V wīraˈnŏ

ˈqasam G, T "oath" ˈqasam-ē xūr̥ Prs

ˈQâsem T "n of a man"

lāsr G "castle" Prs

kâˈsūr T "γōr" (?). kâˈsūr-om baˈdhēk ˈdâlī guˈr̥īm "let me now take from him my ."

kausaˈr̥â M, G "shoe". mâ kausaˈr̥â ghīt M "I have bought shoes". Prs lafš, kauš, Pash Nır kōšar̥ā. V par̥ˈzâr

ˈqıssa, ˈqessa, ˈkıssa G, T "tale". Prs

qessaˈxân T "reciter of tales". Prs

qast T "intention (mudâ)" Prs qaṣd.

kâset G, T "messenger" Prs

kuˈsēw- G (Nıjr) "to dig"

kaš kan- G, T "to pull, stretch, contract" Prs kašīdan

kāš P "eyebrow" < Av karša- "furrow" V aˈbrŏ

kâša¹gū M, G, *kāša¹gū* D, *kaša¹gū* P "bullock". Cf "*kāšghau* Yag, in Badakhshān und Pāmir" (Tom 764), Shgh *xux̌ gōw* "bullock" (Zar.)

¹*kaštĕ* M, G, T, D (كښنت, كښنت) "girl" < *kaništāki*, Skr. *kaništhā*, cf Av. *kaini-* etc , Psht. *čan-γōl* Minj *kiñ¹tika*, Wkh *kond* prob also belongs to this stem, not to that of Skr *kāntā-* (Tom)

¹*kešta* M "field, cultivation". Prs

ke¹štī T "boat" Prs

¹*kušta* T "killed". In *as* ¹*kušta ku¹štân koi, as* ¹*pušta pu¹šta* "they made killed of the killed and a plain of the plain", i. e. "they slaughtered completely" Prs

ku¹štī T "wrestling". *ku¹štī* ¹*guiīman* "let us wrestle". Prs.

kaštē¹ŏk G (كښنهاوك) "a small girl" V ¹*kaštē*

ka¹šēw- G, T "to sigh, yawn". ¹*fâza-m kaše¹wī* G "I yawned", ¹*zui tar-om 'â' ka¹šēwī* T "I sighed "oh" in my heart". V. *kaš kan-*. Cf Prs *āh kašīdan* "to fetch a sigh".

¹*kŏšxâna* T "guest-room (*kūšk*)". Taj *kuš-xona* "house with a single room".

ka(i)¹tī G "scissors" *γa¹rŏ kai¹tī ka¹nem*. Prs *kaičī* + Panj *katī?*

¹*qātī* M "famine" Prs

ki¹tâb M, G, T "book". Prs

ku¹tal P "pass". Prs

kai¹tân G "band of a shirt"

¹*qâter* G "mule" Prs

ka¹tex G, P "cheese" Prs *qatiq* "buttermilk", Pash D ¹*xatek, xatak* "salted, hard cheese" V *pa¹nīr*

kaṭ D "bed" Ind , e g Pash L *kaṭ* V. *čâr¹pâi*.

kaṭ- *ka¹ṭī* M, G, T, D "to cut" *žū tī eman katetan* M "we aie felling a

tree", *ka¹ṭito hēm* D, *tū¹yân-âw-um ka¹ṭī* T "I paid the price for you (*tŏi buirīdam, xilâs kadam*)" Ind , Pash S *kaṭ-* etc

kuṭ *kuṭī* M, G "to crush". *o¹γur tar-um ku¹ṭī* G "I crushed it in a mortar". Lhd *kuṭṭaṇ* "to beat, pound" etc.

kŏt M "short" **kŏt*, Prs. *kōtāh?* V. ¹*γanukŏ*, ¹*lunḍu*.

*kuṭur v ¹*lunč·e kuṭuri¹ka*.

¹*kaṭṭŏ* G, T "old" Ind , cf. Panj *kaṭṭhā* 'hard' etc.?

kaṭ¹ṭŏī G "old age" *mau¹sum-e ka¹ṭŏiy·au*.

kuṭ¹ṭŏ G "lame" Pash L *ku¹ṭa* etc V *šŏčču*

kaṭṭa¹bāw D "grandfather" V. ¹*bâbâ*

¹*kâwun* G "in some direction or other (*kudâm taraf*)", ¹*kâwanŏ* (كاوانوْ) T "in which direction (*kudâm sun*)". V *wanŏ*

ka¹wār D, P "mouse". Pash. L *kau¹ra* "rat". V *ba¹lūr*

ka¹wēr- G "to scrape, scratch"

¹*qūwat* G, T "power, strength ¹*qūwat kun* ¹*ham xu na* ¹*čhī* T "neither of them overpowered the other (*ba qūwat na šud*)" Prs

qūwat¹dâr G "powerful" Prs.

qūwat¹nâk G "powerful" Prs

kâz M, G, T, D "shirt" Cf Pash. L *xâs?*

qâzī G, T "judge" Prs.

kiza¹rē G "milking-pail (*kūza, gaudŏša*)". Cf. Pash. L *kūza¹rī*, Orm. L *kuzə¹lī*.

L

lab G, T "lip". In *lab-e kha¹nŏ* G, *lab-e žī* T "the banks of the stream". Prs

lauč M, G, ¹*lauč* D "lip (the usual word)".

lau'čân-um Phon (لوجان), *lapč* G (poetical) Prs

luč M, G, T, D "naked" *luč kan-* T "to rob", *sēlâ'bân-an* '*luč* '*âɣēn* T "they came with drawn swords" Prs.

lēf G, T "bedclothes". *lēf-a* '*tâl-a kuɽŏ?* G ʻ have you hung up the bedclothes?" Prs *lɪhâf*, Badakhshi *lēf*

lag- "to stick to, strike" '*bânŏ e* '*ešq au ma* '*mun la'gŏ* G "the arrow of your love has struck me" Ind

la'gēw- M, D "to lit a fire". *ârə lagēɪman* M, *rhīne-m lagētū* (**lagēwtū*) D "I am lighting the fire" V *lag-*

La'ɣak G "n of a place".

'*lâɣar* M, G "lean". Prs

lhanŏ (لهسو) G "slippery (*lašnī*")" Cf Prs *lašn* "smooth, slippery" < **(h)laxšna-*, *laxšīdan*, *laɣzīdan* "to slip, slide" < **(h)laxš-*, *(h)lagž-* < **slegh-s(k)-* cf Bal *laɣušaɣ* "to slip"

lhâš G "finished (*xɪlâs*)" *lhâš čemtŏ* "(the mulberries) are finished" Derivation from **xɪlâs* < Prs *xɪlās* is phonetically improbable

lejǰ- lej'ǰī G "to be ashamed" *lejǰe-'tŏn-em*. Ind , cf Pash L *laj-*

lejǰa'nâk G "bashful"

la'ǰâm M, G "bridle" Prs

lak G, T "a lakh, 100,000". '*šu llak* T, *dŏz lak sɪ'pâɪ* T. Prs. < Ind

'*laklak* M "stork". Prs

lâl G "ruby". Prs

'*lâla* G "tulip" Prs

'*lâla* T "elder brother". Afgh. Prs

lâl'tâq G "a kind of flower". Prs *lâl* + *tâq?*

lâla'zâr G "tulip-bed" Prs.

lam ɪn *lam dah-* M, G, T, D "to place,

permɪt (*mândan*)" *kɪ'tâb sŏ* '*mēz* '*lâm da* M "put the book on the table", *badhēk-ɪman* kᵒ sᵒ mᵒ *lâm dhaɪtan* M, *lam da'hēm* G, D, '*lam-um dâ* G, *ma* '*mun-en na* '*lam* '*dhaɪtan* G "they do not allow me" *kuča'nŏk mēx tar* '*lâm da* M "hang the knife on the peg" Cf *la'mŏ* V *ēčēw-*, *ɣuh* .

la'mŏ M, G "hanging" *čɪ'râɣ la'mŏ a* Ind , Skr *lamb-* "to hang down" etc Cf

la'mēw- M, G "to hang up" *ēkī zâ la'mēw* M "hang up this thing", *lamēwŏ'ɪ-a* G "*âwē'zan kada'gɪ s*"

la'īn G "accursed" *šaɪ'tân-e la'īn*. Prs.

'*lunč-e kuturɪ'ka* M "podex" Prs *lunǰ* "cheek, inside of the cheek"?

laŋg D "lame . Prs V '*šoččū*

leŋg G "leg" Prs

'*luŋgī* H "scarf, lungee" Ind

laŋgō'ṭa M, G "turban" Hind etc *laŋgōtā* "loin-cloth"

lân'dā G, *lun'ḍā* M "stout, corpulent" V *čâk*

'*luŋḍu* D "short, narrow" Hind *lunḍā* "tailcropped, stripped", Psht lw. *laŋḍ* "curt, stumpy, short"

'*Lârom* T "n of a pass near Shutul"

larz- G "to tremble". Prs

lar'zēw- G "to make tremble" *lar'zēwtŏn-um a* ʻ *mēlarzânad-um*"

le'ɪē G "boy" (said to be a Pachaghanɪ word) '*čīnŏ le'ɪē* '*pē-a* '*xartŏn* "the small boy drinks milk"

lŭr- *lŭ'rī* G, T "to seek, search for (*pâlīdan, gaštan*)" '*lūrtŏn-em* T "*mēpâlom*", '*nâ ta'mâm lu'rī* G Hind *lorhnā* "to seek"

līs . *lušt* M, G "to lick". '*līsem e*, '*lušt-um-ē* G Cf Prs *lēs lɪšt* Prob genuɪne, v Gr. 70

la'sēw- M, G, T "to untie"   *na'γŏn-ē*
pu'ṭī lasē'wī* T "he took down the
bread from his back"

leš- M, in *'tawa le'šīm* "I have fever"
V *tau*

'laškar G, T "army"   Prs

lušt v *līs-*

lata'ī G "rag"   Panj. *lattā* etc

lūṭa'hī M "ear of maize"

la'wak- ' to flee"   G *'hākim o 'mardum
ham lawa'hī* "the governor and the
people fled".

'līwŏn M, G, *'līwŏ* M, *'liŏn* D, P "clari-
fied butter (*rōγan*)". < Pash **līwan*
< **grīwan* (Pash L *lōuˈ*), cf. Waig
grawū, grˌawa, Skr *ghr̥tavat-*

'lāwər, lā'wun M, *lā'wər* G, *'lawur* T
"membrum virile". Pash. S, L *laŋ-
(g)ūn* "membrum virile", Pash L *laurī*
"rod"? Cf Orm L *lau'ra* ' scrotum"

lauz G "language"   *ŏst   'lauz-e Pa'rāčī
sa'bak nı'sâ, dhaıtŏn* "he was
teaching the P language".   Prs

laxš- G "to slip, slide"   Prs V *lhanŏ*

'lâyaq M, G "deserving".   Prs

lāza (لَظَه) G "a moment, while", Prs

M

ma M, G, T, D prefix denoting the acc
etc   Gr 86

maı G "wine"   Prs

mâ M, G, T "we"   Gr 113

mâ G "mother"   Av *mātar-*   V *ā'ī,
mâčī, 'mama*

mūı M "hair". In the expression *žū
mūı hušī* "one hair of sense"   Prs.

ma'bŏr G, T "outside"   V *ma, bŏr*

mu'bârak G "fortunate"   Prs

mač- ma'čī G, T "to cut, hurt, stick".

'pâ taı-um 'kaččŏ ma'čī "a thorn
wounded my foot (*xalīd*)", *sŏr tar-ē
ma'čī* "he struck his head", *šū tar
mačī* T "stuck in the mud (*dar gıl
xalīd*)"   Hind. *macānā* "to stir up,
excite" etc ?

ma'čī M, G, T "a kiss"   *'qure ma'čī* G
"take a kiss"   Hind *macchī*, Psht
mača, Pash. S *mačī*

'mâčī M, G "mother"   V *mâ, 'mama*

mū'čŏ M, G, *mūčā* C, *'mūčŏ* P, *mū'čŏ* D
"ant"   < **marwıčaka-,* cf Prs *mōrča,*
W Oss *muljug* etc

maıda M, G "crushed".   *wârun em
'xēra tar 'maıda kantŏn* M "I grind
the flour at the mill", *mušt pen
maıda kanem* M "I crush with the
fist", *wârun-a 'maıda 'kantŏn* G,
wârum-um 'xēra tar 'maıda koɽ G
Prs

mâda M, G, *mā̱-* D "female"   *'mâda
γa'sŏ* G (v. *mâda'gū, mâdaku'čŏk*)
Prs   V *šı'čak*

muda'ī G "enemy".   Prs, cf   Pash L
munda'ī

mu'dâ G "at once when" (?) *mu'dâ hē
ga'pân-ē   ja'ɽŏ bŏn* "instantly
when she had said these words" (?)
Prs *muddah*

mu'dâ G, T "intention, desire (*maxsad*)"
čı mu'dâ dērēˀ T, *ba mu'dâ kan* T
Prs *muda'ā*

mâda'gū G, *mā̱'gū* D, P "cow"

mâdaku'čŏk G " bitch"

mad'lab G "purpose"   Prs

mu'dâm M, G, T "always"   Prs

madı'âna M, *'mādıān* P "mare"   Prs.
V *šı'čak ŏsp*

maı'dân G, T, D "plain"   Prs

'modreb G "a barber"   Prob a *dom*
(barber and minstrel in one person)

ıs meant. Prs *mutrıb* "a musician, singer"

ma'gam G, T "possibly, unless (*magar*)". *ma'gam če ma'čð 'pherē* G "possibly you wıll be turned ınto a fish", *ma'gam tu pa'ra ta'bīp e ma'nộ* G "ıf you do not become my physıcıan". Prs *magar?*

Muγ'bīl, Muq'bīl T "n. of a man"

moγo'rūk D "sheep". V *γa'rð*

ma'γas D, P "fly" Cf Prs *ma'gas*

maγz G "kernel". *'dežıka 'maγz* "walnut keınel" Prob borr from Prs. *maγz*

maγz-e sðrı'ka M, G "braın"

mā'hĭ D "fish" Prs V *'masð*

mē'hĭ M, G, T (مـبـهـي) "month'. **māhĭka-*, cf. Orm *māĭ*, Psht *spōž-maĭ* "moon", W Oss *maya* "moon, month", Prs. *māk* etc V *ma'hðk*

mēhĭn T "monthly, of a month" *žu 'mēhĭn-a* 'he ıs one month old"

maha'bat G "love" Prs

*mahačıčı? sð bðr e mahačıčı'ka-ı šu 'hala-ı âwı'žân-a T (Phon.), *'kunǰ-e 'mahačıčı, kunǰ e butxânaı'ka* T (Phon.). The word ıs repeated three tımes and ıs quıte dıstınct It seems to mean somethıng lıke "castle, fort"

ma'hak, mhak G "straight to, at, towards that, exactly there" (?). *mahak dharam tar* "to the ground there (*da hamū zamīn dūr*)" (but *ha'wĭ dharam tar* "to the ground here, *da hamĭ zamīn nezdĭk*"), *mhak dâl xâ tar-ē* "dar hamū pēš-e šū-ıš", *mahak dha'ram tar ē dhĭ, dehĭ mahak xĭṭ tar-e bı'yā* Prob *ma + hak*, cf 133

ma'hðk M, G *ma'hðk*, D, P "moon". *ma'hðk âle'šĭ* M, *ma'hðk gu'rĭn čō* D

"the moon was eclıpsed" Cf *mēhĭ* < **maha?* Cf Khorasan Kurd. *mehak* "month"

'mhākam, maha'qam, maha'kām G, T (مُـحـفـم) "forcıbly" *'mhākam-ē 'âleš* "*mākām bıqīr-ıš*" Prs

mhð'lāt G, *mūlat* T "respıte, delay" Prs *muhlat*, cf. Bal *mhðlat*

'Mahmad, 'Māmad Ha'nīfa 'Sâheb T "n of a person"

Mah'mūd, Mā'mūd, Mhāmūd G "n. of a peıson"

meh'mân, mhe'mân, G, T, *mē'mân* M, G "guest". Prs V *mēmâ'nĭ*

ma'hĭn G "fine, thın, a small graın of rıce (*beıenǰ ı mahīn*)" Prs

'meher G "love". Prs

mehra'bânī G "frıendlıness". Prs.

'mhētar G "groom" Prs *mıhtar*

mu'ǰâ M, *me'žā* G, *me'ǰân* pl T "wımpers" Prs *mıža, muža* (Taȷ *mıȷa*, Pash S lw. *mıǰū*, Bad *muža*) Prob. all the Par forms are borr

'maǰma G "a dısh, plate (γuı*ī*)" Prs

muǰ'râ G "reward". Prs

mâ'khân M, G, T "our" Gr 113.

ma'khār (مـفـهـر) G ' in the mıddle of (*maγz ı, mâbaın*) *ma'khār-e dar'yā pa'rā* Prs *muqhar* "subdued, defeated "?

ma'kân G "dırt" (?) *ma'kânân 'astarðr* sweep away the dırt" Or "sweep the house", cf Prs *makān?*

makân-rūya'kân (pl.) G "sweepers"

Makkatul'lâ T "Mekka".

makr T "fraud" Prs

Maqet, Maqed T "n of a warrıor".

Mu'qâtel T "n of a kıng".

'maıla G "festıval, faır (*mēla, ǰašna*)". Ind

mâl M, G, T "property, cattle". Prs

ma'lak G "movement". *ma'lak xūṛ* "he moved". Prs. *malaq*, "canter, gallop"

ma'lek G "headman of a village" Prs

mulk M, G, T "country" Prs

ma'lâɪk T "angel" Pl *malâɪkân* Prs *malā'ɪk* pl

'mullâ G, T "mulla". Prs

mâ'lūm G, T "known" *mâ'lūm kan-* Prs

ma'lâmat G "reproof" Prs

'mūlat T "delay". V *mhŏlat*.

ma'lax M, G, P "grashopper" Prs

mē'lēw- G "to plough" *jŏwârī-ɪman mē'lēwtan*

'mâma M, G, T "mother" Pash S *mā'mā* Cf *ā'ɪ*, *'mâsī*

mɪm G "the letter *m*" Prs

mēmâ'nī G "feast" Prs V *meh'mân*

mâ'mūr T "engaged ɪn" (?) *mardu'mân mâ'mūr čhēn 'ɣūš o pu'lâu 'kurma tar '* the people were engaged ɪn eating meat and pɪllau and hash" Prs *ma'mūr* "fixed, determined"

mu'maɪz, muba'īz, mu'bayəz G "umpire, judge". Prs *mumayīz*

maɪ'nā G "starling". Ind.

mēn M, G, T, D "waist" Prob < Av *maɪδyana-*, cf Sak *myāna-*, Prs *mɪyān*, Lurɪ *mɪn* etc Cf however Shgh *mēnd* "waist-band" etc Gr 57 Cf

mēn, mē M, G, T "within, among" Gr. 220

mun ete M, G, T, D "me" < Av *mana* Gr 112.

'mânda G "left, remaɪnɪng, tɪred" *ɣu'lū 'mânda čhēm* Prs (Cf semasɪologi-cally Ishk *frɪnduk* "tired": *frɪn* "he remaɪned" < **uɪ-rɪxna-*, Wkh

warexk "tɪred" *warečn* "to remaɪn", Sɪ *vɪrc- vɪrto* "to be wearɪed")

'mendē M, G, T "thɪs" (acc) Gr 128.

'mundē M, G T, *mŏnde* G, T "that" *mandān* pl D. Gr 131.

men'dhēk G, T "thɪs very *(hamī)*" Gr 135.

mun'dhēk G, T "that very *(hamū)*". Gr 135

mâ'endar G "stepmother" *(mâdarandar, ambâɣ)*". Par *mâ* + Prs *mādandar*

'mɪndut D, P "aprɪcot". Cf. Orm K *matat* V *zar'dâlū*.

ma'nŏk G, D "ram" < **maɪšna-ʔ* V. *'kuča, nē'rŏk ɣa'rŏ*

ma'nân M, G, T "my" Gr 112

mɪn'nat M, *'mennat* G "entreatɪng". Prs

mu'nâsɪb M "fit, proper". Prs

'mâneš G, T, *'mānɪš, 'mâneš* D, P "man (homo)" Ind, cf Waɪg *ma'naš* etc, but Pash *ādam* V. *'âdam*.

manša'hūr (مشهور) G "famous" Prs *mašhūr*

menth- M, G "to smear, rub, wɪpe" *lī'wŏn-cm 'menthetūn* M "I smear with fat", *dos'mâl pen em ara'qân-um 'menthetūn (a'stârtūn)* M "I wɪpe away the sweat wɪth my handker-chief", *'mentheman* M "*bumâlīm*", *'menthem-e* G Gr. 61, cf Wkh *mandàk*, Waz Psht (*kšē-)mandəl* "to shampoo", Sɪ *manan^u* ' to sham-poo", Shɪna *manoɪkɪ* "to rub" etc But Hɪ *mãdnā* "to rub, knead" etc. < *mɽd-*

man'yâr G "mɪst, fog". Ṭaj, cf Shgh *manyâr* "steam"

man'ḍŏ M, G (Phon *'manḍu-m), maṇ'ḍŏ* D, *man'ḍŏ* T (مَنِڈ) "neck" Ind, Pash. L *manda*, O *man'ḍŏ*, Ashk

man'da, Welsh Gypsy *mend* (S₁ *maɳɪ*
  "vertebrae of the neck"?).
muɳda'rân M, G "thigh", Cf. Pash Sh
  muɳḍa'rān. V. *rān*.
'Maŋgal T "n. of a tribe".
maŋ'gɪr G, T (*maŋ'gɪr*, 'mŏ̰gɪr Phon)
  "occupied, engaged". *maŋ'gɪr-em* T
  "*kâr dâram*".
mer-. muɾ (مر) M, G, T, D "to die".
  howɪ âdam-a 'mertūn M , *fə'lânɪ muɾ*
  M, G, 'mĕrem e M, G, D. < *mɾya-,
  Av. *mirya-* etc.
mēr- mât (مات مير) M, G, T "to
  kill" 'mâ 'mendē 'âdam 'mērɪman
  M "we kill this man", *hē* 'âdam
  mē'ren čhɪ M "this man was killed",
  'mendē *âdam-an mât* M "they killed
  this man", *mērtŏn-ē a* G "he is killing
  him", *mērtan astan* G "*mēkuštand*";
  ma bɪ'yä e ma'nâ̰ čū'rân 'mâtŏ T
  "the thieves have killed my brother".
  < *māraya- *marxta-* (cf Av *marək-*
  "to kill", Orm. *mâk* "withered" =
  'mâtŏ < *marxtaka-). V *jan-*
me'rŏ G "death"
mu'rā i puṭ M "spine". Cf. Pash. S
  murupušt
*murč G "ant" *murč-ɪ sur'khŏ* "red
  ant", *murč-ɪ* 'paddŏ "black ant"
  Prs. V *mū'čŏ*.
mur'čē M, G "sparrow". < *mɾga-č-*, Av
  mərəγa-, Prs *murγ* "bird", Psht
  murγaɪ, Orm K *mɪrga*, Ishk *murγuk*
  "sparrow"
mur'čal T "breastwork (*saŋgar*). Prs
mu'ɾâd G "aim, desired object" Prs
'mardum, 'maɾdum G, T also *maɾ'dâm*
  "people" 'šēr za'hɪ dâl *maɾ'dâm*,
  'mardum *ja'ɾɪ xub ker-*'ā T "the
  lion came to the people, people said
  it is a good deed". Prs.

mur'γâwɪ M, D, *murγâ'wɪ* T "duck"
  Prs V *kurγ-e â'wɪ*.
marγu'zâr G, T "meadow". Prs
'maruk M, G "a kind of pea (*mušuŋg*)".
  Cf Pash S *maxūk* V "*mašuŋg*"?
mar'kad G "sepulchre, pilgrimage (*zɪyâ-
  rat*)". Prs. *marqad* "sepulchre".
Mī'rân T "n. of a man"
Mīrasan T "n of a man".
Mar'zɪ G "n of a place".
Mɪr'zâ T "n of a man"
Mɪr'zâ G "a nobleman, mirza" Prs.
maɾ- M "to smear" (?) *šū marɪmān*
  "let us smear it with clay". Cf Skr
  mɾd-. V. Orm *maɾ*-
ma'ɾŏ M, G "soft". Cf. Skr *mɪ̥du-*
  (Psht *maɾ wand* "wrist"?)
mēɾ M, G, T, D "man (vɪr)", P ' hus-
  band". < Anc. Prs *martɪya-*, cf
  Psht *mēɾə* etc (EVP s.v. *maɾanaɪ*).
  V. *xâɪ*.
muɾ v. mer-.
'muɾŏ G "dead" V. mer-.
maɾ'dɪ G "courage (*maɾdɪga'rɪ*)" Prs.
'maɾ dum v 'mardum
'murda T "corpse" Prs
ma'ɾŏk G, T "slow(ly), softly". V ma'ɾŏ
ma'sɪ G "ankle-ring". Cf Psht *masaɪ*
  an ornament for the head"? Ind ?
'masŏ M, G "fish". < Av. *masya-*. V
  mā'hɪ
ma'ɪs M, G, ma'ɪz T "dried mulberries"
  Pash L *maɪz* "id.", from Prs *mawɪz*
  "raisins"
mes G "brass" Prs
ma'sâla G "ingredient, spicery". *ma-
  'sâla e dastɪ'kā* 'the contents of the
  cooking pot" Prs.
māase'lɪ T "bribe, money (?) (*rūpâ*)"
  rɪsâ'lân kun-ē mâase'lɪ dâ. Prs *mā̰ɪl*
  "small (present)"?

mesl G, *məzl* M "similar, resembling"
    ba mizl e mušk u ambar   Prs.

mi'sâl G "resembling".

musul'mân G, T "Moslem". Prs

mau'sum G "time, period". Prs

ma'stī G, T "merriment, madness".
    'jaŋg u ma'stī-an koṛ T "they fought
    madly" Prs.

ma'stâna G "coquettish". Prs

mâš M "bean" Prs. *māš* "pease".

muš v *muž*

mūš-ı par'ı ān D "bat" Prs V *šaupa'rak*

mašk G "inflated skin" V. *sanda'rā*
    Prs

mušk G "musk" Prs

mušt M, G, T, D "fist" Prs ?

mât v *mēr-*

Mī'ât G ' n of a king".

muta'baṛ M, *mŏta'bāṛ* T "rich, power-
    ful". Prs

'mâtal G "respite" *'dŏs ruč-um 'mâtal
    ku'ṛŏ.*

'mŏtar (موطر) "motor car". Engl

'maṭṭa G "dirt, mud". Ind., Lhd. *maṭ*
    "alluvial deposit", Psht. *maṭṭa* "clay"

mēwa G, T "fruit". Prs

mâwe'hâ G "mother and daughter".
    'huddī m°, 'hušše m°. V *bâue'hâ*
    Pash L. *āyəuyā*

'mâwul G "uncle, mother's brother"
    (said to be a Pachaghani word) Pash
    S *mau'lū* etc V. *kâ'kī*

'mâwar T "woollen jacket (*čagman*)".

mēx M, *mīx* G "nail" Prs (both forms?).

mux M, G, T, D, P ' face, cheek". *mux-e
    xudâı'kā 'dērē* G, "'ı ū-ı xu'dâ 'dâıī"
    (an oath), *mux čhŏ* G "he is silent",
    ba 'mux-ē 'âɣa G "he vomited",
    dī 'mux-e 'čhačŏ G "two red cheeks"
    Cf. Psht *max*, Orm. *mux*, Skr *mukha-*.

°muxke'án G (Phon.) n of a part of

the body, mentioned between *da'nânân*
    "teeth" and *ala'šân* "jaws"

'maxsad G "object, aim" Prs.

max'sūd G "aim, purpose" Prs

max'sŏr G, T "myself (*xud-ı mā*)" =
    ma xu sŏr V. *xu'sŏr*

maza G ' taste, flavour" Prs

ma'zāī G "taste" *ma'zāi čašem*

ma'īz v *ma'īs*

mēz M, G "table". Prs

mīz G, D "urine". *mīzī kanem* D. Prob
    genuine Cf Orm. *mızī* V. *šâša.*

'mŏza M, G "shoe" *'mŏza 'pâ-ı koṛ* G
    "he put on a shoe" Prs.

maz'dūr, muz'dūr M "servant" Prs

ma'zâk (مزاق) G, T "entertainment,
    jest, deceiving (*sâattērī, firēb*)" *ma
    'mun ma'zâk na ka'na* G "do not
    let him deceive me", *'mastī u ma'zâk-
    au* G, *ba ma'zāk* T "softly, slowly
    (*ba čatarzŏnak?*)", cf Psht *pə maza*?
    Prs. *mızāh* "jest, joke", *mazzāh*
    "a jester"?

məzl M v *mesl.*

maza'nâk G "tasty" *ɣu'lū 'kâı ī maza-
    'nâk 'âɣŏ* "it tastes very good" Prs

ma'zâr G "tomb of a saint". Prs.

muž, muš (مُژ) M, G, T, D "go", pl
    mu'žŏr 'muš 'paraman G "come, let
    us go". Pash. L *muž-, muč-* "to flee"
    V. *par-, čhī*

me'žâz G "pulse, temperament". *'na
    gu'rī za'īf-e 'Kâbul, me'žâz-ē 'xunuk a*
    "do not take a woman from K , her
    pulse is cold" Prs *mızāj.*

N

na M, G, T "not". Also in prohibitions,
    as in colloquial Prs   *na berkh* T

"do not fear" Repeated ın ˈna ˈdērē ˈɣus taɪ au na ˈmâl u ˈzaɪ tū T "you have neither riches nor gold ın your house" Cf. Prs *na* etc

nâ (ن) G "no" *nâ nâ.* Cf. *na*

naɪ M, G "reed" Prs V *dumb.*

nē če, na če T, *naˈɪ če* G "lest, ıf not, that not". *aga ˈmu kuɪ bɪˈyâ bē,* ˈkârī *bē,* ˈnē *če na* ˈbē, ˈkačal *bɪˈyā* ˈheč *na bē* T "ıf I shall have a brother, he must be good, ıf he ıs not that, I wıll have no bad brother (*aga nē kɪ na bâša, nâbūt hež na bâša*)", ˈna *če heˈwyak bɪte paˈnân-ē guˈrī-a,* ˈkâwun *paˈɪī-a* T "that he wıll not take thıs road agaın, but wıll go somewhere (else) (*na kɪ hamī râra bâz bɪgīra, kudâm taraf burawa*)"; *naˈɪ če* ˈwâ *tar* ˈlejja G "lest he shall feel ashamed by your presence (*nē kɪ az šumâ šarmında bâša*)"

nī G, T "today". *mun nī-xaˈwân* ˈxŏm *dhŏ̧r* G "I had a dream thıs last nıght", *nī gudaˈrī* "thıs day passed away", *nī wyâr* "thıs nıght" Shgh. *nur,* Soghd *nur* "today", Cheɪkess *nyčˈepə* "tonıght" (< Ir *nū-xšapar,* Troubetskoy, MSL 22, 248) Also Pash S, L *nū,* Waɪg etc. *onū.*

nī- *naɪˈɣŏ* M, G, T "to go out, away". *nɪm ē* G "*mēbrâyam*", *taf nītŏ* G "*taf mēbrâya*", ˈnīᵉtŏ Phon, ˈânē *gap-e tū.* *na* ˈnīm T "I shall not bɪeak your command (*na mēbarâyam*", *sēl naɪ* ˈɣŏ M "the flood came down", *naɪˈɣēmɪ* 1 sg, *naɪˈɣē* 2 sg., *ma bŏr naɪˈɣēm* G "*bērūn bɪâmadum*" < Av. *nɪš-ay-* *nɪš gata-,* cf Orm *nɪš-naɣŏk,* Sar *narjēs narjēd* "to pass through", Chr Soghd *nīž-* Gr 71 Cf also Pash S *nē-* "to go out"

nŏ M, G, T, P, *nū* D "9" < Av *nava*

nŏ M, G, T, *nū* D "new, fresh" < Av. *nava-*

ˈnūbat G "tıme, turn". Prs

ˈnauča G (ˈnaoča Phon) "young, fresh". *wŏ* ˈnauča *neˈhâl* Prs

nâˈdân T "foolısh". Prs

nâf M G "navel" Prs ?

ˈnafar G, T "person" *haˈzâr nafarɪˈka* T "one thousand men", *penˈjâ* ˈnafar T, *dŏs nafaren* (?) *ɣurča en* G "*da nafar gušna ast*" Prs

neˈqâr G "pıcture, beauty beloved" ˈxīɪŏ *neˈqâr-um* Prs

nɪgâˈwân T "protector". Prs

ˈnâɣa G "guılty (*jurm* "crıme")". *ân dâl tŏ nâɣa čhēm* "*mā pēš-ɪ tū nāɣa šudam*" Prs ?

nəˈɣūl G, *naˈɣūl* D "staırcase". Prs *nɪɣŏl, nāɣūl*

naˈɣŏn M, G, D "bread". *āne naˈɣŏn xaˈrēm* D. Cf Psht. *naɣan* etc. (v EVP. s v)

naˈɣŏn-peˈčāk G "baker (*nân-bāɪ*)" Cf. *naˈɣŏn phaˈkŏ* G "baker". V *peč-noɣˈrâ* v *nuqˈɪa*

naˈɣâra T "drum" Pɪs.

nīˈhēk M, G, *nɪˈhak* D "today". *nīˈhēk paˈnân-e dəˈrīn čhēm* M "I have walked a long way today" V. *nī*

neˈhâl G, T (*neˈhāl, nɪˈhaal* Phon) "a young shoot". Prs

nhâmuɪ G "forgetful, forgettıng". *maˈnân nhâˈmuɪ-um čhī* "I have forgotten ıt", ˈtân *nhâˈmur-a čhī?* < *ˈrhâmuɪ < *framɣšta-,* cf Prs *farāmuš(t),* Mınj. *fərmɪšk'-,* Orm *šᵣamŏt* Gr. 63

nhēn- nhânt M, G, D "to make to sıt down, place". *mâ-ɪman ma lŏ nhēne-man* M, *ān-e ma to nhēnəm* D; *mâ-ɪman mundē nhēntan* "we make hım

sit down", *mâ ma tū nhânt* M
Cf.

nhĭn-, nᵊⁱhīn- nhašt-, nᵊⁱhašt, M, G, T, D
(نهست . نهمن) "to sit down"
nhīneman G "let ut sit", *n'haštŏ-a*
"he is sitting", *nhŏšt* "he sat down",
ⁱnhaštam "I sat down". < **nī-hĭdna-*
ni-hasta-, cf Samn *-nīn-: niast* etc,
Prs *nišīn- nišast* (v BSL, 24, 205 ff)

Naĵⁱmân T "n. of a man".

nâⁱĵŏr G, T "ill, sick". *hē ŏspân nâĵŏr*
hastan G "these horses were ill",
eân ĵŏr hēn, ŏân nâĵŏr hēn, hewyakân
γulū nâĵŏr hēn G "these are well,
those are ill, and those there are
very ill" Prs -Ind, cf. Psht *nāĵŏɩ,*
Afgh Prs *nâĵŏr* V. *ĵŏɾ.*

nŏĵuⁱwânī G "youth" Prs

nâk G "pear" Prs

nēk T "good". *nēk u bad.* Pɪs

neⁱkâ G, T "marriage". Prs

nŏk v *nŏrk.*

nūk M, G, T "point (of a knife etc)".
nūk-e čŏlɪⁱka T Prs

naql "tale". Pɪs

noql T "dried fruits (*mēwa ɩ safēd*)"
Prs.

nuqⁱra G, *noγⁱrâ* M, *nox'ɩa* D, *nokⁱra* P
"silver". Prs V. *čhaṭaⁱī*

nūⁱkaɩ G "servant, soldier" *tū ⁱmun*
pen nūⁱkar dhar "stay with me as
a servant" Prs

nūkaⁱrĭ M, G "service" *mâ âγeman*
nūkaⁱrī-a kaneman G "we have come
to enter your service", *paⁱnân om*
nūkaⁱrī tar naɾⁱγð G Prs

nūl M, G, D "beak" Prs

nâɩⁱlâĵ G "without remedy, helpless".
Prs.

naⁱmâ M, G, *naⁱmâ̧* D, *naⁱmā̧* P "salt"
Cf. Prs *namak,* Psht *mālga* etc

naⁱmâ from **namáðaka-* (Gauth,
MSL 20, 19), cf Gr 52

naⁱmŏ G "felt" Cf Prs. *namad* etc V
naⁱmat

nâm M, G, T "name" Prs ?

nīm M, G, T "half" *nīm e sēbeⁱkā* M
"half an apple", *nīm azâr rupaⁱī-an*
ghīt M "they took 500 rupees",
nīm-e xaⁱwân T "midnight". Prs

nīmⁱrŏz M, T "noon" Prs.

nams "19" (*nâms* Phon) Cf Sede,
Gaz *nūnzé,* Sivend *nūmzá* Gr. 62.

naⁱmat D "felt". Prs V. *naⁱmŏ*

neⁱmâz G "prayer" *neⁱmâz-e šâm*
"evening prayer" Pɪs.

nemâⁱyân T "appearance, sign" Prs.

naⁱnū G "husband's sister (*xâɩka aī-m*)",
ⁱnanu M "husband's brother's wife
(*zan-e hēwar-om*)". Afgh Pers *naⁱnū,*
Lhd. *nināṇ* etc, v EVP s v *nandrŏr*

naɩ M, T "male". *šēr e nar* T. Prs, v.
nēⁱrŏk

naɩ- naⁱɩ M, G, T ' to be able". *xar-*
rēn-ē (*te*) *na naⁱrem* G,M, *naɩtŏn-em* G,
agar naⁱrīm saⁱbâ ⁱžīm G "if I can,
I shall come tomorrow", *agaɩ na m*
naɩ ɩ, na-ē žīm G, *ân žīn-om na naɩ ī*
"I could not come", *žīn e na naⁱrem*
G "I cannot come" Gr 158 Cf.
W Oss *narsun* "to swell", *nard*
"thick" < **nar-* "to be powerful",
cf Skr *nar-* "man", Ir *nert* "virili-
ty", *nertaɩm* "I strengthen" etc ?

nāra G, T "shriek, cry". *nāɩa dhī* G
"*čīγ zad*" = *nāra ĵŏ* Prs *naⁱra*

nūr G "light, brightness" *nūr-e dī*
tečhân-um "the light of my two
eyes" Prs.

narbuĵ G, *narbuz* M "he-goat". Prs. Cf.
buĵ V. *takaⁱca*

nēⁱrŏk G, *nēⁱrŏk* D "male" *nēⁱɩŏk γaⁱrŏ,*

γa'sŏ G "ram, male calf", nē'ıŏk
ŏsp D "stallıon" < Av nairya- Cf
nar

nŏrk G, D, P, nŏk (?) M "naıl" < *naxra-,
cf Sangl. narxak etc , v. NSligh s v
nâxū̆n

na'rāsp M "stallıon" Prs V. nar, nē'ıŏk.

Nârwâṭī T "n. of a place near Lârom"
Nârwâṭı'ân tar

nırx G "prıce". Prs

neṛ-. nŏṭ M, G T "to pull out" žū̆
zâı neṛem M "'čızīra 'mēkašam",
'neṛem-ē G, nŏṭ-om, ba'dē-m 'nŏṭ G
"'âlı kašīda-ım", (ân) na'tŏ T "I have
pulled out", mâ čâı âwa nŏṭ M "I drew
water from the well", manân sŏr γŏš
natŏ "haır has grown on my head".
Cf. Orm K nawᵃr- nawᵃlak "to take
out, draw water", acc to Grıerson
< Av nıs-bar (nıš-)? Phonetıcally
the derıvatıon of ner- < *nıžr- <
*nıžbar- ıs dıfficult, possıbly < *nıbar-,
wıth ıntroductıon of the r ınto the
present from the orıgınal preterıte,
and the formatıon of a new preterıte?
Gr 65

nar'γŏ v nī-

nask M "lentıl". Prs

'nasak T "mutılatıng" γala'ba 'nasak an
udhe'kâ̧ ku'ıŏ "they have toı tured
hım very much". Prs nasaq kardan
"to punısh by mutılatıng the crı-
mınal"

nesp G, T "mıddle, half". ma 'nesp-e
âs'mâ̧ "ın the mıddle of the skıes",
nesp-e ıvyārı'ka = nesp e xa'wânıka
T "mıdnıght" (v s v nīnı), du nesp
"two halves" Prs. nısf

nı'sŏr G "the shady sıde of a hıll"
< *nı syāwara ? (v EVP s v. sıyā),
cf Panjshır Prs. nıš'ar (Andrew), Psht.

sēwraı etc. Prob borr , Prs. nasā(r),
nıšwāra, nasar etc V. para'ṭâf

nesı'yat T "advıse" Prs. naṣīhat

nēš T "poınt". nēš-e kūčanŏkıka "the
poınt of the knıfe" Prs

nŏš "a draught" Prs

nı'šân M, G, T "a sıgn, sıgnal, target"
nıšân-eman dhaıta M "we are show-
ıng" Prs

nâšpā'lī T "pear (nâk)". Prs

nēšt M, G, D, P "nose". < *nāstĭ-, cf.
Av nāh-, Sabzıwarī nus, Soghd nas
etc In Pash , too, we find, a stem
nāst- (correspondıng forms in other
Ind languages)

na'tī G "nose-rıng" Ind , cf Psht. nata,
Lhd. natth etc.

nâteq G "manıfestly, clearly (čūṛt, bıl-
kull)" Prs

nŏṭ v ner-

na'wâ M, G, nawā'γâr T (pl nawaγārân
G), na'wāsa P "grandchıld". na'wâ <
Av napāt-, na'wāsa ıs Prs , nawā'γâr
seems to be a contamınated form
(*nawâ̧γ = Prs nawāda < *napātaka-
+ *natâr < naptārəm)

nâwa'lāt T "unknown, unaccustomed".
Prs nā + walā'at "authorıty"?

nı'wıšta M, G "wrıtten", nıwıšta kan-
"to wrıte". ē-a nı'wıšta kantūn M
"he ıs wrıtıng" Prs

nâx G, nāx D "roof gutter". *nāw-xa-,
cf EVP s v nāwa "gutter", Kurd
(Soane) nāwkh "gutter".

nāxču'rī P "raınbow " Cf to'faŋg-ı
Ru'stam.

nāxt (نخت) G "cash" Prs naqd

Nāx'tân T "n of a mouptaın near
Shutul".

'nıyat G "ıntentıon, purpose".

naza G "weak"

'naɪza G "spear" Prs

nâz G "coquetɪy" Prs

nəz'dɪk M, G, D, nez'dɪk G, T "near"
  hamsâ'yân e nez'dɪkɪ G Prs

'nâzuk G ' coquettɪsh" Prs.

nâza'nɪn G "beautɪful, delicate, ele-
  gant". Prs.

na'zar G "glance". Prs.

nužda M "19" Prs.

Nɪž'rau G "Nɪjrau"

P

pa "at, to" pa wakhē kan- "to lɪft up",
  pa bhāɪ gurē- 'to buy' < Av paɪtɪ

pâ, pl. pâ'nân M, G, T, pâɪ D "foot"
  pâ < Av pāδa-, pāɪ Prs.

pē M, G, D, P, G also pī "mɪlk" <
  Av. payah. Psht paɪ, Shgh. paɪ.
  Gr 37

pī (پی) M, G, D, phī T "spade". phī-e
  šaš'pāɪ T v šaš'pār Cf Mɪnj. fɘya,
  Shgh fe, fay, Wkh. pay (Zarubɪn),
  Prs fah "shovel" Pash. L pēka'ṭɪ
  from Ir ? V. bhambī.

pī G "to thɪs sɪde" pī wo pū "ɪn all
  dɪrectɪons" < Av *paɪtɪ aētat Cf pū

pŏ G "understandɪng". 'ân-em 'pŏ 'kantŏ,
  mun pŏ kor Cf Psht. pōh "aware,
  ɪntellɪgent" etc V fâm-.

pū M, G "to that sɪde, away (ūsun,
  ūbar)" an'dâzem-ē pū M "ūsū mē-
  partam-ɪš". < Av *paɪtɪ avat. V. pī

pač G, T "before, ɪn front of". pač e
  mux "pēš-ɪ rū". Cf Shgh pīc "face"
  < *patɪša-, Soghd pač- < *patɪš-
  (Gauth. p. 126) V apače, 'pačetar

pĕč- phŏk M, G, pŏk D "to cook"
  (بیوک . بیجم) 'pēčem-ē G, pēčetūn

M, zā-cm 'pečɪtŏ D "I am cookɪng
  somethɪng", ɣūš ʊm phŏk G, mon
  ɣūš pŏk D "I cooked meat", pa'kū-m
  D "I have cooked", phakŏī a G "puxta
  ast" < *pāčaya *paxwa- Av pak-,
  Shgh pɪy- etc. (Gr 58)

pŏč M, G, pōc D "wool" Cf Pash pāč
  "cotton"

pīča'dâr T "havɪng short haɪr" pīča'dâr
  u 'kâkulī Prs. pēča "a lock of curlɪng
  haɪr"

pača'gī da'nân G "back-tooth" Cf. Av.
  pasča, Keshe peč "behɪnd", Sak.
  pātco "afterwards, agaɪn" Reg č
  < sč cf. Tedesco MO 1921, 209 ff
  But prob borr from a Pash form
  related to Pash S. pača'wā "after,
  behɪnd" V. pĕš

puča'la-ɪ ēxɪ'ka G "eggshell" Cf Turkɪ
  počaq "shell, skɪn of a fruɪt"?

'pačetar G "before" na'ɣŏn an pačetar
  lam dâ "(she) put the food before
  them", 'gap-e sax'tī ma'nâ 'pačetar
  âɣŏ "a dɪffɪcult affaɪr has rɪsen ɪn
  front of me". V pač

paɪ'dâ M, G, T "born, pɪoduced, appear-
  ɪng" paɪ'dâ čhī M "was born",
  'laškar paɪ'dâ čhī G "the army
  appeared" Prs

'paddŏ M, G, 'paddu D, pa'dū P "black".
  Skr padma- "lotus-hued" could scar-
  cely come to denote "black".

Paḍ'dŏ-'khandɪ T "Tegh-ɪ Sɪyah, n of
  a mountaɪn ɪn Shutul".

'pâdšâ M, G, T "kɪng" Prs

pâdšâ(h)ɪ G "kɪngdom". Prs

phī (پیی) G "blowɪng, breath" ân 'phī
  ka'nem Cf Khow. phūík, Yɪdgh
  phūah "to blow", Wkh , Sar , Pash.
  S puf "blowɪng" Par phī from Ind ,
  Pash puf from Ir

phŏk v peč-

'phuṇdŏ G "swelling, inflammation" Ind , cf Lhd *phuṇdaṇ* "to swell"

'phârī G, T "from that side (*az ū sun*)". 'phârī-r- 'âɣa T (Phon) Cf. 'phyârī, pī, pū

pher- phe'rī G ' to turn, be converted into". ma'sŏ 'pherē (بِیَر), phe'rī "she was converted into", pherŏ (بِیَرُو). Ind , cf. Lhd *phuɩaṇ, pheraṇ* "to turn, go round".

pha'rât- pharâ'tī M. G, T "to sell". *mâ žū ŏsp pharâtī* M "I sold a horse". < *parā-waxta-, cf Orm *prawak* (and Prs. *furōxtan* < *fra waxta-).

phe'rēw- G "to turn (trans), convert, transform" *phe'rēwem-ē ma mâneš ŏst e'spŏ phe'rēwtŏn* "she used to transform men into dogs (*mēgaštând*), phrēwŏ bŏn "had transformed" Lhd *phɩrāwaṇ*, v. pher-

phŏr, pl *phaɩ* M, G, T "corn, grain, fruit". 'žū phŏɩ 'ganum M "one grain of wheat", *žū phŏɩ bīz* G "yak dâna tuxm" *žū phŏɩ zâ* T "a grain of something", *žū phŏɩ âmaɩ* G "one apple", *čâwâr phaɩ âmaɩ* G "some apples". Ind , cf Pash. L *phâl* Note *r < l* (Gr. 26, 67)

phīš- G "to strew, scatter, sow" bīz 'phīšem "tuxm bupâšum", rha'ɣâmɩman žŏ phīštān "we sow barley in the spring" < *pɩšaya-, Prs. *pāšɩdan*, Psht *pūž* "sprinkling".

phyŏ (دیبی) M, G, T, phyū D "wet". *žŏx-e phyŏ* G "greenwood (*čūb e tar*)" < *pītaka-, cf Skr *pīta-* "soaked, saturated with"

phyŏbuǰ G "water-melon (*tarbuz*)" Transl

from Prs *tarbuz*, analyzed as "wet goat" (¹) With Prs. *tarbuz(a)* and *tuɩb(uza)* "ɩadish" cf Skr *trapusa-* "coloquint."

'phyârī G phyārī T "from this side (*az ī sun*)" V. 'phârɩ Cf Bal *phēða* "here", *phōða* "there" Gr. 150

paɩ'ǰâl G "footprint". Prs ?

pal-: pa'lī G "to walk about (*gaštan*)". *pâ'nân tar e ha'wī naɣŏn-pečakɩ'kā pa'lī* Ind , cf Skr *palatɩ* "to go" (Dhātup)?

pel G "vein".

'pâlân G, T "pack-saddle" Prs *pâlān* < *parɩdāna ? Cf. Shgh. *bǝðān* "saddle" etc < Av. *paɩtɩdāna-*.

paɩ'lân G, T ' before, in front of". *paɩ'lân tar-ē* G "in front of him (*pēšwâ-ɩš*)", *paɩ'lân tar-an* G "be pēšwa (*dūčâr*) ɩšân" , *mâ'khân tar paɩ'lân* T, *paɩ'lân ē 'kaštē 'ghīt* T "he seized the girl before him" Ind , cf e g Panɩ *pahɩlā* "beginning".

pa'laṅg M, G, T "panther". Prs. V. pa'rŏṇ

pa'lās G, D "rug (knitted)". Prs *palās*, but Pash L *palas*, Khow *pelēsk*, Shgh *pe'les*.

'paltan G, T "regiment, army". *hŏt ha'zâr 'paltan* T " 7 000 soldɩers " Ind.

pal'tūn M, G, pa'lūn M "trousers" < Ind Cf. Psht (Hazara dɩstɩ) *paɩtun*, ordɩnary Psht *paɩtūg + patlūn*

pa'lâw G, T, pu'lau T "pɩllau" Prs

pa'lēw- G "to roll together" *mun'dhēk pa'lēw, pa'lēwem-ē "bupēčânem"* V pal

pāla'wân G, T "hero, warrior" 'pâdšâ *ma 'dut-ē žu pālawâ'nī kun dâ* T "the kɩng gave hɩs daughter to a warrɩor ". Prs

Pālawân-saṅg T "n of a place in Shutul".

pan M "sneeze". *pan-eman dhētan* "I am sneezing" V *atsa*

pân- pânt M, G, T D *pān-* "to know, recognize" *mâ-ıman* ˈ*mende* ˈ*zâ pântūn*ˈM "I know this thing (*mā ī čīz mēdānam*)", ˈ*mende* ˈ*âdam-em pântūn* M "I know this man", *ân em ma tŏ pântŏn* M, *ma tŏ pântu-hem* D "I know you", G ˈ*pântŏn-em*, *mâ ma wâ pânta-ıman* M "we know you", *tū ma* ˈ*mun pânē* M "do you know me?", *har ke če* . . *pâna* G "everyone who knows", *pânt-om* "I knew, understood". Pash S *pīān-*, "to know, recognize" (Pash. L *paıčān-?*) < **patı-ɤñā-* (cf. Kafırı *pa* < *patı*)?

pen M, G, T (بن) "with, by help of" Gr. 98. < **upăntaı?*

pŏn G, *pŏn* D, *pŏŋ* M "feather, leaf". *pŏn-e tīka* G "the leaf of a tree", *pŏŋī-a* M "it is a feather". < Av *parəna*, cf EVP s.v *pāṇa*. Gr. 63 V. *parr*

pŏnč M, G, T, *pŏnč* D "5" < Av *panča* *pŏnču*ˈ*mī* G "fifth"

pand G "advice". Prs

*pen*ˈ*dī* G "squeezed" *pen*ˈ*dī ka*ˈ*nem*, *pen*ˈ*dī koɹ*. Ind, cf Skr. *pıṇdī kɤ-* "to press together"

Pâındagul G "n of a man"

*pın*ˈ*dar* D "gums". V. ˈ*peṇdar*.

*pan*ˈ*jâ* M "finger". Prs V. *ɤušt*

*pın*ˈ*jā* D "50" Prs

*panj*ˈ*bēd* G "a kind of occult knowledge" (= *taryâk-e bēd*, q v) ˈ*elm-e panjbēd-(ık)a* Prs *panj* + *bēd* "Veda, knowledge"?

*pan*ˈ*jâl* M, *pan*ˈ*jân* G (pl. of *panja*) "claw, talon". Prs

*pŏnju*ˈ*mī* T "fifth" Infl from Prs, or incorrect for *pŏnču*ˈ*mī* (q v).

*Pen*ˈ*jīr* G, T (پنجير) "Panjshır".

*Pen*ˈ*jīrī*, *Pan*ˈ*jīrī* G₀ T "an inhabitant of P ".

*pa*ˈ*nân* M, G, T "road". < Av acc. sg. *pantānəm*, n. pl. *pantānō*, Shgh *pūnd* etc

*pa*ˈ*nīr* M, G "cheese" Prs V. *ka*ˈ*tex*

ˈ*paεs* M, G, D, P (ˈ*paεs* Phon) "15" < Av. *pancadasa* Gr 62

ˈ*pāzda* M "15". Prs.

*pŏnž*ˈ*bâf* G "with five braids" *jâ*ˈ*lân-e pŏnž*ˈ*bâf* Par. + Prs.

pŏnž ˈ*ɤuštak* D "100". Cf. *pŏnč*, *ɤušt*. V. *sŏ*.

ˈ*peṇdar* P, *pın*ˈ*dar* D "gums" Ind , cf. Skr *pıṇda-* "ball, lump" etc ? V *ɤūč-ı danânı*ˈ*ka*, ˈ*wīrā*.

*pa*ˈ*pâ* G "standing". < **patıpāda-*. V. *a*ˈ*pâ*

*pa*ˈ*pŏ* M, G "lung" (G "*jıgar*"), *pa*ˈ*pŏ* D Ind , Pash L. *pa*ˈ*pū*, cf. EVP s v *paɹpūs*.

par- M, G, T, D "to go, become". *pa*ˈ*ram* G "I go", ˈ*paraman* G "let us go", *pa*ˈ*ame zâı dhēwem* M "*burrım čīzī mētalbam*" Pash *par-* "to go, become", Kal *pārı* "go", Waz Psht (lw) *parēdəl* "to run"

*pa*ˈ*rī* G, T "fairy". Prs

ˈ*paıra* G "watch, guard" Prs

pīr T "saint". Prs

*pīra*ˈ*zâl* T "old woman". Prs

*Pa*ˈ*râčī* M, G "the Parachi language" V Introduction

*pa*ˈ*rıč-* G "to shake a sieve". < **parı-waıč-*, cf Shgh. *parwīz-* etc Cf EVP s v *pēzəl* V. *pa*ˈ*rıčŏn*

*par*ˈčāl T "top of a wall".

pa*ˈrīčŏn G, pa*ˈrīčŭn D "a sieve". *pari-waičana-, V pa*ˈrīč

paira*ˈdár G, T "watchman, guardian" Prs

*Parâj̆*ˈɣân G "n of a village near Panjshir". Survey Map Farajghān

*Parâj̆ɣá*ˈnī G "a man from P "

*pĭra*ˈkī T "an old woman" Prs

pŏrk G, D "excrements of sheep or goats". < *pr̥š(a)ka-, Prs pušk (cf. Pash. L puš "dung" Gr 65 V gū ɩ ɣarŏɩˈka.

*par*ˈkâla G "armour (wasla)", T "part, piece" sŏr-ē dī par*ˈkâla čhī "his head was split into two pieces (sar-iš dū ferīx čud)" Prs. parkāla 1) "pars, fiustum", 3) "genus panni s vestis e bysso vel bombyce crassioris similis panni generis" (Vull).

pa*ˈrŏn̥ D, pa*ˈrŏnd P "panther" Related to Prs palang, Psht pɽāŋg (Waz. prŏŋg), Khow. purdūm etc ? V. pa*ˈlaŋg.

parr G "feather", D "wing". Prs. V pŏn.

pur*ˈsân v. puɽ*ˈsân

*pĕrī*ˈčân, pĕraɩ*ˈčân G "angry, distressed (ɣussaman, xafa, j̆ɩgaɩxūn)" Prs parēčān

para*ˈt̯âf, pa*ˈt̯âf G "the sunny side of a hill (paɩtau)" Afgh Prs. pētau, pɩtau. Cf Psht (Waz.) paɩtŏɩcaɩ (EVP s v tŏd).

*par*ˈwâ G "care, consideration" Prs

*Par*ˈwân G "n of a place in Kohistan, Parwán, Jebel-us-Seraj ".

par*ˈwâna G "moth" Prs.

pa*ˈrīz T "abstinent" Prs. zâ xūɽŏ tar parīz hem "I abstain from eating anything".

(paɽ-) · pa*ˈrī T "to regard". pa*ˈrī "saɩl

kat", paɩēr "you are regarding (dēarī astīn)" Cf

*ˈpaɽɩ G, T "regarding " ka*ˈmâl-e ma*ˈnân *ˈpaɽɩ kan T "behold my perfection", pa*ˈrī ka T "dēarī kun". Pash S pa*ˈrī katŏyəm "I am looking at"

paɽ*ˈda G "veil, curtain" Prs.

puɽ*ˈsân G, puɩ*ˈsân M "question" Prs.

pa*ˈrâsuɽ G, pa*ˈrâsuɽ M "last year" Cf Wkh pard < *parut and saɽ "year"? But note ɽ < -rut- (cf. zītŏ), M ɽ Cf âsuɽ "this year"

*ˈpaɩsa T "pice" *ˈbay-e paɩsaɩˈka "a pennyworth". Ind

passa*ˈbâ M "the day after tomorrow" Prs V. šīruč.

*pĭ*ˈsâr D "front" < *patɩ-sarah ?

pa*ˈstŏ D "down". pastŏ uzɡɩem. *pastaka- cf. Prs past V wača*ˈnē

pūst M, G, D "skin". pūst e tīka G, pūst-e bhīnɩ*ˈke D "bark". But also D pŭšt-ɩ tecɩ*ˈkē "eyelɩd", gŭɩ*ˈkī pūst "cow-hide" pūst Prs , pŭšt genuine?

*pŏsta*ˈkī "sheepskin coat, posteen " Prs ?

*pūs*ˈxand G, T "smiling". pūs*ˈxand-e ka*ˈnem G "I smile", ba *ˈHaɩdar, pūs*ˈxand koɽ T "he smiled at H " Prs *pŏz-xanda "laughing with the lips".

pa*ˈša M, D "mosquito", D "fly" *ˈgūɩka pa*ˈša G "horse-fly", ɣẫ pa*ˈša G "large fly, cleg". Prs pašša, Sɩvend paxšé, Talahedešk paxšá < *paxšaka- cf. Skr paksɩn "a bird or any winged animal".

*ˈpašŏ M, pa*ˈšŏ G, T (pl pašâ*ˈwân), pa*ˈšŏ D "axe" Cf Skr par(a)su- "axe", Ashk pŏs etc. V. *ˈtašŏ, ta*ˈwarča, ueŋ*ˈɡâ.

pĕš M, G, T "behind, after, for the sake of (pas-ɩ, barây-ɩ)." mhak peš gūy-e

bâwıka-ı T ' behınd hıs father's ear ",
peš ˈsŏr-e Alıˈkā T "(huntıng) for the
head of A ", *peš tū tar* M " behınd
you ", *peš taxt tar* T "behınd the
purdah" Cf Av *pasča* Prs *pas*,
Kohrud and other dıall *peš*(cf Tedesco,
MO 1921, 209 ff) V. *aˈpešt, pačaˈgıˈ
pešˈčhan, pešt*

pēš M, G "before (*pēš*)". *pēš-ı* (بسن)
bŏr-au "I came to your door",
pēšanım(?) žū paıdâ čhī "*pēš-ı mā
yak paıdâ šud*" Prs

puš M, G, T, D, P "son". *hē mānıš
čŏr puš dēra* "thıs man has four
sons D". < Av. *puϑra-*

pŭš T "coverıng, cap(?)" *tofaŋgıka pŭš
sŏr tar-ē.* Prs

pešˈčhan (بسن جهن) G, T "after, be-
hınd (*pastar*)". *Muγˈbīl tar ē ˈdâ,
Zaıˈγūn peščhaˈn-ē* T "M went ın
front and Z behınd", *ē peščhaˈn-ē
naɾˈγŏ, ˈjīnč-ē ˈtartar ē* "he went out
after her, and hıs wıfe before hım
(*da pas-ıš, pastaɾ-ıš*)", *čâ ruč peščhan*
"some days afterwards" V *pĕš,
waˈčhan*

pešk G "lıst of names for the purpose
of conscrıptıon" Prs *pıšk* "lot".

pıˈšak M, G, D, P "cat" Prs

pēškaˈlā M "(the back of the) head"
Cf *pĕš, kal* V *sŏr.*

⁺*paıˈškamb-əm, ˈskamb-əm(?)*Phon "names
of parts of the body mentıoned after
lauˈčân-um".

pıšˈkaš T "a present". Prs

pıšˈkaus G "knıfe" Prs V *kūčaˈnŏk*

pēšmaṇˈḍŏ G, *pēšmaṇˈḍū* D "back of
the neck'. V *pĕš, maṇˈḍŏ*

pēˈšāna T, D "shoulder" V *pĕš,
ˈšâna*

pıˈšânī M, T, *pıšâˈnī* G "forehead"
Prs. V. *pıˈsār.*

pēšˈpâ M "heel" V. *pĕš, pâ* Cf *sumb,
khuˈrī*

pıšˈpâı G "a kıck". *pıšˈpâı a-te ḍahem*
V. *pēšˈpâ*

pēšpaˈrīruč M "three days ago". Pıs
pasparīrūz V *čašoruč*

pēšˈpuṭ G, T *pıšˈpuṭ* D "the back"
pēšˈpuṭ-om ˈthâɾem G "I look behınd
my back" V *pĕš, puṭ*

ˈ*pešte, pĕštĭ* M, G, T "afterwaıds, behınd"
ˈ*pēšte xušˈwaγdı-an koɾ* M "afterwards
they made merry", *pēštı čhḍ* M
"walk behınd me", ˈ*har če ē ˈkōɾ
ˈpēšte* (دشته) *xu ˈēlā na ˈdâ baˈlŏ*
G "whatever she dıd, the boy dıd
not let her go afterwards", *eˈdı
pēˈštı* G "after thıs (*az ı pas*)";
pēˈštı ˈMāmad Haˈnīfa Sâhebıˈka
Phon "after M H. S" Cf Samnanı
paštı "behınd" V *aˈpešt, pĕš, pēš-
ˈthēra*

pıšt G, T "mulberry-flour". ˈ*pıšt-ı ka-
ˈbūt* G "blue mulberry-flour", *maˈız
o ˈpıšt* T Cf Prs *pıst*, Shgh. *pıšt*,
Ishk. *put* etc , Skr *pısta-*.

pušt G, T "before, ın front of (?)"
ˈ*pušt-e pâˈnân e bâwıˈka chaˈɾī* G "he
fell at hıs father's feet", *chaˈɾēm ma
ˈpušt-e ˈpâ-ē* G, but *pušt-e sŏˈrī žu
ˈtazma ˈbârık-ē ˈnŏṭ* T "he drew out a
thın strap from (behınd) hıs neck (?)"
< In the last sentence *pušt* seems to
mean "back" as ın Prs , but thıs
meanıng does not suıt the fırst two
examples

pušta G "the back". *puštaˈı uzˈgı* "de-
scended from the back (of the horse)"
Prs *pušt* "back", *pušta* "shoulder
blades"

'*pušta* G "a plain" Prs

pūšt "skın", v. *pūst*

pēš'thērâ G "afterwards" *ba'dī'na xa'ı ēnı,*
  pēš'thēra-ē xa'rēm "I wıll not eat ıt
  now, I shall eat ıt later" Cf. Pash
  L *peišta'ra* "afterwards" (borr from
  Par.?) V '*pešte.*

pe'štína T "the hındmost (*pasīna*)" V
  '*pešte.*

patı G "down of a bırd". Pl. *pat'tán*
  Ind , cf Skr *pattra-?*

pe'tē Nıjrau (acc. to G) "paternal uncle".
  Cf Shgh. *pe'tıš* "cousın" Connexıon
  of some kınd wıth Av *ptar-* "father"
  ıs poss V *a'mū*

peṭ T "hıdden, concealed". Ind , cf.
  Psht. *puṭ* V. *tečpeṭa'kâ*

puṭ M, G, T "the back" *žōx 'puṭ ka'nem,*
  gu'rīm, 'žım G "*hēzum pušt kunum,*
  bıgiı um, bıáyum", *pēš pōṭ* T "behınd
  the back" Ind , cf Lhd *puıh* etc
  Gr 65.

pıa'wā G "soup" V *šur'ıcā*

Pax'mân G "Paghman, near Kabul"

'*puxta* G, T "prepared, completely"
  '*gap-aw-um 'puxta ku'ŗō* G, *de'hı*
  dha'ram tar 'puxta T "he struck hım
  hard agaınst the ground" Prs

pı'yâla, pı'âla M, G "cup" Prs.

pı'(y)āz D "onıon" Prs V. *teka'ı*

paı'zār D "shoe". Prs V. *kausa'ŗā*

pež'mân T "regret" Prs

R

râ T "way" In *sǒr tar-an te γunan*
  râ "they wıll find theır way to us".
  Prs

rau T "quıckly". Prs.

rū D, P "ıron". Cf Orm *ı ō,* but Prs.
  rōī etc "copper". V '*âhen.*

rū G, T "face" In *rū ba rū* "face to
  face" Prs

rō'bâ M, T "fox" Prs V *rūγa'sŏk*

ı u'bâb G "guıtar". Prs

ı uč G D "flea". One should expect
  *rhuč < **fruč-,* cf Orm K *šrak,* pl
  šračī, Waıg. *prūč* etc Ashk *puč,*
  Pash K, D *ϑlūč* Cf the Ir forms,
  EVP s v. *wrəža,* and Mınj *fərīga,*
  Yazg *fəı ēš,* Shgh *fereyɣı* (Zar) V
  kaık.

rū̆č M, G, T, D, P "sun, day" *rūč naŗ'γǒ*
  G "the sun rose", *pǒnč ruč* M, G, *šı*
  ı ūč D, *wyâr o rūč* G; *čâ ruča* G
  "some days", *ho'wı ru'čı* G "from
  that day" < Anc Prs *raučah-* "day",
  Zazı, Bal *rōč* "sun", Prs. *rōz* "day"
  etc

ru'čân M 'mornıng, daylıght". Cf. *rū̆č*

'*rūčǒn* M, G, '*rīčūn* D "smoke-hole" <
  Av. *roačana-,* Prs. *rōzan*

rū'dâ M, G, D "entraıls". '*xáitǒn če*
  ı ū'dân-a ne'ı em G "do you want me
  to tear out your guts?" Prs

radd G, T "repulsıon, parryıng, refuta-
  tion". *šam'šěr-ē 'ı at koŗ* G "he paı-
  ned the sword", '*radd-ē kuŗ* T "he
  parrıed", '*dı sūγ 'radd o ba'dal kan*
  G "speak two words in refutatıon
  and ın exchange (*dıscussıon*) (*mâbaın-*
  ıš guftagū kun)". Prs Cf
ı add o badd T Prob. = Prs. *radd badl*
  "argument, dıscussıon"

rūf G, T "pursuıng" *ı ūf kanem* G,
  ma mō čuı ân rūf koŗ T "the thıeves
  pursued me" Prs *rūftan* etc. "to
  sweep"?

ra'fuq M. *ı a'fīq* M, G, T "comrade".
  Prs V. *anḍı'wâl*

rag T "vein, artery" ¹rag-e dharami¹ka ¹kaš-ē koṭ "he contracted the veins of the earth made the earth shrink".

rīg M, G "sand" Prs. V se¹γa

rūγa¹sŏk G, D, P "fox" < *raupasa-ka- (reg. γ v Gr 48), cf Bal rophask, Minj rūsá (Gauth), Soghd rwps(yh) etc , but Prs rōbāh, Phl rōpās, Oss robas etc.

¹rahŏ G, ra¹hō D ¹rahō P 'husked rice". Ind , with a < unstressed ɪ (Gr. 30) < *(w)rɪh-. V be¹renj

râ¹hī, ɪâ¹ī G, T, ra¹hī M "departing". ra¹hī kanem M "I send away", râ¹hī čhī G "he departed" Prs.

ruh- rhīnt (رهبنت, ردنت) M, G,T, D "to weep" ¹ruhem-e G, ro¹hem D , na rō G "do not weep"; ɪōɪta-ɪm M, ¹ân-em rhōɪtūn, rō¹hētu hēm D "I am weeping", ¹rhīnt-um G, a¹ze-an am rhīnt M "we wept yesterday, too". < *rud- *rudna- (>*ruhn- *rhūn > rhīn + t, Gr 57, 73, 199, V), cf Av raod-, uruθa-, Kurd. runɪk, rōndɪg, rūnek etc "tear".

rha¹γâm M G,(هغام)ra¹γâm D,P "spring" (season). ɪšten rhaγâm paɪdâ čhī M "the kid was born in spring". < *fra- gāma- V. EVP s v warγūmaɪ "a male kid" (cf also Minj fᵊráγonɪəy) Cf. Av aɪwɪ-gāma- "winter".

rahm G "compassion" Prs.

rhammī G "compassion" Prs

¹ɪhīnē M, G, D, P "daylight, light, fire" ɪhīnē čhī M "ɪt became light", rhīnē-m lagētū M "I am lighting the fire" < Av raoxšnă-, Orm. rūṇ "fire". Zeb. rōšnɪ etc.

rhânt v rēm-.

rhīnēkŏṛ G "torch" V ¹rhīnē, kŏṛ

rhīnt v ruh-

¹ɪhīntŏ T "weeping". ¹jǐnč-ē da ¹rhīntŏ čhī. V ruh-.

ra¹hīs G, T "chief". ¹malek o ¹xân o ra¹hīs Prs ra¹īs

rhuš M "half rupee (krân)" Prs (?) < Turk g(u)ruš (غروش) "piaster, groschen"

rhâz- rhâ¹zī G, T, ɪhăz- M "to fly" badē kargas rhaza M "the vulture will fly now", rhâstŏn-a G, ¹â wa¹khē rhâ¹zēɪm G "I flew up" < Av frā- vaz-, Shgh ɪewāz- etc

rhâzŏ¹ī T "blown away, broken (paɪrīda, maɪda)". šâx-e ¹ɪâst-e šērɪ¹ka-m rhâzŏ¹ī-a "the lion's right horn is fallen off, too" V rhâz-, cf Afgh Prs az ¹âyɪna ¹tâ ¹ba ¹sumb-ɪš ¹gŏšt-ɪš par¹rīda būt "the flesh had fallen off from the knee down to the hoof".

rhēz- v rēz-

rhīz - rhī¹zī (رهبز, ردبز) M,G,T "to lie down, to go to sleep" (cf Psht. cam- lāstəl) ¹rhīzeman, ¹rhīzem, ¹rhīstŏn G, rhī¹zī G, T, ¹rhīzŏ ¹hastam G "I was lying in bed, sleeping". < *fra- razya-, Av. raz- "to stretch".

re¹kâb G "stirrup" Prs

ram- ra¹mī M, G "to go round, walk". ramēm M, ramem-ē G "mēgardam", ra¹mī M "gašt" Cf Prs ramīdan "to be terrified, to fly in terror", Talahedeshk ram- "to run", Sak naram- "to go out", (t)tram- "to go".

rēm- rhânt G, T "to turn" (trans). ¹ɪēmem "mēgaštânem", rhânt "gašt- ânt" < *rāmaya- (but why rh-?) Cf. ram-

rīm G "matter, pus". Prs If the form rhɪm, which I have also noted, is correct, the word must be genuine, and may, together with Prs ɪīm, be

derived < *raıfman-* (V Horn Neup.
Et 639)

ɪ*ū͝ıᵗmâl* M, *rū͝ıᵗmâl* T (Phon) "handker-
chief, towel" Prs

ᵗ*ramma* M, G "herd of cows etc " ᵗ*ramma-ı*
bujıka, gū͝ıka, šuturıka, γarwīka M
Prs

*ra*ᵗ*mūz* G "mystery" *ra*ᵗ*mūz-e ešqıᵗkā*
Prs

rān D "thigh" Prs or genuine, Av
rāna-. (Psht *wrūn,* EVP s.v. ɪ*ūn*
poss contains a prefix, cf Wkh *brīn*
"knee" < *upa-rāna-* ?)

rŏ̆ŋg C, T *rūŋ* D "colour ' Cf Prs
ɪ*ang*

ɪ*an*ᵗ*jŏ̆* G "distressed, troubled" Pıs
ranja

*rŭpa*ᵗ*ı* M, G, T "rupee" Ind

ɪ*ū͝ıᵗpūš* T "veiled" Pıs.

ɪ*e*ᵗ*sâla,* pl *resâ*ᵗ*lân* T "cavalry" Prs

râst M, G, T "right, true, prepared"
dŏ̆st-ı râst-um M "my right hand",
*wa*ᵗ*zīr-e* ɪ*âstıᵗka-m* T "the vizier of
my right hand", *rast jar* G "speak
the truth", *sū͝γ râst-a* G "the word
is true", ᵗ*jâ-e ma*ᵗ*nâ* ᵗ*râst kanē* G
"prepare a place for me". Prs

râst v *rēz-*

*râ*ᵗ*stī* T "truth, truthfully". ᵗ*jaɪ tu
râ*ᵗ*stī* Prs

rust G, T "high, elevated" *rust kan-*
"to lift" ᵗ*rust u wa*ᵗ*čhan* G "high
and low", ɪ*ust-ē koɪ dharamī* T
"lifted him up from the ground",
*šam*ᵗ*šēr-an rust koɪ* G "they raised
their swords" Cf Prs ɪ*ustan* "to
grow", Av. *raod-*

*rus*ᵗ*wâ* G *ruz*ᵗ*wâ* T "disgraced" Prs.

*ruswâ*ᵗ*ı, ruzwâ*ᵗ*ı* T "disgrace" Prs

rēš v *žı*ᵗ*rēž.*

*rı*ᵗ*šâ* G, *rı*ᵗ*šā* D "root" Prs V ᵗ*kŏrdı*

*ru*ᵗ*šān* G "bright" *fâ*ᵗ*nūs-e ru*ᵗ*šān* Prs

*ruša*ᵗ*nı* G "daylight", T "illuminated".
*marγu*ᵗ*zâr ruša*ᵗ*nı-a* "čīrâγân ast"
Prs

*rı*ᵗ*štan* M "thread, cord". ᵗ*mende rı*ᵗ*štan
ge*ᵗɪ*ē-am koɪ* Pıs. V *târ*

rŏ̆t G "valley". Prs *rŏd.*

ɪ*aw, rau* G, T "quickly". *raw čhı dâl
Haidar* T "he went quickly to H.".
Prs *raw* "go thou"

*ra*ᵗ*wâ* G "lawful, right" ᵗ*čhŏ̆ au ra*ᵗ*wâ
nâ.* Prs

rēw T "fraud, trick" *rēw kan* "to
dodge". Prs

ɪ*a*ᵗ*wân* M "starting, leaving". Prs

rux ba G "facing, towards" ᵗ*ɪux ba
*ᵗ*γus-ē* "towards her house" Prs

*rux*ᵗ*sâla* G "cheek" Prs *ruxzâɪ*

*rux*ᵗ*sat* M, G, T "leave" *waxt-e ruxsat,
ruxsat ghīt, čırâγ ruxsat kan, âɪə
ruxsat* (= *gulɪ) kanıman* M "let us
extinguish the fire" (cf. Andreev p 61
rıxsat kardan = gıl kardan This
expression is prob a trace of the
ancient veneration of the fire). Prs

*ruxsa*ᵗ*tī* G "leave" *ruxsatī na dērem*
Prs

rūy- ɪ *rūt* G "to sweep". ᵗɪ*ūyem,* ᵗ*rūtom*
Cf. Prs *ruften,* ɪ*ōbanı*

râz T "secret". Prs

*re*ᵗ*zâ* G, T "consent, agreement". *ke
Xu*ᵗ*dâ bē re*ᵗ*zâ* Prs.

rēz- râst M, G "to make, build, prepare".
γus rēzem M "I build a house (=
andâzem, γuhem)", *jâγ-a te rēzem* G
"barâ-ı jâ-ı tū mēsâzum", *γus-um
râst* M. But I also heard ɪ*hēzem*
G, T "mēsâzam", *kır-e te nī wyâr
rhēzem* T "kârıša ımšab mēsâzam",
ᵗ*rhēzŏr* "besâzı" *rēz* < *rāzaya-,* if
ɪ*hēz-* is the correct form it must be

deiived from **fra-rāzaya-*, cf Av *raz-*. *rāst* must be a secondary torm instead of *rāšt. V al-

'*rīza* '*rīza* G, T "in small pieces (*maida maida, rēza rēza, ǰau ǰau*)". '*ŏsp-ē* '*riza rīza* '*čhī* T (Phon.) Prs.

rūzī G, T "day of the week, day of ill-luck" *rūz e aw'wal* G "the first day", *rūz e čâršam'bē* T "Wednesday", *ma* '*mân žū* '*rūzī guda'rŏ sŏii-m* T "a day of ill luck has fallen upon me" Prs V *rŭč*

rūzī G "daily bread, every day" '*rūzī šī rupa'ī dhaitŏ-i* M Prs

ruz'wâ v *rus'wâ*

S

sa'ī G "exactly, completely". *sa'ī če ha'wī e'spŏ Sul'tân Maha'mūd bīn* "so that this dog was exactly like S M." Prs *ṣaḥīh*

šī "is, is present, exists" (inanimate), preter *sŏ bŏn*, pl *sē bēn* G, T. Gr. 169, 178 Prob Ind, cf Pash S etc *šī*, not genuine Ir < Av *saēte* (represented in modern Ir. only by Wkh *nasun*, 3 sg pres, *nisīt* "to lie down")

sŏ G (صو) "100" < Av *satəm*

sŏ (سو) M, G, T "on". V. *sŏr*

su M, G, T, *sŏ* D "daughter-in-law". *suw-a* T "your daughter-in law" Cf EVP s v *nžŏr*, NShgh s v *zenáž*, but Par *s-* scarcely < *sn-* (cf *su'nī-*). Gr. 68. V *su'nū*

sa'bâ M, G, T, *sa'bā* D "tomoriow" *sa'bâ žū* '*ŏsp-i* '*žâi pha'râtiman* M "we shall buy another horse to-morrow", *sa'bā na*, '*šīruč žē* D "do not

come tomorrow, but the day after" Prs.

sēb M, G, T, *sēw* T "apple", G also "female breast". Prs. V '*âmar*

subda'mī M, *subhŏda'mī* G "dawn, day-break". Prs. V *sār*

sēb'ǰī M ' hip" Cf. Orm. L *su'ǰī*, Shgh. '*sēvǰe* (Hjuler *sevǰé*) Prob. borr but apparently not from Prs Derived from Prs *suft*, Shgh. *sīvd* etc. "shoulder"? V '*tongok*

sa'bak G "lesson". *sa'bax gu'rī*, *ŏst* . *sa'bak ni'šâ dhaitŏn* Prs

su'buk M, G "light, easy" Prs

sai'bal P "centipede" Cf Psht *šŏbla*, Bal. *sōwāsa*, Waig *šawoṛa*, Pash L *sarwāi*? V *čelpâi*

sa'bap (سبب) M, G, T "reason". *čī* '*sabap-ā-ā* T (Phon) "what is your reason?" Prs.

sabr G, T "patience" *sabr-e ma'nâ ba Xu'dâe* G, *tu sab ka* G "be patient" Prs.

sābz G "green". V.

sabza v *sauza*

sī'čīn M, *sə'čīn* G, *su'čīn* D "needle". < **sūčainǎ-*, cf. Prs. *sōzan*, Bal *sūčin*, *sīčīn* etc With assimilation of the initial sibilant Minj. *šižna*, Kurd. *šūžin*, N Bal. *šišīn*, and (with dissimilation of *š—č* > *š—t*) Ishk. *šətun* Through a mistake Skr *sūci-* is compared NShgh s.v. *sej* Skr *sūcī-* and *šūcī-* are prob. two separate woids

sad, sat T "100". *šī ha'zâr u* '*šū sa'dā* "3300", *šī sat* "300", *dī sat* "200". Prs.

sa'dâ M, G, T ' voice". Prs.

said G "game (*muiɣ-i kŏhī*)" Prs

ˈsâda T "simple, foolish (*lauda*)" *ân o tǒ ba har ker-an sâda-eman* Prs.

*sâda*ˈ*ĭ* G "poor, weak (γaɪˈĭb, aǰĭz)". Pɪs

*sau*ˈ*dâgar, sau*ˈ*dāgar* T "merchant" Prs.

saudâgarĭ T "trading" Prs

sâf G "clean, clear, in order". Prs

sefˈ·la T "self-conceited (xɪyâlĭ)" Prs.

*sa*ˈ*far* G, T "journey" Prs

*se*ˈγ*a* D, P "sand". Cf EVP s v *šǝga*, Mɪnǰ *sǝ́ga. sǝ́g*ᵍ*a* (Zaɪ) Prob borr. from Ind, cf E Pash *seǎ̊* < *sɪkatā-*, but W Pash *sēl, sɪyēl* < Skr *sɪkatɪla-* V *rĭg*

sēγ, sēx M, G, D, T "shade" *ɪne*ˈ*hak sēγ-a, okestak ɪ*ˈ*ūč-a* M ' there ɪs shade here , but there ɪs sun theɪe" < **sāyakā-*, Phl. *sāyak*, Prs *sāya* etc , or < **sayākā-*, cf. Orm *syāk*ᵃ

sūγ G, T "word, affaɪr (*gap*)" *čĭ sūγ tar band ūzâẽʔ* Tˈˈ*da čɪ gap mânda-īʔ*". Cf Sar *saug* "proverb, tale" < **sōh* < **sauka-ʔ*

*sa*ˈγ*ǒn* M, G, D "dung of cows". Cf Orm L *ǝskan* "dung of cows" etc (v. EVP s v. γōšāk, ʑaršɪn), Mɪnǰ *γǎ̆*ˈ*skę̆n* "dung of horned cattle", Prs *sargĭn* (**sakr-aɪna* , wɪth early metathesɪs > **sark* ʔ). Pash. L ˈ*šāŋgan* < *šakan-ʔ*

*sau*ˈγ*ât* G "a present" Prs

ˈ*sâheb* G, T "owner, master". ˈ*sâheb e muxɪ*ˈ*kā* ⸗ ˈ*sâheb e* ˈ*sūɪ at* "a beautɪful person" Prs

*sa*ˈ*hǒk* D, P "hare" < **saha-*. Cf EVP s v *sōe*, and Sak *saha-*, Wkh *suɪ*, Ishk *sɪ*, Yd *sĭγ*, Oɪm *sɪkak*

*su*ˈ*hân* G "file". Prs

*sa*ˈ*har* G, *sa*ˈ*hār* T, *sār* T, P "mornɪng" *tâ ba sa*ˈ*hār* T, *sārĭ če čhĭ* T Prs.

seher G "magɪc" Prs

salā G "advɪce" *čâ ma*ˈ*čĭ sa*ˈ*lā koɪ*

"she gave hɪm advɪce wɪth some kɪsses". Prs *ṣalāh* "advɪce"

saɪl M, G, T "regardɪng, walkɪng about, excursɪon" ˈ*puš-e xu*ˈ*kân ē saɪl koɪ* T "he looked at hɪs own son", *saɪl ē dhǒ*ɪ , *če saɪl u sâmâna*! T, ˈ*saɪl-e bâ'zâr čhē bĭman* M "we had gone for a walk ɪn the bazar" Prs *saɪr*, Psht also *saɪl*

sâl M, G, T "year" γ*arpɪ â sâl ba sâl dhartǒn* G "the snow stays from year to year", *sâl ē ǒst kantǒ* T "every year . he dɪd (*har sâl*)" Prs. V *sāɪ.*

sēl M "flood, ɪnundatɪon '. *sēl nar*ˈγ*ǒ* Prs. V *sē*ˈ*lâw*

ˈ*sulu, su*ˈ*lǒ* T "peace". Prs *ṣulh*

*se*ˈ*lâba* T "sword"ʔ *sēlâ*ˈ*bân-an luč koɪ* T, *se*ˈ*lâwa maɪ*ˈ*d̮ǒ tar-ē* γ*ušt* T Prs. *sɪlâh* "arms"ʔ

*sa*ˈ*lâm* M, G, T "salutatɪon" ˈ*aze ân* ˈ*â*γ*ēm da* ˈ*tū ba sa*ˈ*lâm-au* M "yesterday I came to vɪsɪt you" Prs

*sa*ˈ*lâmat* G "ɪn health, safe". Prs.

*su*ˈ*lân* M, *sū*ˈ*lān* D "staɪr, ladder" Prs *sullam*ʔ V *zī*ˈ*nā, šuɪ*

*sa*ˈ*lāt* T "prayer" Prs

*sul*ˈ*tân* M, T "sultan" Prs.

*sē*ˈ*lâw* G "flood". *sē*ˈ*lâw* ˈ*â*γ*a.* Prs V. *sēl.*

sĭm G "sɪlver, wɪre" *sĭm u zaɪ* "sɪlver and gold", ˈ*sĭm tar-an de*ˈ*hĭ* "they telephoned". Prs

sumb M, G, *ōspe*ˈ*kĭ sum* D "hoof". Prs.

*sâ*ˈ*mân* T "goods, treasures". Prs

ˈ*sâmuɪ* M, G, *sāmoɪ* D, P "autumn" "the dark season", Skr *šyāma-* "black" + ɪ*tu-*, Av. *sāma-ʔ*

*sāmu*ˈ*rĭ* M "born ɪn the precedɪng sprɪng". γ*a*ˈ*sǒ sāmu*ˈ*ɪ ĭ čhĭ* V. ˈ*sâmuɪ*

*sī*ˈ*nā* G, *sī*ˈ*nǒ* M "breast". Prs.

suʹnĭ- suʹnâ̆ M, G, D "to wash" *tŏ̆n-um suʹnĭm,* ʹ*ĵân-um te suʹnĭm* G, ʹ*tŏ̆n-e suʹnĭm* D "I bathe", *dŏ̆stân-ǝn-em sunĭtūn* M "I am washing my hands", *sunĭtū hēm* D, *dŏ̆stân am suʹnâ̆wū* M, *suʹnâ̆m* G, *suʹnâem* D "I washed" < Av *snaya- snâta-,* Shgh *zeʹnē- zeʹnâd*

suʹnū P "daughter-in law" Prs V *su*

sanʹdūq M ' box, chest' *hawĭ kū̆čanŏ̆k-man sŏ̆ sandūq ečĕuitan* "we are putting this knife on the top of the chest"

sandaʹrā̆ G "inflated skin (*mašk*)"

Senʹĵet Darʹra, Senĵedarʹra G, T "n of a place near Istalif" (سِنْجِدْ دَرَ) Prs. *sinĵid* "jujube".

Santoxmâ̆nd T "n of a mountain near Shutul"

suʹpâ̆ĭ G "soldier" Prs

seʹpar G "shield" Prs

suʹpâr- G "to entrust". Prs

suʹpârĭš T "entrusting, recommendation". Prs

sar M, T "head" In special expressions *sar ba sar kan* T "to pile up", *huddı sar qand* T "*hardūiš sar qand,* both of them like sugar (?)" Prs. V *sŏ̆r*

sarâ̆ı "palace". Prs,

sâr "morning", v *saʹhar*

sâr G "wounded" *sâı čhēm* Prob. Prs *sār* "pain", not < Av. *sārı°* "fracture" etc

sĭr[1] M, G "satisfied" *sĭr mux tar-âw-om thâren na narĭ* G "*rū-ı tūra sēr dĭda na tânıstom*" Prs

sĭr[2] G "garlic" Prs V *bĭn*

sĭr[3] T "a seer". *ɣušt sĭr bĭzeka* "20 seers of grain" Ind

sŏ̆r M, G, T, *sŏ̆r* D "head" *sŏ̆r nŏ̆ţ* T "raised the head (in rebellion)"; *sŏ̆r na dēran* T "they have no chief". < Av *sarah-.*

sŏ̆r M, G, T "on, at the top of" *sŏ̆r hauı âdamĭ* "*az sar-ı ı̆ âdam*". Gr 220, V. *sŏ̆*

sur[1] G "music (*darsâ̆z*)". Ind.

sur[2] T "feast (*ĵašt, bâ̆zĭ, xušwaxtĭ, haı o hū*)", Prs *sūr*

sur[3] M, G, D "female mountain-goat (*â̆hū̆*)" Cf Pash. D *šaʹrŏ̆,* Khow *šara,* Kati *šuru* etc ?

surb G, T "lead" Prs.

saıbaʹdal T "exchange" Prs

surfa M "cough", *surf-eman kantan* Prs V. *khūf*

sarfeʹrâ̆z G "proud, satisfied (*xušâ̆l, bıland*)" Prs

sargarʹdâ̆n G "distressed". Prs.

suʹrâ̆ɣ "inquiry, investigation". Prs

surkh G "red-hot", *surk(a)* P "red". *ɣâr surkh-a* G. Cf

surʹkhŏ̆ M, G (سُرکھو), ʹ*surku* D "red" < Av *suxra-,* Gr 59

sarkâ̆ʹrĭ G "government service" Prs

ʹ*suıma* G T "collyrium". Prs

Sū̆ʹrâ̆p G "n. pr, Suhrāb".

serr G "mystery". Prs.

sarıʹšta G "preparation, planning" *sarı-ʹšta-e zǝmâıʹka* "preparations for the winter" Prs *sar-rıšta* "intention, purpose".

ʹ*sūrat* G, T "form, beauty" Prs

sârʹwâ̆n T "camel driver". Prs.

Sarʹwâ̆ı G "n. of a saint".

sarwaxt G "in time (*sarwaxt, sar-ı waxt*)" *ân tân sarwaxt kun zahem* "I may come in time [to save] you" Prs

sŏ̆r M, G, T, *sar* D, P "year". *hē saʹı ı̆*

žâ saɽ kun G "from one year to
another". < Av *sarəd-*, Prs *sâl*. V
žusaɽa, parâsuɽ, âsuɽ.

sat v. *sad*.

sât G "hour, while" *žu sât* "at once
(*yak sât*)" Prs

sīt G, *sītu* D "sour". < **suxta-*, Sedē,
Keurōn etc *suté* "vinegar" (Zhu-
kowski), Skr *śukta-* "acid", Khow.
šut V *turš*.

sat'ka T "sacrifice, propiatory offering"
sat'ka pa'ram "may I be your sacri-
fice (*tasaduk at, sarbadal at šawom,
tū zinda bâšī, mā bumuram*)". Prs
sadqah.

sɩ'tam G "strength" Prs

'*sutra* G "beautiful". Ind , cf Lhd.
suthrā.

sâattēr G "enjoyment, passtime" Afgh.
Prs.

sɩ'tára M, G, *sɩ'tāra* D "star". Prs. V
e'stēč

sât G "village". Pash L *sāṭ(h)* < *sārtha-*
V *de'ât*.

sēw, v *sēb*

sŏ'wâr M, *su'wâr* G, T "riding, horse-
man" *sŏr 'ŏsp su'wâr 'nhŏšt, ŏsp
.. su'wâr-ē nhŏšt, sŏr ŏsp ē su'wâr-ē
čhī, sŏr ŏsp-an su'wâr kuɽ-an* T, *dɩ
sat su'wâr re'sâla* "200 horsemen".
Prs

suwa'rī G "riding" Prs

sēx v *sēɣ*.

saxt M, G, T "hard". *xu'nuk-ɩ saxt a* M
"it is bitterly cold", *âšu'qī 'saxt-a*
T "love is hard". Prs.

sax'tī G "hardness". *gap e sax'tī* "a
difficult affair" Prs

sauz M, *sābz* G, '*sauzu* D, *sauza* (?) P
"green, blue". Prs V. *sābz*

sau'za M, G, D, *sab'za* G "grass" Prs

sīz M, G, T "breast (especially female)".
puš-a sīz da D "give your son breast",
'*paraman* '*sīz ba* '*sīz-au* G "let us
walk heart to heart",

Š

šâ T "bridegroom". Prs

Šâ-e Mar'dân T "n of Alı".

Šâ-e Zarīŋka'mar T "n of a warrior"

šɩ, šu M, G, T, D, P "3". *šɩ šu'tur, šɩ
sat* T, *šɩ mâneš* G, *šɩ ruč* D, *šð rūč*
M, *šu ruč* G, *šu hazâɩ* G, T, *šɩ hazâr
u šu sada, šð hazâr u šɩ sat* T. Gr.
109 < Av *ϑrāyō, ϑrɩ-*

šɩ 'ɣuštak D, *šə ɣoštak* P "60". Cf *šɩ,
ɣušt*. V *šast*

šɩ G, D "horn, branch". < Av. *srū-*,
cf EVP s v. *šŏngaraɩ*. V *šâx*.

šu v. *šɩ*

šū M, G, D "clay" The similarity with
Pash L etc *šu'la* is prob accidental.

šâ'bâš G, T, '*šâbāš* T "bravo". Prs.

šočču v. *šuṭṭ*

šɩ'čak G, D "female" *šɩ'čak ŏsp, š°
ɣa'rð* G, *š° ŏsp* D < **strɩčɩ- + ak*,
cf Av. *strī-*, Zeb *šeč* "female", EVP
s v *šəɩa*.

šâd'gârī G "joy". Prs.

'*šadɩax* P "peach". V. *šaf'tâlū* **šatraɣ
=* Prs *šaftrang* "red peach".

šɩ'dŏs M, G, *šedŏs* T, *šɩ'dŏs* D "13".
V. *šɩ, dŏš*.

šādzam'būr M, G "honey-bee" Prs V.
sātɩbham'bur

šaf'tâlū G, T, *šaf'tālū* D "peach". *tân
aɲɩ'wâl 'mun kun žu 'phŏɽ šaf'tâlū
'dâ, mun 'xūɽ* G "your comrade gave
me a peach, and I ate it" Prs V.
'*šadrax*

ˈšāgɪrd (ˈšāgɪrd²) T "pupɪl" Prs

šāgɪrˈdī T "apprenticeship". Prs.

šaˈɣâl M, G, šaˈɣāl D "jackal". Prs.

šuˈɣur M, G, D, P "porcupine". < Av. *sukurəna-* etc , v EVP sv. *škōn̦* Cf. Prs. (dɪal) *šuɣur*

ˈšāhed, šāhet G "witness". Prs

ˈšāher T, ˈšāīr G "poet" Prs

šāheˈrī T "poetry". Prs.

šakɪkata M "the temples". Said to be Prs. (*šaqq-ɪ kata "the fissure of?") V. *čūˈkī*

šeˈkâr M, G, T "shooting, hunting, game". šekâˈrân ē ma ˈɣus ˈbōr̦ T "he brought the game home" Prs.

ˈšŭkur G, T "thanks (to God)" Prs

šekârˈjâɪ G, T "shooting-ground". Prs.

šaukuˈrak v šaupaˈrak

šɪˈkast G, T "defeat" šɪkast xūr̦ T "was defeated (šɪkast xurd)", šɪˈkas(t) dâ G, T "defeated". Prs

šâl M, G "shawl". Prs

šēl G "unhusked rice (*berenj-ɪ pōstdâr*)". Early lw from Ind , Skr. *šālɪ-*, Katɪ *šālɪ*, Waɪg *šelɪ-maɪ*.

šɪˈlând M, G "lɪzard (*šɪlēn*)" Cf Psht *šlânda* "frog", Afgh. Prs *šɪlend*, Prs. *šaɪlūna* "tortoise" V *karˈwaš*

šâm M, G.T, šām D, P "evening" ˈ[šām čū D. Prs

šɪoˈmī T "third" V šɪ

šaˈmâlī G "the north". ˈmar̦dum-e šaˈmâlī Prs

šuˈmâr G, T "calculation, number". ˈn-âɣa bēn šuˈmâr tar T "they could not be counted". Prs

šamˈšēr G, T "sword" Prs

šamšēˈrī G, T "a swordsman" Prs.

šâˈnâ M, ˈšâna G ' shoulder". Prs V *pēšâna*

šâˈnâ M, ˈšâna G, D "comb". Prs Note ā ɪn G

ˈšâen G "reason"? *mun eˈdhēk ˈšâe̦n ˈčīq jð* "I shouted for thɪs reason (*az hamī xâtɪr*)". Or, possibly, ˈšâen = *šâ əm*. Cf Prs. *šaɪ* "thing, cause"?

šâɪˈnī G "falcon" Prs.

šɪˈnā T "cradle (*gawâra*)". Ind , cf Skr *šayana-* "bed, couch" etc , but not known from Pash

šanuˈfart G "anger". *čðr̦ tð-an šanuˈfart kōr̦* Prs (Ar.) *šan'* "hating" and *faɪț* "beɪng rashly and ɪnjurɪously reproachful"?

šɪˈnɪm ˈɣuštak D "70".

šāzda M "16" Prs

šōn̦d M. šund G, T, šun̦ D "mouth", P "lɪp" Ind (but Pash , *ūšț* etc), cf. Tɪrahɪ *šund* "lɪp" etc , v EVP. s v *šůnd* [1.]

šen̦geˈrī P "haɪl" Cf Bal *trōngal*, Zaza *troge*, Prs. *saganja* (*ϑrakančaka-, or dem of *sagan, cf saˈɣðn²) Katɪ ˈten̦lɪk? These forms may be related, but the phonetic correspondences are ɪrregular, and *trōngal*, *troge* may be connected wɪth Prs *tagarg*

šâp G "curse (*duâ ɪ bad*)" Pash L *šāp*

šup kan- T "to drɪnk"

šīˈpâɪ G "trɪpod" šī + Prs. *pâɪ*.

šaupaˈrak G. šðpaˈrak M, šaukuˈrak D "bat" Prs. *šabparak* V. *mūš-ɪ parˈrān*

šāpeˈrɪk D "butterfly". Prs.

šār M, G, šâr T, G "town". *čɪ zâ šār tar dhð̦r, ma mun jar M* "tell me what you have seen ɪn town", *mâ ma tð jaɪtân žū zâ šār tar-an dhð̦ran* "we are tellɪng you about one thɪng we saw ɪn town". Prs. (*šār has prob

been borr quite recently, while *šâr*
is an older lw).

šēr G, T, D "lion, tiger". Prs
šŏr, *šur* v *šūɣ*

ša'râb T "wine". Prs

ˈ*šīruč* G, D "the day after tomorrow".
sa'bā na, ˈ*šīruč žē* D "do not come
tomorrow, but the day after". Cf.
šī, ruč, V. *pas'sa'bā,*

šuru'čīna G "the third day of the week,
Monday (*dō šamba*)" V *xuru'čīna.*

ša'rĭk M "partner". Prs

šarm G "shame". Prs

šar'menda M, *šar'munda* T (Phon)
"ashamed". Prs

šar'mēw- G "to put to shame".

šī'rĭn T "sweet". *šī'rĭn 'yâraɩ = 'xīrŏ
'yâraɩ* Prs.

šī'rīnī M "gift, present, baksheesh"
ˈ*ân ma 'tŏ šī'rīnī da'hem* "*mā tura
šīrīnī bedem*". Prs.

ˈ*Šērpur* G "n. of cantonement near
Kabul"

Šārârâ T "Shahrara near Kabul".

ˈ*šūrəš* v ˈ*šūɣɩš*

šaɩša'rā M, G "waterfall". Afgh Prs

šuɩ'šur T "murmur, purl". *šur'šur-e
'âwo* Prs *šurrīdan* "to flow, mur-
mur" Onomat., cf Lat *susurrus.*

šur'uā D "soup". Prs V *pɩa'wā.*

šīr'xēšt G "resin (*sɩrīš*)" Prs. *šɩrxɩst,
šīrxušk* "a kind of manna"

šoɣ P "stair, ladder" Pash. L *šuɣ,*
Kashm *hēr,* Hɩ. *sɩɣhī.* V. *su'lân.*

šūɣ M, *šūr, šŏr* G, T "agitation, move-
ment, noise". ˈ*sŏr-e xu'kân-ē 'šūɣ-ē
kŏɣ* M "he shaked his own head",
ˈ*šūr da'hem* G "I move", ˈ*watan-om
'šūr xūɣ* T "my country is agitated",
šūɣ G (Phon). Cf.

šūɣ- šū'ɣī G, T "to be agitated, ex-

cited". *kharē* ˈ*šūɩa* G "her anger
rises (ˈ*qahr* ˈ*bušūra*)"; ˈ*qhar-a šū'ɣī*
"*qhaɩ-ɩt šūɩīdas*", *šūɣa* G (Phon) I
certainly heard as well *r* as *r* in these
words.

šūr, šŏɩ is borr. from Prs. *šŏr* "cry,
noise, contention, agitation" But
the *ɣ* in *šūɣ, šūr-* remains unexplained
Cf

ˈ*šūɣɩš* M "cold", G "snow-storm". *ma
'bŏr* ˈ*šūɩš-a = xu'nuk-a* M "it is cold
outdoors" But also ˈ*xunuka wa'tan
'šūɩəš koɣ* M "the cold wind made
the country freeze" (?) Originally
"blowing, disturbing". < Prs *šŏrɩš*
"confusion, tumult"?

šus G, T, D "30" < *ϑrɩsat-,* cf Psht
dērš, Prs *sī,* but Av. *ϑrɩsata-.* Cf.
ɣužd u dŏs M

ˈ*šusara* M "a kid, three years old" Cf
šī, sǎɣ Cf. Psht (Waz) *daršārla*
"sheep, three years old". V *dusaɣa,*
ˈ*žusaɣa*

šast M, G, *šast ɣušt* D "thumb" Prs

šast G, T "60". Prs V *šī 'ɣuštak*

šâ'ša M "urine". Prs V *mīz*

šɩ'ša G "mirror". Prs V *âī'na*

šaš'pār T, in *phī-e šaš pār* "hoe" (v. *pī*).
Prs *šašpar* "a halberd"

šut G, D "throwing". ˈ*šut-e ka'nem* G
"I throw ', ˈ*šut-um koɣ*, ˈ*šut-em kan'tū*
D Prob. a past part in **-fta, *xta-*
V *an'dâz-*

šātɩbham'bur D "bee". V *šādzam'būr,
bham'bur*

Šu'tul M "the valley of Shutul in Kohɩ-
stan" V *Ču'tul.*

Šutu'lī M "an inhabitant of Sh.". ˈ*ân
Šutu'lī em*

šaɩ'tân G "envious, malicious". Prs
(in this sense in Psht., too)

šaɪˈtânī M, T "malice (*čuɣuˈlī*)" Prs

šuˈtur M, G, T, D, P "camel" Prs.

šutt T, *šott* M (*šoččū* G = *šott čhū*?) "lame" Cf Shgh *šut*

šâx M, T "horn", M, G, D "branch" Prs V *šī*

T

ta T "below", *ta-ɪ* G, T "under" ˈ*ta ē kor* "he unloaded ɪt (*farâwurd*)"; *ta-ɪ žū lēf* T "under one blanket", *ta-ɪ ɣus kun a* G "below thy house" Prs *tah*

ˈtaī G, *taɪ* T "settled, quiet (*qarârī*)" *waˈtan* ˈ*taī čhī* G "the country settled down", *paltaˈnân-an taɪ kor* T "they subdued the army". Cf *ta*?

tau M, G "fever" *tau kuˈrð* G "*tau kadas, nâjōr šudas*", ˈ*tawa leˈšīm* (?) M "I have fever" Prs.

tâ G, T "untɪl" *tâ ba* T "untɪl, so long as". Used as a paɪticle "now, then (*dɪgar*)" ˈ*ân čɪ kaˈnem tâ*? T "what shall I do then? (*čɪ kunum-ɪt dɪga*)". Prs.

te M, G, T, D enclɪtɪc particle, Gr. 153

tī M, G, D, P "mulberry-tree", M, G "tree" Cf. Prs *tūt*. V *bhīn*

tŭ, obl *tð*, M, G, T *tð* D "thou" T stressed *tâ*. Gr 114

tab G "condition, nature" *ân-em na pântðn* ˈ*tab a* "I do not understand your condition" Prs

tâb-¹ G "to heat" Prs. (ɪf genuɪne **tēw-*).

tâb² T "strength, power" ˈ*tâb-e dðstɪˈka-ɪ* T "the strength of hɪs arm", ˈ*tâb-e haˈwī Zaɪɣūˈnâ čhēn* T "they came ɪnto the power of, became obedɪent to thɪs Z", *ð ham tâb-e maˈnân-a*

T "he, too, ɪs ɪn my power (*zēr-ɪ mâ-st*)", ˈ*hēč khīn* ˈ*tâb-ē* ˈ*n âwuɽ* T nobody defeated hɪm (*hēč hasī tâb-ɪš-a n-âwurd*)" Prs

tâb³ T "paɪn, afflɪctɪon". *kūˈkân-e âheˈnī* ˈ*tâb ē kaˈnðr* "torture (pɪerce) ɪt wɪth ɪron naɪls". Prs

Taˈbak(k)al T "n. of a man" Prs *Tawakkul*.

taˈbīp (نبیب) G "doctor". Prs

tečh (نچه, *pl* نچیمان) M, G T, *tec* D, *teč* (?) "eye, sprɪng, fountaɪn". ˈ*âwə* ˈ*čhī teˈčhī m* M "I wept" Not connected wɪth Bakht etc *tɪʸa'*, pɪob. < **dhɪ̄ā* < *dīha, Prs *dīda* (cf Rep p 8) Connexɪon wɪth Prs *čašm* etc (through *čečh?) ɪs phonetɪcally ɪmprobable (Oss *cast(a)* not, wɪth Hubschmann. < **čaštɪ-*, but prob. < **čašn-* < ˈ*čaš(m)na-*) Cf

tečpetaˈkâ(ī) G "blɪndfold (*čɪšpuṭakâī*)". *ma gū tečpeṭaˈkâ-ī dūčetðn* "he ɪs mɪlkɪng the cow blɪndfold", *tečpeṭaˈkâ dūčen na* ˈ*nartðn* " he cannot mɪlk blɪndfold". Cf. *tečh, peṭ*

Tūdgaˈlī T "n of a place"

taf G "steam" *taf nītð* "*taf mēbrâya*". Prs

tuf G, D "salɪva". Prs. V. ˈ*âwə ɪ šunḍɪˈka*.

tðˈfaŋg M, G, T, *tuˈfaŋg* D "rɪfle" Prs

tðˈfaŋg-ɪ *Ruˈstam* M "raɪnbow" Prs V *kaˈmân ɪ Ruˈstam, nâxčuˈɣī*.

tufaŋ(g)ˈdâr T "rɪfleman" Prs.

toˈfaŋgjaŋˈgī T "fɪghtɪng wɪth rɪfles" Prs

tagˈbīr T "plan" Prs *tadbīr* Dɪfferentɪatɪon *bd* > *gb*?

tðɣ M, G "male mountaɪn goat" Cf Wkh. *tuɣ* "goat", Prs. *taka*

ˈtâɣat T "strength" *tâɣat na dērem če*

eḳestak dharem "I cannot stand to remain here" Prs

thâ- G "to cut, shave" *thâem-ē* Av. *taš-* (*tāštī*) "to cut", Psht *tōžəl* "to shave", Shgh. *tēž-*.

thī- M, G, D "to burn" (intrans) *thī-tŏn-em* M "I am burning", *ˈešq tar-au-em* ˈ*thītŏn* (نیـتُـنُـون) G "I am burning from love of you"; *zuṛ ē thī* M ʻ*dıl-ı̌š sŏxt*", *thī m-e* G "*sŏxtum*", *thī* D Cf. Wkh. *θɩ-uw-* (trans), *θau-* (intrans), Shgh *θaw-* Gr 58, 73.

ˈ*thŏī* G "burnt (*sūxta*)" *naɣŏnıˈkā thŏīˈân* "burnt pieces of bread (*sūxta-ı nân*)", *tŏk-e naɣŏnıˈkā* ˈ*thŏī* "a piece of burnt bread" Cf *thī*

thāl (نهـل) G "respite, upshoot (?)". *čâ ɩuč-ı zâı ham thāl dâ* (read· *ham nıɩthāl?*) "she gave him a few days more respite (*čand rūz-ı dıgar ham mâtal kat*)"? V. *mâtal*

thân (نهـان) G "thirst, thirsty", ˈ*tana* M, *tan* D "thirsty" *thân-em* G *thân* < Av. *taršna-* (Gr 65) Is *tan(a)* a different word, cf Pash. L *taˈna* "thirsty" (S *tušˈnū*), and also Waz Psht *tanda* "thirst"?

thâɩ- *thāˈɩ ī* G, ˈ*thậɩ ī* T "to observe, regard". *ân-e* ˈ*thârem* G "*dıaˈrī mēkunam*", *thâr* G "*dīaɩ ī kun*", *thâˈɩ̌ðr* G (ناهـرور), *thâˈɩ̌ī-m* G "I regarded", *thârī* (نهـاري) G, but ˈ*thâɩ ī an* T "they saw". Cf Pash. D *tarēgam* "I see"?

ther- v. *tĕr-*.

thaṛ M, G "full" *âwə thaṛ-a* M "it is full of water", ˈ*thaṛ-a* (نُـهـرُو) G Cf *ter-*?

thŏṛ M, G "hole" *thŏṛ kaˈnem* M "I bore" V *tāɩ-*

thŏṛ v *ter-*.

thēw- G "to lit, burn" (trans). *thēwem-ē* "I lit the fire", *thēwŏī* "*sūxtând ast*". V. *thɩ-*

tâj T "crest of a hen" Prs

tâk G "vine" Prs

ˈ*taka* G "kid, two years old". Prs *taka* "he-goat" (Pash L *taˈkū* "he goat, one year old", *šıˈšak-taˈkū* "he-goat, two years old"). Cf *tŏɣ*, *takaˈčār*. V. ˈ*dusaɩa*

taˈkīa G "leaning on". Prs

teˈka G "mouthful". Prs

tekaˈī G "onion". Cf ˈ*tekku* V *pīˈ(y)āz*

takaˈčār G "kid, one year old", *takaˈca* D "he-goat" Cf ˈ*taka*.

ˈ*takku* D "bitter". ˈ*tarku*

tāˈqīq T "truth". In *bə tāˈqīq* "certainly" Prs

ˈ*tekku* G "pungent" Ind **tıkka-* < **tıkna-*, Skr *tıkta-* "bitter"? V ˈ*tarku*

taɩˈkŏl G "armpit" Cf *ta*, *kŏl* borr. from an Ir. dial with *l* < *š*? Cf Pıs *kaš* "armpit", Wkh *kalbun* V *baˈɣal, banabaɣal*.

tāl v *tāɩ*

tâla G "hanging, spread out" *tâla kaˈnem* "I spread out", *lēf-a ruč tar tâla kurŏ?* "have you hung up the blanket in the sun?"

ˈ*tâla* G "meadow" Cf. Psht *tāla* "a kind of delicate short grass" V *uˈlaŋg*.

tēl G "oil". ˈ*tēl-e padˈðŏ* "*tēl-e sıyā*" Ind.

təˈlâ M, ˈ*tılla* G, *tıˈla* D, P "gold". Prs. V *zār*

təˈlâı G "golden" Prs

tŏl G, *tūl* T "weight". *kaˈnem* ˈ*tŏl e tân az zār* G "I shall pay your weight in gold", *ba tūl žu xerˈwâr* T "one ass's load in weight" Ind.

tul- G "to see, look at" (?) I never
heard this word except ın the rather
doubtful explanatıon of the name of
the *Čuʼtul* valley (v Introductıon,
p. 7).

taʼlab T "searchıng". *ma mulʼlâ-an taʼlab
koɍ* "they searched for the mulla".
Prs.

taʼlâf P "ceilıng" V *kŏ*

talʼwâr T "sword". Prs

talʼwasa T "quıckly (*bēqaʼrâr*)". ʼ*zuɍ-a
te talʼwasa pēžʼmậ kaʼna* "your heart
wıll quıckly repent" P *talwasa* "com-
motion, restlessness".

talx M "bıtter". Prs V ʼ*tarku*

talxâ G "parched graın". Prs.

tam D "cloud" < Av *təmah-* "dark-
ness", Kuɪd *tam* "fog" V *aʼɪ*

tamʼbân G "trousers (*eʼzâr*)". Prs *tum-
bān*

taʼmâm G "whole, finıshed". *taʼmâm-e
kašteʼậ* "all the gırls" Prs

taʼmīm G "?". *taʼmīm ʼpâdšậ bīn.*

tuʼmân M "a tomán". *šu ttuʼmân čhī.*
Prs.

taʼmassum M, *tawasʼsum* D "a smıle"
taʼmassum-eman ʼkhantā M, *tawasʼsum
khanʼtūn* D. Prs *tabassum*, Pash S
taʼmassum V *pūsʼxand*

ʼ*Tâmâš* T "n of a kıng"

tan- M "to be thırsty". ʼ*taneman* Cf
tan(a) "thırsty" V. *thân.*

tân M, G etc. "thy" Gr. 114.

ʼ*tâna* T "derısion, mockery (*xanda*)"
ʼ*mâčī ʼtâna dâ* "hıs mother derıded
hım". Prs *ṭaʼna*

tŏn G, *tŏn* D "body". < Av *tanū-* cf.
Prs *tan*

tūnd G "swıft". Prs.

ʼ*tendura, tenduʼrŏ* G "sharp". *tenduʼrŏ ē
kaʼnem* "I sharpen it", ʼ*tendura* ʼ*ten-*
dura kūʼkân-e âhenī "very sharp ıron
naıls" Corrupted from Prs *tandurust*
"vıgorous", or connected wıth Prs
tund "fıerce, strong" (Panɪ lw *tund*
"sharp")?

ʼ*tunuk* G "thın, fıne". *kâz-ē* ʼ*tunuk-a*
"hıs shırt ıs thın". Prs

tanʼxâxūr G "drawıng pay". Prs.

taŋʼqī G, T "defıle, narrow stɪeet, straıt-
ness, dıfficulty", Prs.

taʼpŏ M, G "warm, hot" *xuʼnok e taʼpŏ*
M "a hot wınd" Pash L *taʼpē.*

tūp T "gun" Prs.

taʼpēw- G "to warm". *dŏʼstân-um* ʼ*īx
kuʼɪ ŏ, taʼpēwem* "my hands are cold,
and I warm them". V *taʼpŏ*

tar postposıtıon "ın, to, from" etc.
Gr 100

tar G, T "before, ın front of" *eʼspŏ*
ʼ*tar-ē dâ* G "the dog went ın front
of hım", ʼ*kal taʼr-ē dâ*, ʼ*Qâsem ʼbâw-ē
pešʼčhan* T "the bald-headed son went
ın front, hıs father Q. behınd",
xuʼxu-ē ʼ*tar-ē dâ* ʼ*âɣa* G "he hım-
self came before her", *maleʼkân-an*
ʼ*tar-ē dâ* T "the malıks went fırst
(*pēš šud*)" Av *tarŏ* "away from,
beyond". Gr. 220. V *taʼrī,* ʼ*tartar*

taʼrī G, T "before, near". *taʼrī nun ŏst
ma* ʼ*tŏ* ʼ*lauz-e Paʼrâčī* ʼ*Mahmad Ɣaʼnī
saʼbak nɪʼšậ* ʼ*dhaɪtŏn* G " M Gh used
to teach you the Parachı language
before me (*pēš az mā*), *ân čhē bēm
žū maɪʼdận taʼrī* T "I had approached
a plaın", ʼ*čhī hoʼwī ʼjaŋgal taʼrī* T
(Phon) Cf *tar*

tār M, G, *tāl* D "a sıngle haır". *žū tār
dŏš-a* M, *žū tār gɪʼnŏ* G, *žū gīna tāl*
D But cf.

târ M, G, *tār* D "thread" *tâʼɪ ân-e ruʼbâb*
G "guıtar strıngs" Prs.

tĕr- (*ther* ?) *thŏṛ* M, G, T, D "to drink"
tū-yē âwə ˈ*tēɪtūn* M "you are drink-
ing water", ˈ*mâ-ɪman na*ˈγŏn ˈ*xartān*,
ˈ*wâ-er* ˈ*âwə* ˈ*tērtān* M "we are eating
bread, and you are drinking water",
âwə ˈ*te*ˈ*rēm* G; ˈ*âw-um* ˈ*thŏṛ* G, *t(h)erem*,
t(h)ereman (نهرمن, نرمن), *thŏṛ*
Prob the present stem originally
has *t-*, and T's *th-* is due to the in-
fluence of the preterite Cf Orm
K. *trᵃm tatak — thŏṛ, tatak,* <
*tṛšta-, but *ter-, tr-* < **tṛɣa-* (**tɪ šya-*
seems phonetically imposs , Gr 64) The
connexion with Indo-Eur *ter s-* "to
be dry", Av *taršna-* "thirst" (v s v.
thân), Skr. *tṛšta-* "dry" etc. seems
evident, but the exact nature of the
relation is difficult to define Is **ter-s-*
"to be dry" originally a "desidera
tive" to a root **ter-* "to drink"?
But in that case why past part
*tṛ-s-to- ?

turb, v. *turp.*

*ta*ˈ*raf* T "direction". γus *tara*ˈ*fī* T (Phon)
"from the house" Prs

ˈ*târɪf* T "praising". Prs.

*taɪka*ˈ*ī* G "poison". Cf. ˈ*tarku* "bitter".
Cf Prs *zahr* "poison" *zahra* "bile"?

ˈ*tarku* ˈ*tarkŏ* (نركو) G, ˈ*takku* D "bitter".
< **taxra-*, Prs. *talx*, Prs. *taxr*, Psht
trīx etc We should expect **tarkhŏ*
(cf *surkhŏ*, Gr. 59), is ˈ*tarkŏ* etc
borr. from some Ind. form?

*tâ*ˈ*rīk* M, G "dark, darkness". Prs

*ta*ˈ*rânī* M, *tâ*ˈ*rânī* (دارانى) G "a flower-
ing bush, dog rose" Pash L *tāɪanī*
"dog-rose", cf. Prs. *taran* "id" Cf
Skr *tṛṇa-* (Woty. lw. *turín* "grass,
plant")?

*tŏṛ*ˈ*pī* G "calf, one to two years old".
< **tarŏ-payah*, cf. Lat. *dē-lɪcus*, Av.

tarŏ pɪϑwa- "having unsufficient
food".

turp, turb T "platoon" ˈ*žū turb re*ˈ*sâla,*
ˈ*turp-e re*ˈ*sâla*

taɪs G "fear". Prs

turš M "sour". Prs. V *sīt*

ˈ*tartar* M, G, T "in front of, before,
near to (*pēš*)". ˈ*tartar-e žū* ˈ*âdam čhī*
M "he went before a man", *hē* ˈ*âdam-a
tarta*ˈ*r-ē* ˈ*dhŏr* M "have you seen this
man before?"; *kal* ˈ*tartar-ē,* ˈ*Qâscm*
ˈ*bâw ē peš*ˈ*čhan* T "the bald-headed
before and his father Q. behind"
< Av comparative **tarŏ tarəm*, V *tar*

*tarɪ*ˈ*wâl* T "previous, ancient, foremost
(*pēšīna*)". ˈ*pâdšâ-e tarɪ*ˈ*wâl* "an ancient
king", ˈ*â qur*ˈ*bân-e hŏ*ˈ*wī tarɪwâlɪ*ˈ*ka-ɪ*
"I am the sacrifice of the foremost
of them". Cf *tar ?*

*tar*ˈ*yâk* G 'antidote" *tar*ˈ*yâk-e bēd* =
*panj*ˈ*bēd* (q v.) "a kind of antidote,
the nature of which he could not
explain". Prs

tāṛ- *tā*ˈ*rī* G "to split, burst" ˈ*zuṛ-um
na tā*ˈ*ṛī* ˈ*dɪl-em na kafīd"* Cf Sar
tarŏ- "to but, strike", Prs. *ɪftālīdan*
"to cleave, break" < **abɪ-tard-*, Skr.
tṛd- "to cleave" Cf *thŏṛ* "hole" <
*tɪ sta-

tūṛ- *tu*ˈ*rī* G "to drip, dribble". ˈ*tūṛtŏn,*
*-um tu*ˈ*ṛī* "*čakândom*". Skr. *tur-*
"to hasten"?

*taɪsŏ*ˈ*rī* G "pillow" Prs. Par , cf.
Madaglashtɪ Prs *taɪ-ɪ serɪ*, Pash. S
ˈ*taɪsarī.* V *ta*

ˈ*lašŏ* M, G "a kind of axe, adze? (*tēša*)"
If genuine, < **rš*, cf. Shgh ˈ*taɪšak,*.
Psht *taɪšaɪ* "adze" etc. V. ˈ*pašŏ*.

*tŏ*ˈ*šak* T "matress" Prs

tīt T "distributing", *tīt kan-* "to distri-
bute, throw about". *tīt ē koṛ*

ᴵtŏtī G "parrot". Prs

ᴵtâtâr G "musk". Prs *tātārī* "fine musk".

tâw- G "to braid, plait" Cf. Prs *tāftan, tābam*

taᴵwâr G "female dress (*raxt*)".

taᴵwarča D "small axe". Prs V. ᴵpašŏ, ᴵtašŏ

tâᴵwīz G "charm". Prs

tuxm T "seed". Prs.

taxᴵsīm M "partition, division". Prs.

taxt T "curtain (*paῑda*)" Prs *taxt* "seat, sopha".

taxt u baxt T In *â ba taxt o baxte tâ qasam-um xuɣŏ* "I have sworn by your throne and your fortune". Prs

ᴵtaxta ba ᴵpuṭ G, T "on the upper part of the back (*taxta ba pušt*)". *ma* ᴵtŏ *deᴵhem* ᴵtaxta ba ᴵpuṭ "I slap you on the back". Cf Panjshiri Prs. *taxtá ba pῑšt* "on the back". Cf ᴵtaxta-e putῑᴵka

Taxtaᴵhī G "n of a place near Charikar, Takhtapul"

ᴵtaxta e puṭῑᴵka T "the npper part of the back" Cf *puṭ* V. ᴵtaxta ba puṭ

tūᴵyâna G "price paid for the bride" *tūᴵyânâ-w um kaᴵṭī* (طوبانا) "I have paid the price for you". Cf Pers *tūy* "feast" ("marriage"?)

taᴵyâr T "prepared, ready" Prs.

taᴵyârī T "pieparation". Prs

ᴵtâza T "fresh, refreshed". Prs.

tâᴵzī M "bitch". Prs V *mâdakuᴵčŏk*

tēz M, G, T "sharp" Prs V. ᴵtenduῑa.

tazᴵma T "strap, thong". Prs.

T

ṭag T "mad (*dēwâna*)" *maxᴵsŏr-ē* ᴵṭag ɣušt "he feigned to be mad (*dēwâna*

partaft)". Ind , Pash. L *thag* "thief, cheat'

ṭŏk G "piece, morsel" Ind , Panj. *ṭukk* "bit, piece of bread", Pash L *ṭuk-* "to pick up"

ᴵṭoŋgok M "podex", *ṭᴶᴵṭuŋgak* G "hip". Pash S *ṭaṭoᴵna* "hip", Waig. *ṭŏtaᴵra*.

W

wâ M, G, T "you". Cf. Av. *vå* Gr. 115.

wē M, G, D "roof-beam". Ind , Skr. *vamśya-*, Shina *bŏi*, Waig. *wᶏš*, Psht. *bainš* (Waz *wēša*), cf. Shgh. *wūs*. From a dial. with *š* > 0 like Pash

wo, wâ G, T "and". V. *o*

wŏ G, *wâe* T "oh".

waᴵčhan (وچهن) G "low". ᴵῑust u *waᴵčhan* "high and low". *-čhan* seems to be a suffix, cf *pešᴵčhan*. *wa-* < *apa-?*

wačhaᴵnā G "bad". V *xaᴵrâb* Cf *waᴵčha*

wačhaᴵnē M, G "below, down" *wačhaᴵnē param* G. V ᴵpastŏ

wačhaᴵnē-ɣus G "cellar (*tâxâna*)"

wačhanᴵbhâm G "evil smelling" Cf. *bhâm*

ᴵwâda T "promise, engagement". Prs

waᴵfâ G "fidelity". Prs.

*wâɣar- *wâɣaᴵrī* G "to dance" *tŏ* (*edē*) *wâɣaᴵrī* "you did (she did) dance". **upa-ā-kar-*, cf Skr. *car-*, or cf Waig *wegār* "play"?

wâᴵɣâr G "dance". ᴵē *da wâᴵɣâr čhī* "she started dancing"

wēh- M, *whēw-* G *waᴵhī* (?) G "to flow, go". *ân šâr wēhēm* M "I go to town", *mâ hudῑnân šâr wēhemân* M, *wâ šâr wēhēr?* M, ᴵwhēwem G = *param*,

whēwē "*mēɩawī*", *âwə whēwetŏn* G "the water flows", *ân-em whĕtŏn* T, *te'čhī-â 'hīn 'uhĕtŏn* T "blood flows from his eye", *we'hĕtŏn ŏst* T, *whĕtŏn* G (وهنون) *'zuɼ tar-ē wa'hī* G "she thought (*da dɩl-ɩš gašt*)", *wa'hen* T "swinging round (*daur kada*)". Ind , cf Lhd *wahaŋ* "to flow, go" But why *-ē-*? Cf.

ua'hēw- M, G, T "to roll". (trans) *'zâ-ɩman wa'hēwɩtan* M "*čīzī mēgar-dânam*", *čarxa-ɩman wa'hēwɩtan* M, *wa'hēwem-ē* G, *khâmuɼ wa'hēwem* G "I thresh", *sŏr tar-ē wa'hĕwī* T ' swung him round his head" V *wēh-*. Cf

wa'hēwa'lŏ G "spindle". V. *čar'xâ*

wa'jɩp M "necessary" (?) Prs *wājɩb*

wa'khē M, G, *wa'kyē* D "up, high" *wa'khē paraman* M, *wa'khē param* G, *wa'kyē param* D "I go up", *wa'khē(ī) 'âwə 'zītūn* M "the water is coming down (*az bâlâ au mēâya*)", *wa'khēī 'áɣŏ tar* "*az bâlâ âmadan*", *'dhâr wa'khē-a* M "the mountain is high", *'mhak dâl 'xâ tar-ē leŋ'gân-ē pa wa'khē koɼ* G "*dar hamū pēš-ɩ šū-ɩš langhā-ɩš bɩland kat*", *hur'sī wa'khēɩ tar* G "on the lofty veranda", *wa'khē čemen* G "growing (*kalân šuda*)".

wa'khŏ G (وکوی) "high, splendid (*âlâ*)"; T "peace" *wa'khŏ čhē* "peace was concluded" (?)

wâ'khân G, T, *wa'kân* D "your". Gr. 115

wa'kar- M "to bark". *'kučuk-a wa'kartūn*. V. *jaf-*

wa'lē M, G, T "but, however, certainly" Prs

wɩl G, T (ویل) "while, time". *žū wɩl*

"at once, suddenly (*yak gašt, yak sât*)". Ind , Waɩg. *wēl* etc

Wālɩ'yâd T "n. of a man". Prs. *walī-ɩ 'ahd* "heir apparent"

wa'lēkɩn M "but". Prs.

-wa'nŏ G, T "towards". *-wa'nŏī* ' from". Pash L *wanā*, Gr 102

weŋ'gā G (Nɩɼau) "axe" V. *'pašŏ*.

'weŋger- G "to bleat". *'buj-a 'weŋgertŏ* "*buz waŋgas mēkuna*". V. *bā'nas*.

waŋ gēw- G "to eat, swallow" *waŋ-'gēwem, waŋ'gēwɩtŏn, waŋgē'wīm*. Cf. Prs *bunguš* "deglutition", *bunguštan* "to swallow" (**upa-han-kuš-* or a similar form, cf. Skr. *kuṣ-* "to gnaw")?

wa'pēš, wapešt M "back, again" V *a'pešt, pēš*

'wīrā G 'gums' Lw , cf. Pash S *bɩ'rū*, Bad Prs *wēʼɩ ā* Connexion with Psht.* *ōraī* (Waz *wraɩ* etc) is doubtful.

'wârun M, G (*âɼun ?* M) "flour". *'wârun-um maɩ'da koɼ. < *ârtana-* (**upâr-tana-* ?), Prs. *ārd*, Psht *ŏ̢ɔ* (q v).

wīɼa'nŏ G "bedding" Poss. *< *whīɼanŏ < *aβɩrštanaɣ < *aβɩštranaɣ < *abɩštaranáka-* (Gr 45 g, 54) Skr *abhɩ-stɼ-* "to cover", cf Prs *bɩstar* "bedding", Soghd *p r š t r n* "rug" EVP. s.v *bɼastan* "coverlet"

we'sej-. wɩse'jī G, T "to send, despatch, order" *we'sejem* "I send"; *wɩse'jīm* G "I sent", *we'seštŏ* T "is sending", *ma 'xâ-ē wese'jī* G "she sent her husband" Scarcely *< *abɩ-sāčaya-* "to instruct, command", cf Av. *sāčaya-* "to teach", *aɩwɩ-sak-* "to think of, remember" Apart from other considerations, *j < č* would be irregular (Gr 50)

wâskaṭ G "waistcoat" Engl.

wa'spē G "buttermilk (*dūɣ*)" **apas-*

payāh, cf Skr. *apas-* "water" ın compounds. Cf. Waıg. *wašīp, ıšpī* borr from Par.? V. *dōγ*

wāš- G, D "to raın" *|γâr wāšto* G, *γār wāštū* D "ıt raıns" Ind, cf Waıg. *waš* "rain" etc

wāšı|na v *bâša|na*

wa|tan M, G, T "country" *wata|nī-um sa|fār koṛ* M "I travelled from my country", *|watana ua|tan |laškar âlı|šδ* T "the army has taken land after land" ("the whole land"?)

wata|nī G "tame". Prs Cf *|dhârī*

watan|dâr T "countryman". Prs

waxt M, G, T "tıme" *wax|tī* "one tıme". Prs.

w(ı)yâr M, G, T (وكَار), *wıār* D, P "night". *|uk-ē wı|yâr koṛ* T "he spent the nıght there", *|nesp-e wyān ı|ka* T "mıdnıght", *wı|yāı* T (Phon) Pash L *wyāl* etc. *r < *|l*? (cf *phōṛ*)

wyâ ı a|wyâr G "thıs very night (*šawa-|šaw*)".

wa|zīr G "vızıer, mınıster". Prs. *Wa|zīr* T "n of an Afghan trıbe"

X

xāı- G "to wish" *xāıtōn* Prs

xâ(ı) M, G, T, *xā* D "husband" Pl *|xâân* G (not **xânân*, cf Gr 82!) *|xâıka xī-m* G "my husband's sıster", *|xâ-e |xīka-m* M "my sıster's husband". Cf. Mınj *šᵞûy* (Gauth.), *šfıy* (Zar), Yd. *šfoh < Av. fšuyant-* "peasant, *householder". Cf. Sak. *kṣundaı* with *kṣ < fš-?* (cf. s v. *xu|wân*) Prs. *šūī* (Afgh. Prs. *šūī*, not with *majhūl-* vowel, cf. Hubschmann

796) may be derıved from the same stem Prs. *šōhar* ıs dıffıcult, but Horn's and Hubschmann's derıvatıon *< *xšaoda- (*xšaodraka-)*, (cf Av *xšudra-* "semen") ıs neıther phonetıcally nor semasıalogıcally satısfactory. Words denotıng "husband" have usually a socıal, not a sexual meanıng *šōhar < *šōhr* (*ar* from *pıdar* etc) *< *fšauδr-, *fšautar-?*

xē G, T (*xē* Phon) "open". *bōr xē kanem* G "I open the door", *|zur-um bâl xē dēra* G "my heart spreads out ıts wıngs (*dıl-om bâl wâz mēkuna*)" **wıšāya-*, cf Prs *gušādan, gušāyam* (Barth *< *wı + hāy-*), Wkh. *wušūyam* "I untıe". Gr. 43, 69.

xī¹, |xu M, G, T, D, P "6" Gr. 109. Av. *xšvaš*, Shgh *xδuš* etc. *< *xwaša-*, dıssımılated *< *xšuaša-*

xī², pl *xī|ân* M, G, D, P "sıster". Prob *< *hwahī* ınstead of *hwahā* (Av. *x^vaŋhaı-*) Cf Wkh. *xuı*, Shgh *yax*, Sanglı *ıxwa*, Kurd (ūı) *x^veh*, Zaza *waı < *hwahī?*

xu⁴ M, G, T, *xō, xâ* T "self". *< Av x^vatō*, Prs *xud*. V. *max|sōr*

xu² G, T "but, ındeed". *aga |ēnen-ē |na na|rem xu xa|rem te* T "ıf I cannot brıng hım, I shall at any rate eat hım", *|xâ param, bâlō x' bın* T Cf. Psht *xō* "ındeed" V. *xu¹*

xŭb M, G, T (خُب) "good, well". *xub-em pântōn* M "I understand well", *γu|lū xūb mâneš-a* G "he ıs a very good man", *|xub na |dēra* T "ıt ıs not well" Prs.

xū|bī T "goodness, frıendlıness". Prs. *|xabar* G "news, ınformed". Prs. *Xaı|bār* T. "n of a place". *žī-e Xaı|bār.*

xabargĭ'rânī G, T "asking for informa-
tion" *xabargı'rânī felânı'kā čhē bēm*
G 'I had gone to ask news about
somebody". Prs.

xud M "self". *saı-ı xud* Prs. V *xu*.

Xu'dâ(ī) M, G, T "God". Gen. *xudâı'ka*,
xudâ'yân. Prs

xu'dâı[1] T "alms"   Prs

xu'dâı[2] T "natural". *'xâl-ı xu'dâı* "a
natural mole"   Prs.

'xedmat G, T "service"   Prs V *'xızmat*

'xudıat G "power".   Pıs *qudrat*

xudrūya G "selfwilled".   Prs.

xu'dŏs M, G, T *xu'dŏs* D, P. "16".
Gr 109.

xudextı'yâr G "independent". Prs

xudextı'yârwâla T "independent" Prs +
Ind

xa'fa M, G, *xapa* T "angry, distressed"
Prs.

xaıf T "terror"   Prs

xīɣu'ŗŏk G, *xīɣu'ŗūk* D "sister's son"
V *xī*, *ɣu'ŗŏk*.

xâ'hāt T "a particle denoting the fu-
ture (*magaram*)" *ma 'mun ham wâ
'ham xâ'hāt de'hī* "you will indeed
have beaten me, too (*xâhad zad*)".
Prs.

xī'jınjek M "sister-in law". V. *xī*, *jınč*

xâk'bât M ' dust (storm)"   Prs

xu'kân G, T "own". Gr 138   V *xu*

xâl G, T "mole"   *'xâl ı xı'lâb* Prs

'xâla G "mother's sister" *xâlaıka puš*
"cousin". Prs.

'xâlī M, G, T "empty"   Prs

xalk M, G, T "people" Prs.

'xullas T "in all (*kull'ıš*)"   *'xullas ča-
'dŏs ha'zâr* "14 000 in all". Ar., Prs.
xullas ' pure, sincere"?

xa'lâs G, T "loose, free"   Prs

xâm[1] M, G "skin, hide". *'xâm-ı gūı'ka*

M. Prs. (Ar) *xâm* "an untanned
hide" (Prs *xâm* "raw undressed")?

xâm[2] "raw" in *noqıa-e xâm* G "uncoined
silver (*nâzarbzada*)". Prs

'xaıma T "tent"   Prs.

xŏm (خوم) M, G, T *xŏm* (xŏ?) D "sleep,
dream". *xŏm-ē kanıman* M; *xŏm
hem* D, *xŏm-em bučhetŏ* D "I have
a dream", *xŏm-an bur* T "they fell
asleep", *saxt xŏm-um dhŏŗ* G "I
had a bad dream", *xŏm-ē na bur* G
"he did not fall asleep" < Av.
x^vafna-. Gr 58. N Turf. *xwamr*,
Yazdı *xwarm*, Awrom *worm* etc. <
**hwaðm-* < *hwafna-* (cf. Shgh.
xūðm)?

'xamba G "low"   Cf. Prs *xam*, *xamda*
"curved, bent", Shgh. *xambın-* "to
bow the head" (Shaw)

xân G "khan"   Prs

xân- *xâ'nī* G, T "to recite, read"
ne'mâz-ē xânī Prs

'xâna T "house" Prs. (Corrected by G
into *ɣus*)

xūn T "blood" In *'jıgar-um xūn koŗ*
"I am angry". Prs V *hīn*

'xandak T "moat, ditch". Prs

'xenjak "a tree affording a mastic (*pı-
stacıa khenjak or teıebınthus*)" Prs

xunuk M "wind", G "cold" *xu'nok-ı
saxt-a*, *xunok-ı tapō-a* M, *ma bŏr
xu'nuk-a* = *'sūrıš-a*, *uk ham 'xunuk-a*
G Prs

'xânem T "princess" Prs.

xar- *xūŗ* M, G, T "to eat". *'xarem-ē*
G, *'xaram* (?) T, *'xareman* M, G,
na'ɣŏn-ıma *'xârta* = *na'ɣŏn xar'ta-
ıman*, *mā-ıma xar'tān* M, *mâ na'ɣŏn
'xūŗu* = *na'ɣŏn-um* *'xūŗu* = *'xūŗu-m
na'ɣŏn* M. < Av. *x^var-*, Prs *xurdan*
V. *waŋgēw-*.

xaır M, T "well" *jŏr hē, ba xaır hē?* M "are you well?" Prs.

xâr G "dıstressed" Prs

'*xârı* "dıstress, toıl" '*xârı wo* '*zârı* G "dıstress and complaınt" Pıs

xēr M, G, D "hay" *hwaıya, cf Oss *xor* "folder', Burushaskı (Wershıkwar, Zar) *xork* "hay, straw" (Ir lw ?)

'*xēra* M, G "water mıll" *âwə-ı xeraı*'*ka* M "mıll water", *xēra tar* M "ın the mıll" < **hwatāryaka-* Cf NShgh s v. *xedâ'rj* (< **hwatāraka-* "self-grındeı"), and cf the forms gıven by Zar (Mınj) V *xēra*'*gır*.

'*xīra-ı zambūrı*'*ka* G "honey" V *xīra*'*ı*, *zam*'*būr*

xīra'*ı* (خیرتی) G "sweets, present (*šırīnı*)". Cf

'*xīıŏ* (خبری) M, G, '*xīru* D "sweet" '*mēwa-e* '*xīrŏ* G, *xī*'*rŏya* '*yâr-aı* G "o, my sweet frıend". < **xšıraka-*, Prs. *šırīn* "sweet", *šır* "mılk", Skr *ksīra-*.

xa'*râb* M, G, T "bad, destroyed" *ē* '*γŭš xa*'*râb čhı* M "thıs meat has become bad". Prs V *wachа*'*nā*

xărč T "expense". Prs

xuru'*čına* T "the sıxth day (*šŏšumgı*)" '*rūz-e xuru*'*čına* "Thursday" Cf *xı*, *xu*, *ruč* V. *šuru*'*čına*.

xēr'*dân* G "hay-stack (*kâhdân*)" V. *xēr*

xaıı'*dâr* G "buyer" '*mardum-e* '*tân xarı*'*dâr* "*šauk-ı tura dâran*" Prs

xēra'*gır* G, *xırager* M "mıll-stone". V '*xēra, gır*

xar'*gŏš* M, T "hare" Prs. V *khŏrə*'*gū*, *sa*'*hŏk*

xe'*râj* G "value". *xe*'*râj-e* '*mulke Īrân* '*dēra* '*kašte*. Prs.

xarkau G "a kınd of bırd" Prs. *xarkūf* "a kınd of large owl"

xērı'*mân* (خردمان) G "elegant, graceful (*xarımân, xušnumâı*)" *ba ho*'*wī* '*nâzuk-e xērı*'*mân če* '*whētŏn sŏ* '*zīnā* "*ba hamī nâz xarımân kı tu mērı sar-ı zīnā*" Cf

xī'*ıâmânī* (خرامانی) G "graceful" '*čīmŏ-e xī*'*râmânī* Prs *xırāmān*

xara'*nē* G "eatable". V *xar-*

xar'*puštak* M, D "hedgehog" Prs.

xur'*râk* T "food" Prs

xırs, xers M, G, T "bear" Prs V *uč*, *uţ*

xu'*rŏs* M, T, *xu*'*rās* G "cock". Prs V *bâša*'*na*

xı'*ıât* G "wısdom". Prs

xer'*wâr* T "an ass's load". Prs.

xâŗ M, G, T "broken, torn" '*xâŗ ka*'*nem* G "I break", *ha*'*wē* '*kŏŗ-ıman* '*mâ* '*xâŗ* '*kantan* "we aıe breakıng thıs stıck", *xâŗ = sulâγ* T, '*šâx-ē* '*xâŗ ku*'*ıŏ bŏn* T "be had broken the horn" < **xšāıta-*, cf. Prs *šărīdan* "to flow, trickle, drop", *šaıbīn* "a tree from whıch flows lıquıd pıtch", *šāša* "urıne" (**xšâršaka-?*) < Skr *kṣar-*, Av *γžar-* "to flow". Cf Afgh Prs '*pâyâ-ıš šâ*'*ıīda būt* "ıts feet weıe torn", '*gŏšt-ıš par*'*rīda būt* V. *rhâzŏ*'*ı*

'*xâŗa* M, G, *xâra* D, P "summer". Cf. Yd "*wâroh*", Psht *uŏraı* "summer" (Barth , mıran M V, 5 < *wāhŗt), Sar "*wâgh*", "*wug*" also wıth **rt x < *hw-, hu-w-* **huwāhŗ taka-*.

'*xūŗŏ* G, T "eatıng". V. *xar-*.

'*xasur* M, G, P, *xa*'*sur* D "father-ınlaw" Prs.?

xu'*sŏr* G "hımself". Cf *xu, sŏr* V. *max-* '*sŏr*

xasur'*bīra* G, *xusurbu*'*dā* D "brother

ın-law" *xasur*ˈ*bīra-m; xasur*ˈ*bīra-ı
bıyāı*ˈ*ka-m* "my husband's brother"
(?) Cf. ˈ*xasur, b(ə)yâ* V. ˈ*hīwar.*

xīst kan- G, T ' to rıse, jump". *ŏsp xīst
koɣ* T "*xēz zad*", *puˈṭ-m-ē* ˈ*xīs koɣ*
T "he jumped from my back" Cf
Afgh. Prs *xēst* "rose", Prs *xāstan*
"to rıse".

*xâsıa*ˈ*tân* G "special nature (*kaıfiyat*)"
*xâsıa*ˈ*tân-e xâɣaıˈkā* Pl of Prs *xāᶾᵥsīyat*

ˈ*xâeš* G "wish". Prs. V *xāı-*

xīš G, T "family, kınsman" ˈ*xīš u
ˈkōm-ē huss* T, *huss-e xıˈšân-om* T
"all my kınsmen". Prob. Pıs. *xwēš*
(but Av *šōıϑrya-* "belongıng to the
home, clan" mıght poss result ın
Par. *xīš*)

xuš M, G, *xušˈu* D, ˈ*xušu* P "mother-ın-
law" *xušŭ* < Afgh. Prs , *xuš* genuıne
< **hwası ū ,* Skr. *śvaśrū-*

ˈ*xūša* M, G "ear of corn". ˈ*xuša-ı* ˈ*ganu-
mıka* M, G , *žŭ xūša deˈɣâk* G "a cluster
of grapes". Prs

xušˈhâl M "happy" Prs

ˈ*xešem* T "anger". Prs.

xašˈpŭš T "covered". *ma* ˈ*hŏt* ˈ*čâ-n
xašˈpŭš koɣ* "they covered the seven
pıts". Prs. *ₓxašš-pōš* "covering a cleft,
fissure".

xıšt M, *xešt* G "brick". Prs.

xeˈšâwa G "weedıng". *xešâwa kaneman
"xešâwa kunīm"* Prs.

xušˈwaxt M, G, T, *xušwaɣd* (خشوغد)
"merry, happy" Prs.

xušwaxˈtī G, T *xužwaɣˈdī* M G "merrı-
ment, happıness" *da xušwaxˈtī* ˈ*kuɣŏ
čhī* Prs

xıˈtâb G "conversatıon" Prs.

ˈ*xatar* G "danger" Prs

ˈ*xâtır* G, T "ıntentıon". *az* ˈ*xâtır če*
"wıth the ıntentıon to . ". Prs.

xatt T "letter" Prs

xıṭ T "belly (*ıškam*)". ˈ*dŏst-ē* ˈ*buɣ sŏ*
ˈ*xīt e bâˈlŏ* Cf. Psht *xēṭa, xīṭə*

xaˈwân G, T "nıght". *aˈze xaˈwân* G
"last nıght". *nī xaˈwân* (v. *nī*), *pŏnč
xaˈwân* G, *nīm-e xaˈwân* T. < Av
xšapan-, Prs *šabān-rŏz.* V *w(ı)yâr.*

xâˈwân G "master, khan". Cf Prs
xudāwand, xāwand. V ˈ*xâwand*

xuwân M, G "shepherd" Cf Prs *šubān*
< **fšupāna-* (Horn), Yd *xušuwan,*
Soghd *xušpˈn (xᵘšu-�)* < *fšu-ᵖ* (cf.
Sak *ksundaı* s v *xâ(ı)*)

ˈ*xâwand* M, T "master, possessor" Prs
V *xâˈwân*

xuˈxu G, T "self". V. *xu.* Gr 138.

xōˈyâ M, *xōˈyā* G "scrotum" Prs.

xıˈyâl M, G "thought, fancy". *xıˈyâl
buɣ* G "he thought, *xŏm xıˈyâl-a* G
"a dream ıs a fancy". Prs

xaz- T "to hıde oneself" ˈ*mēn ɣus-
ˈsân-an xaˈzēn* "*puṭ šudan*". Prs.

xızmat M "servıce" Prs V. ˈ*xedmat.*

xaˈzâna G "treasury" Prs

xužˈbūı G "perfume" Prs

xužwaɣˈdī v. *xušwaxˈtī*

Y

yâ[1] G, T "O!". Prs

ya[2] G, T "or". Prs

yâˈbū G "mule" Prs.

yaˈkīn G "certaın" *yaˈkīn-om* "I am
sure". Prs.

yaˈlā T "let loose, free". Prs

yâl M, G "mane". Prs.

yâr G T "frıend, beloved". Prs.

yaxˈdân T "ıce-house". Prs.

Z

**zâ-* G "to be born". *gū* ˈ*zâwð* "a cow is born", *dugâˈnĭ* ˈ*zâwð* "twins were born". Cf Prs. *zādan*, Av *zan-*

zâ, *zaɩ* M, G, T, *zā* D ' a thing, something (*čĭz*)". *haˈwĭ* ˈ*zāɩkˈa baɩ* " the price of this thing", ˈ*zâɩ* ˈ*dhēwem* G "*čĭzĭ mētalbam*", *pušɩˈka* ˈ*zâ na* ˈ*čhð bð* T "nothing had happened to his son (*bačē-š čĭzĭ na šuda*)", ˈ*zâē če* ˈ*laškar-ē bīn* G "whatever army he had (*čĭzĭ če laškar būd*)" ˈ*zâĭ* ˈ*mardum bēn* T "all the people there". < Av *zāta-* "born, existing", Skr. *jāta-* "born, produced, kind, sort, etc.".

ze G G "from, through". In *ze* ˈ*ešq-ē ma* ˈ*mun* ˈ*mâtð* "she has killed me with her love" Prs. V *az*

zē M, G ' bowstring". Prs. V *jĩr*.

zuˈbân M, (in poetry) G "tongue" Prs V. *bân*.

zaˈĭf M, G, D, P "woman". Prs ; Afgh Prs *zaɩf*, Pash D etc. *zaˈĭp*

zaˈgâ G (?) *hē ɣus khân-e zagâɩka* "this house belongs to somebody else" (?)

*zâɣ M "son" Pl *zâˈɣân*, ˈ*zâɣan* (?) *zâɣan a ku hēnⁱ* "where are your sons?", *zâɣan-um ēg na hēn* "my sons are not here". Cf Psht. *zōe* "son" (EVP. s v *zōwul*), Soghd. *zāk*, Orm K *uɩn-jōk* "son of a co-wife" etc, Waɩg *zaɣa*, Ashk *zagā* from Par.? V *puš*.

Zaɩˈɣūn, °*ðn* T "n. of a princess".

zah- G, T, *zâh-* M *zaˈhĭ* G, T ' to arrive". *zâhem-e* M, ˈ*zāhem e* G "*mērasam*", *žð zhaɩtðn* G "the barley is ripening", *ðst na zhaɩtðn* T ' did not arrive", *zâhēm* M, *zaˈhēm* (رهيم) G "I arrived (*rasĭdam*)", ˈ*hē* ˈ*âdam˷zaˈhĭ*,

jaˈrĭ M "*ĭ âdam rasĭd, guft*", ˈ*tĭ če* ˈ*nð zaˈhĭ* G "when the mulberries were newly ripened". < Av *ā-zā* "to arrive"? But *-hⁱ* (Av. *zah-* "to leave" does not suit the meaning)

ˈ*zahmat* G "trouble" ˸Prs

zaˈhēw- G, T "to make to arrive, bring" V *zah-*.

zak G "quick (*čâbūk*)" Ar *zakk* "running"?

zaɩl G, T "manner, mode". ˈ*hewē-zaɩl*, ˈ*howē-zaɩl* G "in this, that manner" (v. ˈ*hawerang*, ˈ*howerang*). Shina *zēlɩ* "manner, kind", Burushaski *zaɩl* From Ar *zaɩl* "distinguishing, separating"?

zâl T "old woman". ˈ*pĩɩ a zâl*. Prs.

zulf M, G "curl" Prs

zɩlzɩˈla M, G, ˈ*zɩlzɩla* D "earthquake". Prs V. ˈ*hanɩɩ*

zâm M, G, ˈ*zāmð* D, P "son in-law". *zâm*, cf Psht *zūm* < **zāma-* (Barth , Aɩr Wb 1689), ˈ*zāmð* < Av *zāmātā*, cf. Prs *dāmād*.

žəˈmâ M, ˈ*zemā*, G, D, P "winter". *zemā āɣa* D. < Av *zɩm-*, Orm *zemăk*, Psht *zɩmaɩ* etc (Prs. *zĭj* "snow" (dɩal) < *zɩnj. cf. NShgh s v *žəníjⁱ*)

zamˈbūr M, G "wasp" Prs V *bhamˈbūr*, *šādzamˈbūr*

zamaˈrīt G "dew" (? prob misunderstood)

zân M, G, T "until (*tâ kɩ*)" *zân har kaˈbī če meˈrā* G "until he dies (*tâ har kaɩ kɩ bumara*)", ˈ*eččen zâ Šuˈtul* M "from here to Sh.", ˈ*zân* ˈ*harče čɩ* ˈ*mun jaˈrĭ*, *tu kan* "do whatever I have said (*tâ har čɩ*)". Prs. V. *az ân* s v. *az*.

zâˈnū M, G, *zāˈnū* D "knee" Prs.

zĭn M, G, T "saddle" Prs

zī'nā M, G "stair, ladder" Prs V.
su'lân

'zenda T "alive'. na 'murda-ı na 'zenda-ı
"neither his corpse nor his living
person" Prs

zan'jīr G, T "chain". Prs

za'nuk, ᵒᵭk M, G, za'nak D "chin" Cf.
Bal. zanūk, Pash L, S zanak (from
Par ?), but Prs zanax.

za'nēŋg G, T "how, in what manner?".
za'nēŋg 'čīmᵭ 'dēra G "what a (grace-
ful) walk she has", za'nēŋg ba kârıgī
ma 'gū dūčī? G "how well did he
milk the cow?", ân za'nēŋg kanem
"what shall I do?", zanēŋg-a pa̧t
"how did you know?".

za'nēŋgī T "of what kind?" ᵭ za'nēŋgī
'kaštē bīn?

zar G, T "gold" (in poetry). Prs. V
zīta'ī, tə'lâ.

zār M "poison" Prs V tarka'ī

'zârī G, T "complaint". 'xârī wo 'zârī
Prs.

zēr M, zīr T "under". zīr-e dᵭst-om
T Prs

zūr T "force". Prs.

zūrī G, T "power, force" mâ'khâ 'zūrī
uâ 'huddē bâwe'hâ kun 'na za'hā T
"my power cannot compare with
that of you two, father and son".
(Cf Semenov, Mater Gorn. Tadž. I,
54 *devıo zurı mın na mırasa* ("сила
дива не имѣетъ для меня
никакого значенія") Prs

zarb G, T "blow, hit". Prs.

'zardak M, T "carrot" Pıs V gâze'rak

zar'dâlū M, G "apricot". Prs. V. 'mındut

za'rūr G "necessary" Prs

zū'ıâwar, zūrāwar G T "powerful" Prs.

zuɾ zoɾ M, G, T, D (zuɾ Phon) "heart".
< Av zərəd-, cf Psht zɣə etc

zuɾ'bar G "beloved (dılbar)". Par + Prs.

zuɾ'gīr G "unhappy" ân tᵭ kun zᵭɾ-
'gīr em "mâ ba tū dılgīr astum"
Par. + Prs

zuɾ'thᵭ G "eager (dılsᵭz)". Cf zuɾ, thī-
zât T "birth (az mâdar tawallut)".
Alī'â zât chī Prs

'zīta ı ēxı'ka (zīta'ı ı?) G "yolk of an
egg" Cf. 'zītᵭ, čaţaī-ēxı'ka.

zīta'ī G "maize", "gold". zīta'ī-a-te
da'hem Cf.

'zītᵭ M, G (زنتو), 'zītu D. 'zīta P
"yellow" 'rᵭŋg-au ɣala'ba 'zīt phe'rᵭ
G "your colour has become very
pale". < Av zaırıta-, cf Mınj zīt,
Shgh. zīvd Gr 45, 55.

zut D "very". 'zut xu'nuk-a "it is very
cold". Cf Orm zut, jut "very
much", Prs zūd "quick"?

zâw'lâna G ' foot chain". Prs

zaxm G, T "wound" Prs.

Z

ža, pl žâ'nân (ژا) M, G, T "other"
žâ-e ēx am dērē "have you another
egg, too?" < Av. yūta- "separated",
Prs judā, Phl. yulāk, Shgh. yīga
"other" (Zar). Cf. Shina mŭtŭ
"other" < Skr. mukta-.

žē- â ɣa M, G, T, D "to come". žē (ژ)
M, G, D "come"; žīm M, G, T "I
shall come", žᵭr T "come" (2 pl.), žīn
ınf , žīa'mân G "coming (âmada)",
žītᵭn (ژیتون) G "is coming". Cf
Av. ā-ay-, Mınj zd åyəm "I come",
uå yī "he comes" (Zar) žē- < ā-yāya-
(cf. Tedesco, MO, 1921, 231). Reg
the loss of ā- v. Gr 43. The type

*āya- (ā-yāya-) *āgata- is not restricted to NW Ir, as stated by Tedesco V. âγa. Cf. also Pash. N žā- āgam

žī M, G, T, D "rivulet, stream" < *ya-wyā- Skr. yavyā-, Anc Prs. yauviyā-, Prs jōī.

žð M, G žð D, P "barley". ân men-dânân žð dahem G "I give them barley" Av yava-, Prs jaw. Pash S žŭ etc has developed independently from Skr yava-

žŭ (زُو ,زُ) M, G T, D, P (žǔ Phon) "1" sē'bân-e mâ'khân žu žu 'phðr 'ʌukun-an da G "give us our apples one by one". < Av. aēva-, Minj yū, Zaza žau etc. Gr. 35, 109

žūγ G "yoke" Cf Prs juγ, yðγ, Waz. žðγ (lw. from Orm ?). V. jauza

ža'hǐ G, T "alone, separate" ža'hǐ hā G "he is alone", 'γuss-e ža'hǐ G "a separate house"

žāla v. 'jâla

žı'rēž (زربن) G, T, rēš D "partridge" Cf Prs zarǐj, Sǐigh zarej̲ etc, v EVP. s v. zarka

'žâsaɾ G, 'žāsaɾ D "next year" V. žâ, sǎɾ

'žusaɾa M "kid, one year old". V 'dusaɾa, šusaɾa

ž(u)'wðs M, žǔ'(w)ās G T, žū'ās D, žu'uns P "11". < Av aēvandasa-, cf Zaza žūendas Gr. 62, 109

žðx G, T "fire-wood". žðx-e phyð T, anḍı'wâlân-um ja'rī če 'paraman 'žðx ku Phon. "my comrades said: 'Let us go and fetch wood'". Cf Wkh yax "twig"

ORMURI

INTRODUCTION.

1. For the earliest information about Ormuri ($\bar{O}rmu^\prime r\bar{\imath}$) or Baraki we are indebted to Babur, who is also the first to mention Parachi. The passages in his Memoirs which refer to 'Bereki' have been quoted above (p. 3)

The first European scholar who is aware of the existence of the 'Vurmúd'' tribe in 'Cánigúram' and the 'Barki' language is Leyden[1]. Elphinstone writes in his 'Account of the Kingdom of Caubul'[2]. "The next class of Taujiks are the Burrukees, who inhabit Logur and part of Boot-Khauk. Though mixed with the Ghiljies, they differ from the other Taujiks, in as much as they form a tribe under chiefs of their own, and have a high reputation as soldiers[3] They have separate lands and castles of their own, furnish a good many troops to government, closely resemble the Afghauns in their manners, and are more respected than the other Taujiks. Their number are now about eight thousand families. All traditions agree that they were introduced into their present seats by Sooltaun Mahmood about the beginning of the eleventh century, and that their lands were once extensive; but their origin is uncertain, they pretend to be sprung from the Arabs, but other say that they are descended from the Kurds or Coords."

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[1] Asiatic Researches, XI, pp 363 ff., London 1812.

[2] I, p 411.

[3] Till recent times the Logaris have been reckoned among the best soldiers in the Afghan army

Burnes [1] mentions "the Burukee or Kanigramee spoken by the people of Logur", which "has an affinity to Persian, although those using it claim a descent from Arabia, and assert that they entered the country with Sultan Mahmood".

2. According to Leech [2] "there are two divisions, of the tribe, the Barakîs of Râjàn in the province of Lohgad, who speak Persian, and the Barakîs of *Barak*, a city near the former, who speak the language called Barakî". Some of them settled in Kaniguram in the country of the Waziris, and "the Barakîs of this place and of Barak alone speak the Barakî language". "We receive a warning from the study of their vocabulary, not to be hasty in referring [?] the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by Mir Yúzúf who led the first Barakîs from *Yemen* into Afghanistan" (in the times of Mahmud of Ghazni). Raverty [3], too, mentions the tradition about the Arab descent of the 'Bárakais'.

3. Bellew [4] quotes a tradition according to which the Orakzai, Afridi, Mangal, Waziri, Khatak and Khogiani tribes of the Pathans are of Ormuri origin The Ormurs are described as having been fire-worshippers, and as observing peculiar religious ceremonies. Once a week they congregated for worship, men and women together, and at the conclusion of their devotions the officiating priest extinguished the fire they worshipped, and, at the same time, exclaimed "Or mur", a term expressive of the act, for in Pukhtū "or" (*ōr*) means "fire", and "mur" (*mƏr*) means "dead", "extinct".

In 'An Inquiry into the Ethnography of Afghanistan' [5] Bellew identifies the Barakis with the Barkaians, who according to Herodotus were transported "from the far distant Libya to the village in Kunduz of Baktria"(¹), and he finds support for this theory in a

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[1] Cabool, p 269

[2] JASB, VII, pp 727, ff , quoted in LSI, X, 123

[3] JASB, XXXIII, pp. 267 ff , quoted in LSI, 1 c

[4] Journal of a Mission to Afghanistan in 1857, p 63 f Cf. also *Tārīx-ı Murassa'*, Kalıd ı-Afghanı, p 222

[5] Pp. 61 ff

— misunderstood — passage from Arrian. Of greater interest is Bellew's statement that the Barakis "besides their head quarters in Kunduz and Logar, have settlements in Butkhak, and at Kanigoram in the Vaziri country, and on the Hindu Kush, about Bamian and Ghorband districts". "Amongst themselves", he continues, "the Baraki use a peculiar dialect, which is more of a Hindi language than anything else, to judge from the few words I have met with". "They are a fine, tall, and active people, with fairer complexions than the generality of Afghans, and are held in consideration as a respectable people. They have no place in Afghan genealogies by that name, being generally reckoned along with the Tajik population". Bellew derives the ruling tribe of '*Bàrakzi*' in Afghanistan from the Baraki.

4. Among the authors mentioned above Leech and Raverty are the only ones who have given short vocabularies of the language (the Logar dialect); Leech has also given a few sentences with translation Most of the words in Raverty's vocabulary are copied from Leech.

5. The first fuller description of the language is that given by Sir George Grierson in the Memoirs of the Asiatic Society of Bengal[1], and subsequently in the Linguistic Survey of India.[2] His account deals with the Kaniguram (Waziristan) dialect, and is based chiefly on Ghulam Muhammad Khan's *Qawāɪd-e Bargɪstā* supplemented by material furnished by British officials in Waziristan. My indebtedness to these works, both in their descriptive and in their etymological parts, is so great that it has been impossible to acknowledge it in each case in the following pages I may be permitted to testify once for all how much every page of the following account of Ormuri owes to Sir George's lucid survey of the grammatical system of the language and of its affinities

6. Our knowledge of the Logar dialect of Ormuri being limited to Leech's and Raverty's short vocabularies, I tried during my stay

[1] Vol. VII, No. 1, pp 1—101
[2] Vol. X, pp 123—325.

in Kabul in 1924 to get into touch with Ormurs from this valley.
To begin with I was told by people who knew the Logar valley
well that Baraki was no longer spoken in Barak-i Barak, the ancient
headquarters of the Ormur tribe. Even a man said to be from this
village denied the existence of any other language than Persian and
Pashto in his native place. After some difficulty I got hold of a
young man from Barak-i Barak, who, though not an Ormur himself
knew something about the language. The information he could
give me was very limited; but it proved on the whole to be fairly
correct, and the vocabulary which I got out of him included a few
evidently genuine Ormuri words which my second informant did not
seem to recollect.

In the beginning of August, just at the moment when I had
arranged to go to Barak-i Barak myself, news was received in Kabul
that the insurrection had spread to Logar and that the rebels from
Khost had crossed the Altimur Pass and entered the valley. But
in spite of these difficulties the Afghan Foreign Office managed to
fetch an old man, Dīn Muhammad by name, from Barak-i Barak
to Kabul. He worked with me for about a week, but could not be
induced to stay longer away from his home.

7. Dīn Muhammad said that he was one of the few persons in
Barak-i Barak still speaking pure Ormuri, and this statement agreed
fairly well with what had been told me by my first informant.
According to the LSI.[1] the Ormurs now occupy some four or five
hundred houses in Kaniguram. At Butkhak, about ten miles east
of Kabul, people said that they belonged to the Ormur tribe, but
they all spoke Pashto, and I met with no one there who knew any
Ormuri The Ormurs living in the Khalsa Pargana of the Nowshehra
Tahsil in the Peshawar district[2] are also all of them Pashto-spea-
king. I did not hear anything about Ormurs living in Ghorband,
Bamian or Kunduz (cf. Bellew, quoted above), and I think it is at

[1] X, p 123.
[2] Called *Urmaṛs* in the Gazetteer of the Peshawar District, 1883—84, pp 103,
106, 114.

any rate very improbable that they have preserved their original language.

8. Dīn Muhammad was not acquainted with *Bargistā*[1] as a name for his own language, which he called *Ōrmu'ri* According to him the Ormur tribe are Sayyids and are descended from the two brothers *'Mīr-i 'Barak'* and *'Mīr-ı Bara'kât*, who came from *Bar-yaman* (Yemen) into Turkistan, the former being buried in *Anxōı* (Andkhui), and the latter in Mazar-i Sharif. *'Mīr Yū'zūf* (cf. Leech quoted above, 2) was the son of *'Mīr-ı Bara'kât*.

9. I do not think the traditions about the Arab or Kurdish descent of the Ormurs quoted above are much more valuable than those which make the Pathans Israelites, the Baloches Syrians, the Ozbin Pashais Quraishis from Mekka, the Chitralis descendants of Alexander's deported prisoners, the Bashgali Kafirs the poorer brethren of the Englishmen, the *nīmča* tribes of Kunar Germans, or the Gurkhas and Burmese Hazaras [2] Nor is the tradition rendered more credible by being connected with Mahmud of Ghazni. Solomon, Alexander, Ali and Mahmud are the four historical personages to whom popular fancy generally attributes all important events of the past. The tradition about the Ormurs being Kurds, mentioned by Elphinstone, cannot be reconciled with the one which makes them Arabs from Yemen, and cannot be upheld without the support of linguistic facts, a question which will be discussed below

It is, however, very probable that the tradition of their having emigrated to Kaniguram in Waziristan from Barak-i Barak is true The names *Barakī* and *Bargistā* seem to indicate that Barak was their old, if not original, home

Nor is it impossible that there may be a nucleus of truth in the statement that they were 'fire-worshippers' till comparatively recent

[1] Cf LSI. X, p 123

[2] This "tradition" was probably invented on the spot by my Pathan servant in order to explain the similarity between the Hazaras and those Mongoloid peoples which he knew from his service in the Indian army. According to him Mahmud of Ghazni had conquered the whole of India, and had settled Hazaras in Burma and Nepal!

times   And it is interesting to note that Ormuri is the only modern
Ir dialect, which has preserved the ancient technical term of Zoro-
astrian theology for "studying", "reading."[1]   The account of the
extinguishing of lamps at their religious festivals, reminds us of
the slanders told about Yezidis, Druses and other sects of Western
Asia, and need not have any foundation in fact   And the etymo-
logy of the word *Ōrmur* suggested by Bellew (3) seems rather
fanciful.[2]

10.   In connexion with these traditions regarding the "lamp-
extinguishing" ceremonies of the Ormurs, it is well worth noticing
that the only member of this tribe who has played any rôle in
history, was the famous arch heretic *Bāyazīd Ansārī*, the *Pīr Rōšan*
('The Saint of Light') of his own adherents, and the *Pīr Tārīk*
('The Saint of Darkness') of his opponents.   According to the
Makhzan-ul-Islām[3] Bayazid was an Ormur (*Wurmar*) from Kaniguram.
And, according to Leyden[4], the famous and important sect founded
by him was accused "of practising the abominations of the unchaste
sect termed Cherágh-cush" ('Lamp-Extinguishers').   It seems quite
possible that the heretical tendencies of Bayazid were based in some
way on religious traditions and practices peculiar to his native tribe.[5]

[1] V. Voc s.v. *aw-*.

[2] In Rep p 16 I proposed to explain *Ōrmur* as a Psht form, derived from
*ārya-mrt(y)a-. *ārya-* would, however, probably result in Psht. **ār*, not in **ōr*.
— The Ormurs of Logar call the Afghans *Kāš* (Kaniguram pl *kasi* "the Wazirs").
The *š* in this word may be derived from **s(t)r*, **xšy*, **fšy*. Is there any possi-
bility that the original form is **Kāfšya-*, connected with *Kapišā*, etc. (cf. Sylvain
Lévi, JA, 1923, p 52 f)?

[3] British Museum, Or. Mscr. 6274, f. 117 v., India Office Mscr. 2792, f. 137 a,
Dorn, Chresthomathy of the Pushtū Language. p 22.

[4] l c. p. 378.

[5] In London in 1926 I had an opportunity, through the courtesy of Sir E. Deni-
son Ross, to examine a unique manuscript of Bayazid's theological work, the *Xair-
ul-Bayān*, which had been supposed to be lost.   The manuscript was written by
Bahār Tūsī, a disciple of Bayazid, and was finished on Wednesday the 20th of
Ramazan, A H 1061 (A D. 1650).   This book is the oldest Psht. work extant, and
presents many interesting orthographic and linguistic peculiarities.   But the language

11 The Ormuri of Kaniguraṃ (Waziristan) and the Ormuri of Barak-i Barak (Logar) are two distinct dialects, the Kaniguram form being, generally speaking, the more archaic.

Regarding phonetics one of the most important points of difference between the two dialects is that Log has preserved *š* (< *sr, str, xšy, šy* etc), *ž* which has become *s, z* in K , e. g. Log. γwâšī "grass": K. γwāsī, Log. *rōž* "day" · K *ryūz*, cf. 54, 57. On the other hand Log. has given up the distinction between K. *š̢* and *š̢ʳ*; e. g. Log. *š̢ō* "3", *š̢ū*„ "6" · K. *š̢ʳē*, *š̢ᵃh*, cf 60. In. loan-words we find *š̢* in both dialects e.g. in Log. *š̢âsta*, K. *š̢āīsta* "pretty", *š* in both dialects in Log *šaitân*, K. *šaitān* "devil" etc ; but e.g. Log. *š̢âr*, K. *š̢ōr* "town", Log. *ušyâr*, K. *hušyār* "wise". This variation depends on the date of the borrowing and whether its source is Prs. or some Psht. dialect — Log. *šɩrwâ*, K. *sɩrwā* "soup" must be an ancient loan-word from Prs. *šōrwā, šōrbā* — K *ž* has resulted in Log. *g* (v 65). Regarding the occasional change of *s* < *c* in K cf. 69; regarding the dropping of *h* in Log , and the prothetic *h* of K. v 74 Note Log *g-* "to seize" < K *gl-*. (v. Voc. s.v).

The vowel system of Log. makes a less original impression than that of K., owing chiefly to the frequent change of *a* into *u* (v 27). It seems probable that K. *ā* has been changed into Log. *â* (cf 29) through the influence of Afghan Prs

12. The morphological system of Log. has been very much simplified. The geographical position of the two dialects renders it very natural that this should be so. K. is spoken by a comparatively strong community in an isolated part of the rugged Waziristan hills, surrounded only by culturally and socially unimportant Psht. dialects. Log , on the other hand, is a dialect that is rapidly dying-out, the Ormurs of Logar inhabit a broad, open valley, not far

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conforms ɩn the maɩn to ordɩnary lɩterary Psht , whɩch is based chɩefly on the Mohmand and Yusufzaɩ dɩalects We find very few traces of any influence of the Wazɩrɩ dɩalect Note, however, the word *taštan* "master, husband". Lorɩmer gɩves *čəštan* as the Wazɩrɩ form of the word, but Orm of Kanɩguram has *taštan*, a form whɩch is evɩdently borrowed from the local Wazɩrɩ dɩalect of thɩs vɩllage.

from Kabul, are in constant contact with Persian-speaking neigh-
bours, and for several generations have served extensively in the
Afghan army.[1] No wonder, then, that Log has lost the distinction
of gender (v. 81), has simplified the formation of the plural of
nouns (v 82), and has reduced the number of irregular past parti-
ciples (v 123). The system of contracted pronouns (v. 102) is also
much simpler in Log than in K., and the use of the particles *aı* and
dı has been discarded on account of its intricacies [2] Regarding the
termination of the aorist 2 sg. v 118 I have been able to detect
one instance only of greater morphological archaism in Log , viz.
the preservation of the aorist 1 sg. in *-ım* (v 120).

13. While K. has borrowed freely from Waziri Psht , the voca-
bulary of Log. has been influenced by other Psht. dialects, and, to
a still greater extent, by Prs

A number of genuine Orm. words found in K. seem to be missing
in Log., although it is of course possible that they may, after all,
exist in the dialect.

We find e. g..

K. *hond* "blind":	Log. *kōr.*
» *hıns* "bear"	» *xırs.*
» *nōrṣ͞r* (*narm*) "soft".	» *narm*
» *pıs-* "to write"	» *nımišta k-.*
» *rō* "iron"	» *âin.*
» *rawas* "fox"	» *rǫbâ.*
» *sıkak* "hare"	» *xargōš.*
» *ṣ͞rak* "flea":	» *kaık.*
» *tusk* (*xālı*) "empty" ·	» *xālı.*
» *wınjōk* "son of a co-wife"	» *bačandaı.*
» *xwarınc͞a* "right (hand)"	» *râst.*
» *yānak* "ashes" ·	» *xākıstar.*

Cf also words such as K. *sukal* "porcupine", *pın* "honey",
ımbāı "friends", *hēncĭ* "tears", *ṣ͞ramōt* "forgetting" etc , of which

[1] V 1.
[2] Cf. LSI , X, p. 219 ff.

I found no corresponding forms in Log. K. *nwastak* "to lie down" was probably discarded because it became Log **nustuk* and could be confused with *nustuk* "to sit down" < K. *nastak*.

On the other hand we do not find recorded among the words from K such good Ir words as Log. *undərəw-* "to sew", *bēš* "rope", *γōš* "snow", *jusp* "span", *kālī* "knife", *mālī* "husband", *mōž-* "to loosen", *nefak* "navel", *nɪmēk* "salt", *ˀskan* "cow-dung", *pōm* "wool", *šɪnī* "needle", *zemāk* "winter", *zɪnāk* "chin" etc The interesting loan-word *grâm* "village" is also peculiar to Log. (K *kᵃlaɪ* from Psht)

14 The dialect of Logar does not seem to have changed very much since Leech published his vocabulary in 1838. The forms found in his vocabulary and collection of sentences, and in the vocabulary published by Raverty, agree very well with those I heard We find e g. *she* "1" (Log *šē*, K. *sō*), *rosh* "day" (Log *rōž*, K. *ryūz*), *yàsp* "horse" (Log *yâsp*, K *yānsp*), *wokh* "water" (Log. *wôk*, K. *wᵃk*).

Most of the innovations of Log. had already taken place. Thus *ž* had become *g* in *glon* "thou takest", *pabega* "above", *wa, wē* had resulted in *o (u)* in *ar-ghoshtakai* "you did fall", *ghok* "said"; there was no distinction of gender, *shuk* "became", for instance, being used as a masculine, the termination *-on* had been introduced into the aorist 2 sg (cf. 118), e. g. *on* "thou art", *daron* "thou hast", *shera* "gives", *shok* "gave" correspond to the modern Log. forms (v Voc. s. v. *šēr-*) etc

In some cases we find more archaic forms surviving than in present day Log Thus we find *ghe* (**šē*) "3" (Log. *šó*, K *šʳē*), *khuranak* "hungry" (Log. *xɪunuk*, K *axwaranak*), *glon* "thou takest" (Log. *g-*, K. *gl-*), *wrosht* (Rav. *warosht*) "beard" (Log. *aurūšt*, K. *wrᵃštᵃ*), *-ner-, -ne* "in" (Log *-ne*, K *inar*), Rav. *w'rɪzza* (but Leech *rɪzza*) "rice" (Log. *rezan*, K *rījan*), Rav *ra-dzaɪ* "come" but Leech *raza* "comes" (Log. *ar-zam*, K. *rī-jam* "I come"), *sùgh* (= **sūš*) "red" (Log *šūš*, K. *sūšʳ*). Of special interest are the numerals· *khoshty* "60" (Log *šūštu*, K *šwaɪštī*), *hawai* "70" (Log

awaıtu, K. *awāī*), *hashtaı* "80" (Log. *câr jîstu*, K. *haştāī*), *nuvī* "90" (Log *nıwē*, K. *nawī*) *shîst* "30", *tsasht* "40", *panzast* "50" are more archaic forms than either Log. *šīstu*, *câštu*, *panjāstu* or K. *š͡rīstū*, *câštū*, *panjāštū* (cf. 99)

15. The affinities of Orm within the range of the Ir languages has been discussed in Rep. pp 26 ff.

With W. Ir and Par Orm shares the preservation of initial voiced stops (cf Par. Gr. 7) The development of $dw > b$ and the loss of intervocalic dentals, changes which are characteristic of N.W Ir and Par., are also found in Orm. But the points of special resemblance between Orm. and N.W. Ir. are not so many as those between Par and N.W. Ir. mentioned p 9. E g. Orm. has *n-* "to sit down", but Par. has *nhīn-*, Sämn. *-nin-*, Orm does not possess the verb **ā-nĭ-* "to bring" etc.

According to Tedesco[1] Ir. **-ah* became *-i* in E Ir. I have tried[2] to show that this development was not universal in E Ir., and we find no trace of it in Orm On the contrary, we find Orm. K. *sō* "1" (Log. *šē* with palatalization due to the *š*, v 28) $< *syō$, **syah*, Orm. *kōk* "who" $< *kō-ka < ₁*kah$, and probably Orm Log. *afō* "that" (K. *hafō* m , *hafᵃ* f) $< -ō$, *-ah*

There seem to be no linguistic facts in support of the tradition of the Kurdish origin of the Ormurs The only point of special resemblance that I have been able to detect, is the employment of an extra *l-* suffix in the word denoting "egg". Orm. K. *hanwalk*, Log. *wulk*. Kurd *hīlka* etc

16. Regarding the relations between Orm and Par. v above pp 9 f. There are, however, profound differences between the two languages, cf. e g the treatment of the groups *ft*, *xt*, the demonstrative pronouns, the personal pronoun 1 pl. Par *mâ*, but Orm *mâx* etc.

17. Rep. p 36 n. I have pointed out the possibility that Bal. may contain some elements borrowed from an Ir. dialect spoken in

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[1] Monde Oriental, XV, p. 256, ZII, IV pp. 127 ff., cf. my remarks Rep p 30·
[2] NShgh , p. 84.

the country before the advent of the Baloches. To the examples adduced there may be added Bal. *gwaš-* "to speak": Orm. Log γōš- (*γwaš-); cf. also Bal. dialect forms, such as *šai* "3", N. Bal. *ša-* < *fra-* (e g. in N. Bal. *šamušt‘a* "forgotten": Orm K. *š͡ramōt*), *goɩ* "ear" etc. When the Baloches first came into contact with the Indians, they still retained *w-*, as appears from the Khetrani loan-word *vahor* "snow"· Bal. *gwahar*, and from Bal. *gwač* (recent borrowing *wač*) "buffalo-calf" < Sindhi *vachi*. Possibly the transition from *w-* to *gw-* in Bal is due to the influence of an Ir. substratum akin to Orm., *gw-* being substituted for γw-

18. Orm contains several words which are known only from E. Ir (cf Rep p 32). A certain number of such words are included in the list Par. Gr. 9. Others are·

ban- "to throw down": Psht. *lwan-*, Yazg. δ*evan-* etc., Av. *dvan-*.

K *hōnd* "blind" Sak. *hana-*, Minj *yåðəy*, Av *anda-*.

K. *mērš͡r* "sun" Minj. *mīra*, Av. *mɩϑra-*.

šē (K. *šō*) "1": Sak *ššau*

šɩr "good": Sak. *ššɩra-*, Soghd. *šīr*, Av. *srīra-*.

waw- "to obtain". Sak *byau-*. Av. *avī-ap-*.

K *xwarɩnc^a* "right (hand)" Soghd. *xwarant*, Sak. *hvarandau* acc. sg , *hvaramcaɩñɩ* "on the right hand".

This last word is possibly an ancient loan-word in Orm

19. But the E. Ir language with which Orm has been in the closest contact for centuries, and which has exercised a profound and far-reaching influence on the development of the language, is Psht. Orm. possesses a great number of Psht. loan-words; but the connexion between the two languages is of a much more fundamental nature, and appears to me to exclude the possibility that the contact dates only from the time of Mahmud of Ghazni.

In the first instance there are several words in the two languages which, although showing a special relationship, have developed phonetically on different lines. Some of these words may be Psht. loan-words in Orm.; but the phonetical divergences show that the borrowing must have taken place a long time ago.

Rep. p. 33 f. I have mentioned Orm. K ɣ*ark* "lost", ɣ*wâšī*
"grass"; *gišī* "tooth"; K. *bazar* "fore-arm", K *wan* "co-wife",
K. *winjōk* "son of a co-wife"; K *duškī* "a little", *prân* "yesterday",
K. *râš͟rai* "brother's son"; K. *xwarkai* "sister's son"; K. *tā* "pater-
nal uncle", *xwâṣ* (K. *xwaṣ͟r*) "sweet", *nas-* (K. *nis-*) "to take
out" etc.

Other instances are. Orm *bruš-* "to glitter": Psht. *brêšêdəl;* Orm.
ɣ*anj* "bad", ɣ*ūnj* "rag" (cf. 51); Orm. K. *mrīg, mrīk* "slave":
Psht. *maryaı;* Orm. *n-* (pret. K. *nastak*) "to sit down" · Psht.
nāstəl; Orm. *nâk* "wife" · Psht. *nāwē* "bride".

The most striking morphological correspondence between Orm.
and Psht is the use of the so-called contracted pronouns (cf 102).
There is evidently some connexion between the Psht and the Orm.
forms, even if its exact nature cannot be determined Note also
Orm. *tôs* (K. *tyūs*) "you" · Psht. *tāsū* (Waz *tus*), Orm. genitive
particle *tar, ta* Psht *da* < Av. *tarō*.

The transition of *č* > *c* in Orm. is due to Psht. influence, cf.
also Log *g* < *ž* (v. 65).

All these features show that, notwithstanding the profound diffe-
rences in the original dialectical bases of the two languages, Orm.
and Psht. must have been neighbours for a lengthy period, and
there is no reason to assume that Orm was introduced from the
west of Iran

20 Orm. is at present completely separated from the Dard lan-
guages, but it contains a few loan-words which point to an earlier
contact. The most important word is Log. *grâm* "village", cf.
also *pīŋg* "cock", K *pıŋg^a* "the time just before dawn": Khow
pıŋga-čhiii "cock-crow, early dawn", and possibly *drī* "hair" (v. Voc.)

GRAMMAR.

PHONOLOGY.

Phonetical System.[1]

Vowels.

21. *a* (*a*) is rather advanced: *ca're s* "14", *tar* "of". After *š* it becomes still more palatalized· (*ša*( )*ndas* "11." When stressed, the *a* is frequently lengthened· *da*( )*s* "10", *na*( )*k* "not", in some words, such as *šá n* "today", *a.št* "8", I usually heard a long vowel, but I do not think that this *a·* ought to be considered as a separate phoneme In final position a very short *a* (*ă*) occurs. It corresponds to K (LSI.) *ᵃ* (the Psht sounds written *ᵃ* in the LSI. belong more or less to the *ə-* group).

a (*â*) resembles the corresponding Par. and Afgh Prs. sound. Before nasals and in the neighbourhood of *š* the *a:* is perhaps slightly rounded, but the difference is much less marked than in Par.: *ca:r* "4", *ya:sp* "horse", *na m* "name", *ca:št* "40". Note '*kla nak* boy, but also *kla*( )*'nak*.

a̤ occurs in the diphthong *ä̆ı*, *aı*; as an independent phoneme I heard it in *nä̆*(.) "9", cf. *za̤'rı* , *za'rı* "small".

e, *ɛ* is of rare occurrence *cɛre'vɪ·* "grazes", *pəš'tɛnnă̄*, *-ännă̆* "question".

e is a very frequent sound· *še:* "1", *pe.nc* "5", *ne r* "house", (*y*)*e:* "is", *spe.ʋ* "white". It is usually rather high; but varies a little

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according to the neighbouring sounds. It is occasionally seg-
mentized in *p(ʾ)e* (*pyē*) "father", *kʾe:* "why", *dʾe·k* "saw"

ı. is comparatively high: *nıʾveˑ* "90", *ˌšırı( )m* "I give", *ˌne:ri* "in
the house", *kı* "to", *dı* "from" (shortened forms of *ki. di.*). In
some cases (in the neighbourhood of labials?) we find i̯: *ˌmi̯nzi*
"in the middle", *fi̯kr* "thought", *ˌji̯m, jem* "under", but also
ˌzı̣nda "alive".

i· in *dı:* "from", *ji:st* "20", *aʾvi:m* "I read" etc.

u is usually rather high and advanced: *zut* "very", *xuı* "self",
ˌši.stu "30", *umr* "life". The character of the *u* differs very
much according to the nature of the surrounding consonants. The
u of *ˌɣušım* "I say" is more palatal than that of *ˌɣušım* "I fear",
but less so than that of *jušım* "I see". We find *ˌšukum, šukum*
"I became" but *ˌbukum* (ọ) "I was"; *šük, šʾu(:)k* "became",
šu̱ š "red".

u: is heard in *tu(:)* "thou", *mu(.)n* "me", *bu(.)k, bu.ʾk* "was", *šu:leˑs*
"16"; but it is not certain that it is a separate phoneme Simi-
larly *ọ:* occurs as a lengthening of *u. zuk, zo̱ k* "beat", *kuk,*
k(ᵘ)o:k "who", *umr, o ᵘmr* "life", *-uk, -ọ:k* termination of the past
part. In other words *o:* was always heard: *ɣ(ᵘ)o:k* "said", *u̱ōk*
"water", *aʾφọ:ᵊ* "that", *cọ:n(d)* "some", *s(ᵘ)o(:)* "6". Probably *u*
and *ọ:* are separate phonemes; but they overlap to some extent,
stressed *u* resulting in *ọ·*, and unstressed *ọ:* approaching *u*

A wider *o.* occurs in a few wordsˑ *do.* "2", *u̱o:* "7".

ó: was heard in *šo:* "3".

ə occurs as the result of the reduction of full vowels: *ˌšustək, ˌšustuk*
"wept", *pəšʾtänna, pu-* "question". Also inserted in *t(ʾ)xan* "bread",
and, optionally, before initial groups of consonantsˑ *(ʾ)stur* "big" etc.
The diphthongs are *aı, äı* (*aı*) and, rarely, *aọ* (*au*). E g. *aʾvaıtu*
"70", *ˌbummäı* "on the ground", *aoz* "tank".

Nasalized vowels are very rare: *a̱ ·št* "8" (but *ya·sp* "horse": K.
yānsp).

22. *Consonants.*

	Bilabial	Labio-Dental	Dental	Alveolo-Palatal	Retro-flex	Velar	Uvular	Glottal
Plosive . . .	*p, b*		*t, d*		*t, d*	*k, g*	*q*	
Affricate .			*c, ɟ*	*č, ǰ*				
Nasal	*m*		*n*		*n*	*ŋ*		
Lateral			*l*					
Rolled			*r*		*r̤*			
Fricative . . .	φ, υ (ụ)	(*f*)	*s, z*	*š, ž, y*	*ṣ́*	*x, γ*		*h*

23. *q* occurs in loan-words, but is often replaced by *k*. *n* occurs in the group *nḍ* and in *ruˑn* "fire"

r is more alveolar than dental

φ is heard in *aˡφoˑ* "that", but the initial *f*, e g. in *fịkr* "thought", is probably labio-dental

υ is frequently velarized into *ụ, ǫ* before velar vowels *ǫaˑk* "obtained", (*ụ*)*ustuk* "rose", but also *υụōk, ụōk* "water"

ṣ́ is rather advanced, before *u, o* it is markedly rounded *ṣ́a m* "before", *šun* "blood", *ɟoˑṣ́* "boiling" Regarding the palatalizing influence of *ṣ́* on a neighbouring vowel, v above s vowels *ṣ́* is probably one single phoneme, but its acoustic quality is very different in different positions. It is rounded and retracted e g in *ṣ́o.m* "showing", γ*o.ṣ́* "snow", but more advanced in ˡγ*uṣ́ịm* "I fear", *ɟuṣ́ịm* "I see"; advanced and unrounded in *ṣ́i.stu* "30". Before a *t* the acoustic effect approaches that of a velar fricative, advanced in *a ̦ ṣ́t* "8", retracted in ˡγ*uṣ́tuk* "feared" (sometimes nearly pronounced ˡγ*uxtuk*), *ṣ́o ṣ́tu* "60". In this position the *ṣ́* is pronounced with an elevation of the back of the tongue, and the retroflexion of the front of the tongue is less marked. Consequently the *t* in *ṣ́t* does not become *t*.

Note that K. *ṣ́r, ẓ́* have become Log *ṣ́, g* (cf 60, 65)

24. The only consonants which are doubled are *m, n, l*. E.g. ˡ*bummă* "earth", *pǝṣ́ˡtannă* "question", ˡ*mulluk* "died". In K. we find also *rr* and *zzˑ stịrrak* "star", *bịzzī* "cooks"

Rules of Sandhi

25. Regarding the interchange between *-a* and *va* cf. 101

Assimilation of consonants occurs Cf e.g ꞌ*ca-d bu* ꞌ*da.k* "what did you do?" with *-d* < *-t*, frequently *p'* < *b'* (*bu*) before unvoiced consonants Note γ*ušna*ꞌ*gı dꞌbrı m* "I am dying from hunger" < *dı* ꞌ*mrı.m*, *mak*ꞌ*šo·n* "do not become" < *mak* ꞌ*so n*

Historical Phonology.

Vowels.

Ir a

26 Ir *a*[1] ıs preserved in a number of cases *az* "I" (Av *azəm*), *das* "10" (Av *dasa*), *bar* "door" (Av *dvar-*), *ban-* "to throw" (Av *dvan-*), *amaı-* "to hear" (*⁺ā-maı-*), *awēs* "17" (Av. *haptadasa*), *ꞌskan* "cow-dung" (**sakan-*), γ*af-* "to weave" (**waf-*), *năk* "not" (**na-ka*), K *nwastak* "to lie down" (Av *nı-pad-*), K *wan* "co-wife" (Av *hapaϑnī-*), *zan-* "to beat" (Av. *jan-*), etc

In some words the *a* is occasionally lengthened (cf. 21), e. g *dās* "10", *šāndas* "11". An early lengthening has taken place in *yâsp* (K *yānsp*) "horse" (Av *aspa-*), *mâlī* "husband" (Anc Prs *martiya-*), *kâlī* "knife" (*⁺kartyā-*) In the last two words the change of *rt* > *l* has caused a compensatory lengthening to take place (cf. K. *xwalak* m "ate", *xwālk* f, cf. 42, b.).

27 Frequently we find *a* > *u* in the neighbourhood of labials and *š*, but I have not been able to lay down any rule regarding this change *mun* K. "me" (Av. *mana*), *ꞌspuk* (K *spuk*) "dog" (**spaka-*), *xr-* (K *x(u)r-*) "to eat" (Av. *xᵛar-*) In Log this tendency is more marked than in K. E g. *xuı* (K *xwaı*) "self", γ*uskak* (K γ*wac*) "calf" (*ꞌwasa-*), γ*uš-* (K γ*waš̌ʳ-*) "to fear" In K. *gunum* (Log *ganum*) "wheat" the first *u* may be due to assimilation, and in *ǰusp* "span" to the influence of an original labial semi-vowel (**γwyasp* < **wıtaspı-*), but in *gustuk* (K *gastak*) "to take away", *nustuk* (K.

[1] Cf Par. Gr 28.

nastak) "to sit down", *asul* (K. *asal*) "this year" we find a spon-
taneous change $a > u$

With labialization and compensatory lengthening· γōš "snow"
(Av. *vafra-*), K *nō⟨r⟩šʳ* "soft" (Av *namra-*), *pōm* "wool" (**paxšman-*),
K *cōm* "eye" (Av *čašman-*), *šō, šū* (K *šᵃh*) "6" (Av. *xšvaš*),
The development of Av. *čvant-* > *cōn(d)* "some" may be due to
the *v;* but note K *hōnd* "blind" (Av. *anda-*), with stressed $a > ō$
before *n*

In *wō* (K. *hō*) "7" (Av. *hapta*), *tōk* "hot" (**taftaka-*) the original
f may have labialized the vowel (but cf. 59, and v below).

In *sō* "100" (Av *satəm*), *zōk* m. "beat" (**ẏataka-*) etc. (cf. 50, 126),
-ata- seems to have developed into **-awa-* > *ō*. But note the dif-
ference in stress **sátam* **ẏatákahya*.

28. Regarding the palatalizing of *a* through *ı-* epenthesis cf 38
In *pēnc* "5" the *ē* seems to be due to the influence of the original
palatal *ñ*, cf Psht *pĭnȷə*, Shgh *pınȷ*, *p'īns* etc   But unstressed
pan'ȷēs "15", *panȷāstu* "50" (Psht *panȷōs*), cf 54 — *ē* in *pan'ȷēs*
etc. < **-aya-* < **-ada-* cf. *nı'mēk* "salt" < **nımadaka-?* Cf. 36, 50

Ir *-ah, -ō* in K *sō* "1" (palatalized in Log. *šē*), *kōk* (K *kūk*) "who"
(**kō-ka-*)?

Ir. ā.

29. Ir $ā > â$ (K. *ā*). *dwâs* "12" (Av. *dvādasa*, *māwă* "mother"
(Av. *mātā*), *mâī* "month" (Av *māhya-*), *numâž* "prayer" (Prs. *namāz*),
dâk (K *dāk* f) "made" (**dātakā*) etc. But *panȷāstu* "50", v. 99.

30. Unstressed *ā* is shortened   *amar-* "to hear" (**ā-mar-*), K
aγōk "reached" (**ā-gaták-*), *asul* "this year" (*ᵏā-sarda-*), K *dōk* m
"made" (**dāʷák* < *dáták-*, cf. 126), *mar'zâ* "brother" (**hamātṛzáta-*),
wulk (K *hanwalk* f.) "egg" < **āwyálakā-?* Cf. 41

-ām-, -ān- > *-âm-, -ân-* (K. *ām-, -ān-*) *nâm* "name" (Av *nāman-*), K *hām*
"unripe" (Skr *āma-*),*prân* "yesterday" (**parāna-*, Psht *parūn*), K. *šwān*
"shepherd" (**fšupāna-*), K. *yānak* "ashes" (**āsnakāh-?*). In *pōn* (K
pōn) "roof" < **pāna-*, the *ō* must be due to the *p* Cf. also *wōk*
(K *wⁱk*) "water" (*ᶠāpaka-*), *tōa* (K *tūwā*) "sun" (**tāp-?*)

Ir *ı*

31. Ir *ı* > *ı, e·* K. *pıštak* "wrote" (*pıšta-*), *ızemāk* "winter"
(*ʾzımaka-*), *mı'zī* "urine" (*mız-* or *maız* ?), *mı'mēk* "salt" (*nımadaka-?*),
K *nyōk* "put" (*nıhādaka-*), K. *syōk* "broke" (*sid-*), *p(y)ē* (K. *pıē*)
"father" (Av *pıtā*), K *šʳī-buk* "stinking" (*frıϑya-*)̣

Unstressed *ı* > *a* (cf. Par Gr. 30)· *na'ɣōk* "went out" (*nı-gataka-*,
but cf *nımēk*), *nawar-* "to take out" (*nı-bar-*), *nustuk* (K. *nastak*)
"sat down" (*nı-hastaka-*), cf. K. *nwastak* "lay down" (*ni-pastaka-*)
Probably *cə, ca* "what?" (Av *čıt̲*) is a proclitic form

Before *š* we find *ē·* *mēš* (K *mēršʳ*) "sun" (Av. *mıϑra-*), *-nēšta* (K.
nıštᵃ) "outside" (cf Av *nıštara-*), but v. *pıštak* above. With *spō'ī*
"louse" (Av. *spıš-*) cf. Par. *ıspō*, Prs *supuṣ*.

Ir *ī*

32 Ir *ī* is preserved in K *šʳīn-* (Log *šen-*) "to buy" (*ᵗxrīnᵥ̨*),
K *rįan* (Log. *ırezan*) "rice" (*wrį-*) *šır* (K *sır*) "good" (Av. *srīra-* ?)

Ir *u*.

33. Ir. *u* is preserved in· (*w*)*ust-* "to rise" (Av *us-stā-*), K. *tusk*
"empty" (*tusaka-*), *ga'num* (K *gunum*) "wheat" (Av. *gantuma-*),
mux "face" (Skr. *mukha-*), *šŭk* "became" (*ᵉšutaka-*), *šustuk* "wept"
(*fra-rustaka-*), K *sukal* "porcupine" (Av. *sukurəna-*) *u* has been
lengthened in *šūṣ* (K *sūšʳ*) "red" (Av *suxra-*), K. *dūk* f. (Log *dōk,
duk*) "milked" (*ᵉduxtakā*), *dūa* (K *dūwᵃ*) "daughter" (*duxtā*), *wōkă*
(K. *wyūk*) "dry" (Av *huška-*)

Apparently unstressed *u* > *a* in *parɣan-* (*parɣa'nīm*) (K. *parɣūn-*)
"to dress" (*pari-gund-*)   Note K. *šʳak* "flea" (*fruškā-* ?)

K *wuzmaw-* "to test, try" (*uz-mā-*) > Log. *ızmaw-* (*ızmaw-* ?).

Ir. *ū*.

34. Ir *ū* in *bŭk* (K. *byōk* m., *buk* f), *ıbummă* (K. *būmmᵃ*) "earth",
šūm "ınflamed, wounded" (Av *xrūma-* ?).

Ir ṛ.

35. K has *wᵃlak* f *wᵃlk* "brought" (**ā-bṛtaka-*), *xwalak*, f *xwālk* "ate" (**hwṛtaka-*), *mulak*, f *malk* "died" (**mṛtaka-*), *kwulak* f. *kwalak* "copulated" (**kṛtaka-²*), *dılak*, f *dalk* "reaped" (**dṛtaka-*), *hatak* f. *hōtk* "abandoned" (**hṛṣtaka-*), *tatak* f. *tōtk* "drank" (**tṛṣtaka-*). Cf. Log. *wūluk*, *xulluk*, *mulluk*, *wutuk*. The rules regarding the distribution of *u* and *a*, ᵃ are not clear

Other instances of Ir. ṛ are K *pat* "back" (Skr *pṛstha-*, Av *paršta-*, with *ar* = *ṛ*); K. *šᵣamōt* "forgetting" (**frāmṛšta-*); *mušaw-* (K *muxaw-*) "to rub" (**mṛš-*). In *kırⁱži* "hen" (*ʳkṛčyā-*), *girī* (K *grī*) "mountain" (Av. *gairi-*), *mırgǎ* "sparrow" (**mṛgī-²*), *gᵊlak* (K *gılak*) "rat" (**gṛdyaka-?*), K. *hıns* "bear" (**ṛšī-*, cf. 66), *hınl-* "to be ground" (**ṛnya-*) the *ı* is probably due to epenthesis Regarding *trunuk* (K. *tranak*) "thirsty" v. 66

Ir aı, aya.

36. *aı* results in *ē*: *mēī* (K. *maī*) "female sheep" (Av *maēšī-*), *spēw* (K *spīw*) "white" (Av *spaēta-*), *ᵌspēk* (K. *ıspēk*) "barley" (**spaıka-*) *ı* before *n* ˙ K. *pīn* "honey" (**paına-*) But also *wıs-* (K. *wēs-*) "to enter" (if **upa-ısa-*, but poss **abı-ısa-*), unstressed ˙ *pıⁱkāk* (K. *pıkak*) "(butter)milk" (Av *payah-*), *mızī* "urine" (**maız-?*) *ras-* "to spin", K. *las-* "to lick" (2 sg. *lēsī*, 3 sg. *lasī*) with *aıs*, *aıš* > *as*, cf. EVP. s.v. *maž̌*

Final *-aya-* > *ī* in *zlī* "heart"˙ (Av *zərəδaya-*), prob *gıⁱrī* "mountain" (Av *garayō*), *-īm* (**-ayamı*) cf. 120. Rounded, after *š* in *šō* (K *šʳē*) "3".

ē < **-aya-* < **-ada-* in *panjēs* "15" etc, K *mēx* "locust" (Av *madaxa-*), *nımēk* "salt" (**nımadaka-*).

Ir au, awa.

37. Ir. *au* > *ọ̄*: *rōž* (K. *ryūz*) "day" (Av. *raočah-*), *gōı* "(K. *gōy*) "ear" (Av *gaoša-*), *gōı* (K. *gıyōy*) "cow" (Av *gav-*), K *rō* "iron" (**rauda-*), *pōz* (K. *pyūz*) "mouth" (Prs. *pōz*), K. *ma-ryōk* "moon" (**-rauka-*), *mōž̌-* "to loosen" (**mauč-*) *ū* before *n* *rūn* "ghee" (Av *raoɣna-*), *rūṇ* "fire" (K. "bright") (Av *raoxšna-*)

áwa (áwa) > *â nâk* "wife" (**náw(y)akā-*), *gâk* "meat" (*gáwakā-*²),
cf *prâk, dâk* (v 126)

awâ > *ō*? Cf. *ōzuk* "remaining" (**awa-zătaka-*), *ōn* "so much"
(**awánta-?*) In final position *u: nūw* (K. *nyūw*) "new" (**nawahya?*
Av *nava-*), *tū* "thee" (Av. *tava*) *na* (K *nᵃh*) "9" is prob borr.
from Psht — Note K. *rawas* "fox" (**rauwas* < **raupasa-*), *nēs* (K.
unēs) "19" (< **nwayas* < **nawádasa*)

ı- and u- Umlaut

38. *gıšī* (K *gas*) "tooth", *cımī* (K *cōm*) "eye", *drišī* "lie" (**druxš-*)
si-kak "hare" (**sahya-*, cf. Ishk. *sī*, Yd *sīγ*, Wkh *suı* etc), *zı'nāk*
"chin" (**zanyaka-*, cf. Waz. Psht. *zənyē* etc), *bīž-* (K *bēz-*, *bız-*) "to
cook" (**pāčaya-*), *nēla* "presence, with" (Av *nazdyō*), *bēga* "above"
< **barzyah-* Possibly *tēš* "bitter" < **taxrī-*(?), *zēš* "thorn" < **jaϑrī-*
bēš "rope" < **bastrī-* Regardıng K. 2 sg *γēfi* etc v 120

Apparently *l* < *rt* prevents the epenthesis *mâlī* "husband" (**mar-*
tya-), *kâlī* "knıfe" (**kartyā-*) Note *a'waıtu* (K. *awāī*) "70" (Av.
haptāıtı-), but *nıwē* "90" (Av. *navaıtı-*), *wınjōk* "stepson", but stressed
a in *wan* "cowife" (Av *hapaϑnī-*)

39. *u-*Umlaut occurs in K *dyūrᵃ* "firewood" (Av. *dāıu-*), possibly
in *pu'xōk* (K f. *pyūxk*) "cooked" (Av. *paxva-*) Regarding *-ōn* <
-antu(?) cf. 116

Final Vowels

40 *-ah, -ā* (cf 78), *ĭ(h)*, *-ahya, -ahı, -aya, -a* have been lost, except ın
monosyllabic words. *-ati* results in *-a* (v. 117), *-ătıš* in *-ē, -āī* (v 99).
-ayah, -(ĭ)yah (*-ıyā*), *-ayahī, -ayatı* all become *-ī* (cf 78, 111).

Elısıon of Vowels

41 As in Par (Gr 43) unstressed inıtıal vowels have been elided,
mâx "we" (**ahmāxam*), *mar'zâ* "brother" (**hamātṛzāta-*), *nēr* "house,
within" (**antarya-*), *war-* "to bring" (*ā-baı-*), K *wan* "co-wife"
(*hapaϑnī-*), *wīs-* "to enter" (**upa-ısa-*² v 36) The elision has taken place
at an earlier date in *bǫy* (K *bōī*) ' near" (**upāya-*), probably on

account of its being weakly stressed, cf Par *pen* (**upántai?*) Regarding *jēm* "below" cf. 46.

Elision of medial, unstressed short vowels in *jīst* "20" (cf Par Gr 43), ˈ*šīstu* "30", ˈ*câštu* "40", *panˈjāstu* "50" (cf 50), *prân* "yesterday" (**parāna-*), ˀ*skan* "cow-dung" (*sakán*)-, *parɣan-* "to dress" (**parɩ-gund-*), *šyâkă* "shade" (**sayākā-*) etc.

Stress.

' **42.** Regarding the following attempt to reconstruct the stress-system of the ancient Ir. dialect, from which Orm is derived, cf Par Gr 44 ff.

a) A long penultima was stressed *prân* "yesterday" (**parắna-*), *marˈzâ* "brother" (**hamātr̥zắta-*), ˈ*syâkă* "shade" (**sayắkā-*) *wan* "co-wife" (**hapáϑnī-*), *aˈwaɩtu* (K. *awāī*) "70" (**haftắti-*), *ǰusp* "span" (**wɩtáspɩ-*), K. *š̌rˈamōt* "forgetting" (**frāmr̥ˈšta-*). Corresponding to this last-mentioned word Par has ˈ*nhâmur̥* (**frắmr̥šta-*, cf. Par. Gr 45 b); it is possible that the Orm. word ought to be derived from *frāmr̥ˈštahya* (v 125) *spēw* "white", *yâsp* "horse" etc may be derived either from the nom **spaɩtah*, **áspah*, or from the oblique **spaɩtahya* etc. Probably the latter is the more probable derivation, considering the nearly exclusive use of the oblique form af masculine nouns and adjectives (cf 125)

b) A long antepenultima was stressed before a short penultima · K *nāsk* f "sat down" (**nɩhástakā*), K *yānak* (pl) "ashes" (**ásnakāh*), *wōk* "water" (*ápakā*), ˈ*rezan* (K. ˈ*rɩjan*) "rice" (**wrɩ́janāh*, now a secondary pl. *rɩjannī* has been formed in K), *panˈjāstu* "50" (**pančắsata-*), *câštu* "40" (**čaϑwársata-*), ˈ*mâlɩ* "husband" (**mártyahya*). *nāsk* and *yānak* show that a short penultima was not stressed before a long final syllable, as was possibly the case in pre-Par. (45 c)). Regarding *gaˈnum* cf c)

c) A short antepenultima was stressed before a short penultima · *nustuk* (K. *nastak* m.) "sat down" (**nastákahya*), ˀ*skan* "cow-dung" (ˈ*sakánahya*), K. *wɩnjōk* "stepson" (**hapaϑnī-zātákahya*), K *carwōk* "sheep and goats" (ˈ*čaϑwar-pādákahya*), *txan* "bread" (**nagánahya?*),

K. *rawas* "fox" (**raupásahya*), *zɪˈnāk* "chin" (**zanyákahya*), *ˈzemāk* "winter" (**zimákahya?*), *gaˈnum* (K *gunum*) "wheat" (**gantɪmahya*, or with secondary stress-shift **gántumāh?*), *nâk* „wife" (**náwakā*), *gâkă* "meat" (**gáwakā*), *ašˈtēs* "18" (**aṡtádasa*), *nēs* (K *unēs*) "19" (**nɪáyas* < **nawádasa*), *ĵɪst(u)* "20" (**wɪsatɪ*), *šɪstu* "30" (**θrísata-*), *nɪˈwē* "90" (**náwatɪ-*, cf. 99), K *tusk* "empty" (**tús(y)akah*, from the nom). Note e.g. *daˈrɪm* (K *darᵃm*, cf 120) < **dāráyami*, but Par. *ˈdērem* (**dárayami*), cf Par Gr. 45 f), similarly *panˈĵēs* (**pančádasa*), but Par *ˈpaes* (**pánčadasa*)

d) *zlɪ* "heart", *ˈgɪrī*, *gɪˈrī* (K. *grī*) "mountain" are probably not derived from **zṛdáyah*, **garáyah*, but have been subject to a subsequent shifting of accent.

Semivowels.

Ir. *y*.

43. There is no instance of Ir. *y-* in Orm. except possibly *yūx* "plough", *yūɣ-lunˈḍa* "yoke", which may, however, be lw s. K. *yas-* "to boil" (intr), *yasaw-* (trans.) are probably borr from Psht. *yašēdəl*, *yašawul*

A prothetic *y-* occurs: *yum* "I am" (Psht. *yəm*), *yâsp* "horse", K *yānak* "ashes" etc

Regarding -*ăya* v. 36, *bōy* "near" (**upāya-*) *č(ɪ)y* > *c* ɪn *cawam*, *cum* "I go", *šy* > *š* in *šǔk* (K. *suk* f) "became", but *sam* (K. *sᵃm*) "I become"; *sy-* > *š* (K *s*) in *šē* (K *sō*) "1", cf. 69; but *tusk* "empty" (**tusyaka*, or **tusaka-*), possibly *θy* > *θ* > *0* in K. *ɪmbāi* "friends" (**hampāθya-?*), *râɪ* "road" (Av *raɪθya-*, or lw.?)

Ir. *w*

44 Initial *w-* > *ɣ(w)* (cf Par Gr 48) *ɣōš* "snow" (Av *vafɪa-*), *ˈɣwâšī* (K *ɣwāsī*) "grass" (**wāstra-*), *ˈɣuskak* (K. *ɣwac*) "calf" (**wasa-*), *ɣōr-* "to rain" (Av *vār-*), *ɣūz-* (K *ɣwaz-*) "to fall" (Av. *vaz-*), *ɣuš-* (K. *ɣwašʳ-*) "to fear" (**wɪ-θrah-*), *ɣušaw-* (K. *ɣušʳaw-*) "to wash" (**wɪ-fraw-*), *ɣuš-* (K *ɣwac-*) "to speak" (**waxšya-*), K *ɣaf-* "to weave"-

(*waf-), K γwar "oath" (Av varah-), K. γwaž- "to take an oath" (Av. varəz-).

45. *wy resulted in ǰ (through *γwʸ). ǰusp "span" (*γʸusp < *wyasp < *witaspi-), ǰuš- (K with dissim ǰūš-) "to see" (Av vī-darəs-), ǰīst "20" *γʸīsᵃt < *wīsati-). But original wy- through early ǰ- > ɀ K. ɀāk "place" (*wyākah-).

wr- > r- as in Par.: ɀrezan (K rīǰan) "rice" (*wrīǰana-) Regarding hw-, xšw- v. 74, 57 — čw > c (v 47), ϑw > h > 0· cār "4". dw- > b-: bar "door" (Av. dvar-), ban- "to throw" (Av. dvan-), bē (K bī) "other" (*dwitya-) dō (K. dyō, dū-) "2" < *duwā, dwâs "12" < *duwādasa; K. dīm "second" is a secondary formation from the cardinal.

Regarding -awa- etc. v. 37.

Prothetic w is common before ō, u· wōk "water", wutuk (K hatak) "left, placed", (w)ustuk "rose".

Consonants.
Initial Plosives and Affricates.

46. Initial plosives remain unchanged before vowels (cf. Par. Gr 49); k- "to do", ɀkālī "ɩknife", kɩrɩžī "hen", gōī "cow", gɩɩrī "mountain", tū "thou", tōk "hot", das "10", dâk "made", pēnc "5", pyē "father", bēš "rope", K. bazar "arm from the wrist to the elbow", -bēga (K -bēža) "above" The palatal affricates result in dental affricates (ɀ further > z) as in Psht cār "4", cōn "some", zan- (K. ɀan-, zan-) "to beat", zēš "thorn" (*ɀaϑrī-). Cf. also ɀēm, zəm etc. (K. ɀēm) "below" (*hača-adama-) with early loss of the initial ha-, (v 41) and -zay̆- (K -ɀa-) "to arrive", the compounded form of caw- — The derivation of čân (K. cᵃn) "year" is unknown.

47. Before sk-, sp-, st- a very short vowel is sometimes heard· (ᵊ)spuk (K. spuk) "dog", ᵊskan "cow-dung", (ᵊ)stōr (K. stɩr) "tired" etc.

No instance of original gr- is known (grâm "village" from Ind), dr- in drɩšī "lie" (*druxš-); drī "hair" is probably a lw. If. K. braz- "to burn" represents the regular development of br-, K. rāšʳaɩ

"nephew", *rāṣ̌ʳᵃ* "niece" are probably borrowed from early forms of present Psht *wrārə, wrēra*   The *-ai* points to borrowing, but is not found in Psht. in this word, and *ṣ̌ʳ* < *ϑr* (> Psht *r*) would point to very early borrowing

Regarding *č(i)y-* > *č* > *c* v 43, *čw-* > *c* in *cōnd* "some" (Av. *čvant-*).

48 The lenition of original initial surds in *bǐž̌-* (K. *biz-*) "to cook", *gu'dā* "where?", K *gān, kān,* "when?", *dar* "contracted pron. 2 prs " must be due to sandhi.

Non-initial Plosives and Affricates

49. Ir *k* remains after vowels and *n* *sɪkak* "hare", *spuk* "dog", *m'mēk* "salt", *ʾskan* "cow-dung" (**sakana-*), K *sukal* "porcupine" (Av *sukurəna-*), K *sank* "rock".   K *mrǐg* and *mɪ'ik* "slave" (**maryaka-,* Psht *mrayai*); *sūg* "beard of wheat or barley" is possibly borr. from Prs , K *sagᵃ* "sand" is borr. from Psht — In Ishk , too, the intervocalic unvoiced guttural shows a similar special power of resistance.

Intervoc *g* becomes γ: *dɪâγ* "long", *parγan-* (**parɪ-gund-*) "to dress", *na'γōk* "went out" *txan* "bread" prob. < **dγan* (**dγ-* being an unstable group) < **nγ-* < **naγ-, *nag-,* the derivation of K. *galγ* "shoulder" is uncertain   After *r* we find *g* (through differentiation) · *'mɪrgă* "sparrow" (*drâγ* "long" with early metathesis < **dārga-*), probably after *n*: *aŋ'gušt* "finger" (possibly lw)   The derivation of K. *yānγ* "embrace" is uncertain

In K *-k, -g* are palatalized before the pl termination *-i. spuk* "dog", pl *spučɪ. pǐng* "cock", pl *pɪnjɪ* But Log *ʾspuk,* pl *ʾspuk'ɪ, -čɪ, pǐŋg,* pl. *pɪ̄ŋgɪ*

50 Intervocalic *t, d* are elided. *t* in *p(y)ē* "father", *nɪ'wē* "90", *sō* "100", *dâk* "made" (**dātaka-*), possibly with the development of a labial glide in *mâwă* "mother", *spēw* "white", *zōk* "beat" (cf. 27) *d* in . *n-* "to sit down" (Av. *nɪ-had-*), *aštēs* "18" (Av. *aštadasa*), *m'mēk* "salt" (**nɪmadaka-*), K *rō* "iron" (**rauda-*).

As in Par etc the *t* was preserved through early contraction of vowel *ĵɪst* "20", *ṣ̌ɪstu* "30", *câṣ̌tu* "40" etc (cf. 41)

51 *nt, nd* > *n. ga'num* "wheat", *xan-* "to laugh", *par'γan-* "to dress", *nēr* "house", *cōn* "some" K *band* "a large stream" is borr. from Prs *band* "dam". *undərəw-* "to sew" is an ancient compound (**han-dįb-*, cf Par. *an'darf-*), *šăndas* "11" has been influenced by *das* "10" But final *nd* after a long vowel has been preserved, or restored, through segmentation in K *hōnd* "blind" (Av *anda-*), *cōnd* (= *cōn*) "some" (Av *čwant-*) Cf γ*ēnḍ* "penis" < Psht. γ*ēn*, *au'zând* "hanging" < Afgh Prs *auzân(d)*, *waz'mīnd* "heavy" < Prs *wazmīn*, v Voc s.v *xrīnd*. A similar tendency is found in Waz Psht, *armōnd, darmōnd* < *armān, darmān*, possibly in Psht. *drūnd* "heavy" < **grūnd* < **grūn*, cf. Pash. L *gᵊrānd* "pregnant" < Prs *gırān*.

γ*ūnj* "rag" is prob. borr. from Psht. **γūndᵘ-* (cf. EVP. s.v *āγustəl*), with γ*anj* "bad" (**γandᵘ*) cf. Psht γ*andəl* "to dislike" K *xwarıncᵃ* "right" (Soghd, *xwarant*) is also probably a lw

52 *rt, rϑ, rd* result in *l*, thus deviating from the usual development in E.Ir *'mulluk* "died", *xulluk* "ate", *mâlī* "husband", *kâlī* "knife", *zâl* "old", K *sālᵃ* "coldness", K *dıl-* "to reap", *gal-* "to weave" (**garϑ-*), *zlī* "heart", *a-sul* "this year", *g-* (K *gl-*) "to take away" (**grd-*), *gə'lak* "rat" (**gṛdyaka-*). *mār* "flour", *mar-* "to knead, pulverize" must be borrowed from some other Ir dialect. *aḍḍu-gaḍ* (*ardugaḍ*) "both" with recent assimilation of Prs. *hardū*

53. Intervocalic *p, b* become *w waw-* "to get" (Av *avı-ap-*), *nw-* "to lie down" (Av *nı-pad-*), K *carwōk* "goats and sheep" (**čaϑwar-pādaka-*), K. *wan* "co-wife" (Av *hapaϑnī-*), K *rawas* „fox" (**raupasa-*), *wōk* (K. *wᵃk*) "water" (**āwk* < **āpakā-*), *tōa* (K *tūwā*) "sun" (**tāpa-*), *war-* "to bring" (Av *ā-bar-*), *aw-* "to read" (Av. *aıwi-ah-*), *wīs-* "to enter" (**upa-* or **abı-isa-* ?) etc. — *bōy* "near" (**upāya-*) with early loss of *u-*, cf. 41

mp > *mb* K *īmbāi* "friends" (**hampāϑya-* ?) *rb* in K *gurū* "kid" (Av *garəwa-* "foetus", Sar. γ*eıv* "kid") Cf *undərəw-*, 51.

54. Intervocalic *č* > *ž* (K *z*) *rōž* (K. *ryūz*) "day", *nu'mâž* "prayer", *mōž-* "to untie", *bıž-* "to cook" In K γ*wac-* (Log γ*uš-*) "to speak" *c* has been secondarily developed from *s* (cf 69) < *š* < *xšy* (Av fut *ıaxšya-*, v 57) The derivation of *mlıč* (K *mılīž*) "apple" and of

č- (K *hınc-*) "to be able" (**hakya-?*) is uncertain — Intervocalic
j > *ž* in *užnaw-* (K. *wazn-*) "to kill". In *jem* etc (K *jēm*) "below"
(**hača-adama*) *ha-* has been lost at an early date, and *j* is treated
as in initial position (cf 41, 46) But *'rezan* (K *rıjan*, with *j* < *z?*) "rice"
(**wrıjanā*) The normal development must, however, have been that
intervocalic *-j-* lost ist occlusion as well as *-č-* — In Psht *-č-* results
in *-j-*, but *-j-* in *-ž-*. In this language the dentalization of palatal
affricates took place at an earlier date than in Orm , where both
-č- and *-j-* had lost their occlusion before the introduction of this
phonetical change.

nč > *nc* in stressed, final syllable: *pēnc* "5,", but cf *pan'jēs* „15",
pan'jāstu "50" — *ıč* > *rž* in *kıržī* "hen" (**kŗčyā-*). But K. *marcōī*
"ant", with suffixal *č* treated as an initial, cf. Prs. *mōrča*

55. Regarding *dw* v. 45. *st* e. g. in *nustuk* "sat down", but
jusp "span" (**wıtaspı-* < **wıtastı-*) with dissimilation? (Cf Char-
pentier, JRAS. 1927, pp 115 ff.) *sp* e. g. in *yâsp* "horse". Regar-
ding *šk, sč* v. 72   *zd, žd* > *l* in *nēla* "presence, with" (Av. *nazdyō*),
šūlēs "16" (**xšwaždasa*)   Probably through **d* > *r* (cf. Psht
špāŗas), cf. *rd* > *l* v 52.

Frıcatıves.

56. Initially before vowels the only Ir. frıcative which occurs ın
Orm. is *x: xan-* "to laugh", *xar* "ass" (lw. ?)

Between vowels *x* and *f* are preserved: *mux* "face", *mēx* „locust"
(Av. *maδaxa-*), *mâx* "we", *γaf-* "to weave", *nefak* "navel". K. *pan*
"wide" may be genuine (Av. *paϑana-*), or borr from Prs *pahn*

57. *ϑw* is reduced in *câr* "4", *ϑy* in *râī* "road" (Av *raıϑya-*),
K *īmbāī* "friends" (**hampāϑya-?*); but *xw* > *x·* *puxōk* "boiled".

Ir. **ϑs* > *s* in *γuskak* "calf". It is improbable that *c* in K.
γwac has really preserved the occlusion of the original *ts* (cf. 69)
fš > *š* in K. *šwān* "shepherd"

xš > *š* *šō* (but K *šıw*) "night" (Av. *xšap-*), *šın* (K *šın* from
Psht.?) "green" (Av. *axšaēna-*), K *mᵃšī* "fly" (Av. *maxšī-*), K. *baš-*
"to give" (Av. *baxš-*), *drıšī* "lie" (**druxš-?*). But *xšy* > *š* (K *s*),

as ın Psht.· *duš-* (K. *dūs-*) "to milk" (**dauxšya-*), γuš-, (K γwac-, cf 69) "to speak" (**waxšya-*)   K *brūš-* "to glitter" (cf Psht *brēšēdəl*) scarcely < **upa-rauxšya-*. *xšw-* in ̄*šū* (K. *š^ah*) "6". *šūštu* (K *šwaištī*) "60". Regarding the derivation of *šīpī* "curds" v Voc

   58 Before a nasal, *ϑ* (and probably other fricatives) lost its specific articulation and was elided   K *wan* "co-wife" (Av. *hapaϑnī-*), K. *mēmnī* "female guest" (**maiϑmn-*)   Cf. also *rūn* "ghee" (Av *raoγna-*), but *rūn* "fire" *raoxšna-*), v 71

   59. Before occlusives *x* and *f* were assimilated so early that the resulting *t* was elided in the same way as original intervocalic *t*. It is at any rate doubtful, whether the *x* and the *f* have left any trace in a respectıvely palatal and labial glide (cf 27, 126). *xt* in. *dukă* "girl, daughter", B. *dūa* (K. *dūk^a*, *dūw^a*), γōk (K. *γwēk*) "said" (**waxtaka-*), *dūk* "milked" (*duxtaka-*), *mōk* "untied" (**muxtaka-*), *prăk* "sold" (**parā-waxtaka-*), K. *b^yēk* "gave" (**baxtaka-*). *ft* in *tōk* „hot", *hō* (K. *wō*) "7", *a^iwēs* "17", *wâk* "got" (**abı-aftaka-?*), *šīpī* "curds" (v Voc). Possıbly *rxt* is treated in the same way as *xt*   K *māk* "withered" (**marxtaka-*, cf. Par *mât* „killed"?).

   60. *ϑr*, *xr* and *fr* (and also *mr*, v 62) result in *š* (K. *š^r*) initially and between vowels. *ϑr* in. *šō* (K *š^rē*) "3", *zēš* "thorn" (**jaϑrī-*), γuš- (K. *γwaš^r-*) "to fear" (*^kvı-ϑrah-*), *mēš* (K *mēıš^r*) "sun" (Av *mıϑra-*), K *rāš^rai* "brother's son". — *xr-* in *šen-* (K *š^rīn-*) "to buy" (*^rxıīn-*), *šūm* "inflamation" (Av. *xrūma-?*), *tēš* (K *tēš^r*) "bitter" (*taxrī-?*), *šūš* "red", assimilated from K. *sūš^ı* < Av *suxra-* — *fr* in *šū-* (K *šaw-*) "to weep" (*fra-rauda-?*), K. *š^ramōt* "forgetting" (**frāmr̥šta-*), K *š^rī-būk* "stinking" (**frıϑya-*), K. *š^rak* "flea" (**fruškā-*), *šır-* (K *š^raw-*) "to give" (*fra-ap-* or *fra-dā-*, v. Voc.), γōš "snow" (Av *vafra-*)

   This strong cerebralizing effect of *r* on a preceding fricative, which had probably previously lost its specific articulation, is very characteristic of Orm   The development of *ϑr* > *š* is known from Par., Soghd and other dialects, the change of *fr* into *š* only from Bal. (*šamušag* "to forget") and Gabri, the corresponding development of *xr* ıs, as far as I know, not found ın any other Ir dialect

61. The group *stɪ* (*sϑɪ*) results in *ṣ̌* (K *s*)   *bēš* "rope" (**bastri-*),
γwâši (K. γwāsī) "grass" (*ˉwăstrya-*), *gɪšī* (K *gas*) "tooth" (*ˀgastra-*)
The etymology of *kâš* (K. pl *kasi*) "Afghan" is unknown, the *š* may
represent *str, sr, xšy* (v 67, 57) and possibly other Ir. sounds. (v. p. 312,
n. 2). — Note *ϑr* > *ṣ̌*(ʳ), but *str, sɪ* > *š*. Apparently the *s* has been less
liable to cerebralization than the weak sound *ϑ* — The contrast
between *s(t)r* > *ṣ̌*, but *rs* > *š* (v 66) corresponds to that between
Psht. *s(t)r* > *ṣ̌*, but *rs* > *ẓ̌*   In both languages *rs* was the weaker
group, which was assimilated first and was most thoroughly influenced
by the *r*

yēwər "cloud" (*abrya-*) seems to show that voiced fricatives resis-
ted the influence of the *r* better than the unvoiced ones.

Nasals.

62. Initial and intervocalic *n, m* remain *nɪmēk* "salt", *nâm* "name",
ban- "to throw", K. *wan* "co-wife", *numâẓ* "prayer", *mâwă* "mother",
K. *hām* "unripe", *zeˡmāk* "winter"

Regarding *nt, mp, ŋk* etc. v 51, 53, 49   Regarding **ñč* in *pēnc*
"5" v. 54   Regarding *rn, sn, šn, xšn, šm, zn* v 64, 71   Cf *txan*, 49

Before *r* an *m* loses its nasality and is treated as a fricative K
nō(r)ṣ̌ʳ "soft" (Av *namra-*) But cf. *yēwər* "cloud" 61. Cf. *txan*, 49.

63. Regarding nasalization through assimilation v 75. A spon-
taneous nasalization of vowels occurs, especially in K E g *āṣ̌t* (K
hānšt) "8", K. *yānsp* "horse", K. *hɪns* "bear", K *hɪnl-* "to be
ground", *hēncčī* "tears", *hanwalk* "egg", *hɪnc-* "to be able" The
nasalization seems to have something to do with the initial *h*, which
is probably pronounced without the nose being firmly closed by
the velum

Rolled and Lateral Sounds

Ir r.

64 Initial *r* in: *rǭẓ* "day", *rūn* "ghee", *rūn̦* "fire". Inter-
vocalic *r* in· *darīm* "I hold", *nēr* "house" (as a postposition *nēr*
and *nē* "in").

Regarding *rg, rb, rt, rd, rč, rxt* v 49, 52, 53, 54, 59. *rn > l*
K *sukal* "porcupine", *mlič* (K. *muliz*) "apple" (**marmi°*, cf Psht
mana etc ?), K *hinl-* "to be ground" (**r̥nya-*) K *kūn* "deaf" may
be borr from Psht *kūn: kīn-* "to copulate" may also possibly be
a lw. *k-* "to do" is borr from Psht *kawul*, or represents a parallel
development of this frequently used verb

65 *rz* results in *g* (K *ž*) *bēg* (K *bēž*) in *pabēga* "above" (Av
barəzyah-), *g-* (K. *ž-*) "to leáve, place" (Av. *harəz-*), K. *daž-* "to load"
(Av *darəz-*), K. *ɣwaž-* "to take an oath" (Av *varəz-*), K. *ažan*
"millet" (Prs *arzan* etc.), *xwâṣ* (K. *xwāṣr*) "sweet" (Av. *xᵛarəzišta-*),
cf. K. *xwâžâwī* "sweetness" It is possible that K *ž* (in *ž-*) is incorrectly
written for *ž* **žr* was assimilated into K *ž*, while the *r* was kept
apart from the unvoiced *ṣ* in *ṣr*. The transition of *ẓ̌* into *g* in Log
reminds us of N Psht   In some transitional Ghilzai dialects,
such as in Rustum Khel, and possibly in Pur Khel, we find a similar
distribution to that in Orm Log   *ṣ* remains (or becomes *x̌*),
while *ẓ̌* becomes *g* (Pur Khel also *g', ɣ'*) — Note *marzâ* "brother"
(**hamātr̥-zāta-*)

66 *rs, rš > š juš-* (K. *jūš-*) "to see" (Av *vī-darəs-*), *mušaw-* (K
muxaw- for *mušaw-?*) "to rub" (**marš-*), *câ̧ṣtu* "40" (**čaϑwarsata-*),
K *hins* "bear" (the Log. form would have been **iš*) *< *r̥šī-* (*š*
before *ī*, cf 35   Also Psht *yaž, īg, ēž* etc. prob from the fem)
  In the group *r̥šn* the *r̥* developed into *ra, ru*, and the heavy
group of consonants *r̥šn* was avoided· *trunuk* (K *tranak*) "thirsty"
(Av *taršna-* = **tr̥šna-*), cf also *prusnaw-* "to sprinkle? (v Voc s v)

67 The development of *r̥št* into *t* is curious, probably the inter-
mediate sound was a cerebral *t*, which was, however, changed into
t before the introduction of cerebrals in Ind. lw.s Cf Psht. *t < št*
(but *št < r̥št*!) Examples· K. *pat* "back" (Av *paršta-*), K *ṣramōt*
"forgetting" (**frāmi̧šta-*), K *mutaw-* "to rub" (**mr̥šta-*), *wutuk* (K
hatak) "left, laid" (*hr̥štaka-*), K. *tatak* "drank" (**tr̥štaka-*). The deriva-
tion of *gustuk* "took" (K *gastak, glastak*) is uncertain Possibly **gi̧sta-*
> **grasta-*, with substitution of *l* for *r* from the presend *gl- < *gr̥d-*
  sr probably resulted in *š šir(r)* (K *sirr*) "good", possibly *< Av.

srīra. K. *hēnc̀ɩ̄* "tears" (sg *hŏnck* < *ōsk* < Log *ŏšk* < *asruka-*), cf 69

Regarding *xr*, *fr*, *ϑr*, *str*, cf. 60, 61, *gɩ*, *br*, *dr* cf. 47.

Ir. l.

68 Ir *l* occurs only in K. *las-* "to lick"

Sibilants

69. Initial *s*, *z* are retained⸱ *sō* "100", *sikak* "hare", K *sālᵃ* "coldness, *zlī* "heart", *ɩzemāk* "winter". *š* (< *šy-*) in *šŭk* (K. *suk* f.) "became", but pres. *sām* etc *š-* (K *s-*) < *sy-* in *šē* "1", *šandas* "11", *šām* "before", *šān* "today" (v. Voc s. vv). K *cᵃn* "today" with *c* > *s* (cf *γwac-*, *γwac*, *hēnc̀ɩ̄*, 54, 57, 67) Similarly Psht *cam* (borr. into K *cᵃm*) < *sam* "flat" The *c* probably arose out of a very energetic pronunciation of the *s*. — Regarding *šūš* "red" v 60.

70. Intervocalic *s*, *z* ın *das* "10", *ɩasul* "this year", *nas-* "to seize", *nɩs-* "to go out", (*nɩš-isa-*, or *nɩ-isa-*), K. *tusk* "empty" (*tusaka-*, or < *tušk* < *ᵏtusyaka-*); *mēz-* (K. *maz-*) "to break", *pazen-* (K *pazan-*)" to recognize", *pōz* (K. *pyūz*) "mouth", *marɩzâ* (K *marzā*) "brother" (*hamātṛzāta-*); but K. *winjōk* "stepson" (*hapaϑnīzātaka-*) with *ɟ* < *z*, cf *c* < *s* abɒve (and K. *rīɟan*, 54)

Intervocalic *š* is elided, or becomes *y·* *gōɩ* (K. *gōy*) "ear", *mēɩ* (K *maɩ*) "ewe", *spōɩ* (K. *spōɩ*) "louse", *nɩs-* "to go out" (*nɩš-ɩsa-*, or *nɩ-isa-*)

71 *s*, *z* and *š* are assimilated before nasals. K. *yānak* "ashes" (*āsnakā-*), *šān* (K. *cᵃn*) "today" (*sya-azna-*, Av. *asn-*); *cimī* (K. *cōm*) "eye", *pǫm* "wool" (Prs. *pašm*), *trunuk* "thirsty" (*tṛšnaka-*), but, with more recent assimilation, *rūṇ* "fire" (Av. *raoxšna-*) The derivation of K. *prusnaw-* "to sprinkle" (*pṛšna-?*) is uncertain.

72 *zd*, *žd* > *l* v 55; *naɩγǫk* "went out" probably < *nɩ-*, not *ᵏniž-gataka-*

Regarding *sk*, *sp*, *st* cf 47, 55; *str*, *sr* cf. 61, 67 *sč* and *šk* are assimilated into *c* (< *č*), *k*: *pēc* "back, behind" (*paščya-*, Av *pasča*,

cf Minj *aċ-pōċ* "behind"), *wǫ̆kă* (K *wyūk*) "dry" (Av. *huška-*), K.
š̥ʳak f. "flea" (**fruškā-*).   Cf. Psht. *wuč* "dry" < **uk'*.

73. *št* > *ṣt* (K. *št*, *št*): *muṣtuk* (K. *maṣtak*) "broke", *ɣuṣtuk* (K.
ɣwaṣtak) "fell", K. *piṣtak* "wrote", *šūṣtu* (K. *šwaɪštī*) "60", *aurūṣt*
(K. *wrᵃṣtᵃ*) "beard"; *ḁ̄ṣt* (*ḁ̄ṣt?* K. *hānšt*) "8", *aṣtēs* (K. *aštēs*) "18",
K. *hīštak* "read" (Av. *aɪwɪšti-* "study"), *nēṣta* (K. *nīštᵃ*) "outside"
(Skr *nistya-* etc), K. *aṣt-* "to be standing" (Av. *hɪšta-*) — Orm.
št > *ṣt* (*št*), but *ršt* > *t* (cf. 67); Psht *št* > *t*, but *ršt* > *ṣt*   In
Orm the cerebralization of *št* is probably comparatively recent, and
did not take place till *ršt* had become **ṣt* > *ᴿt* (but *zd*, *žd* > *ḍ* > *l*,
on account of the less energetic pronunciation of *d?* cf. 55).
In Psht., on the other hand, the *r* of *ršt* was preserved until *št*
had become **ṣt* > *ᴿt*.

Ir. h.

74 Initial *h* is lost in Log.. *wō* "7", *aⁱwēs* "17", *marzâ* "brother"
(**hamātr̥zāta-*) etc, *wutuk* (K. *hatak*) "left" **hr̥štaka-*), *č-* (K *hɪnc-*)
"to be able"   In K. *h* is apparently preserved before a stressed
syllable. *hō* "7". *awēs* "17", cf. also *wan* "co-wife" (Av. *hapaθnī-*),
īmbāī "friends" (**hampāθya-?*).   Intervocalic *h* in *ɣuṣ-* (K. *ɣwaṣʳ-*)
"to fear" (**wi-θrah-*), K *hai* "thou art" (Av. *ahī*), cf. *yum* (K.
hᵃm) "I am" (Av *ahmɪ*).

Prothetic *h* is very common in K : *hām* "unripe", *hōnd* "blind",
hinl- "to be ground", *hɪŋs* "bear" etc.   Note K. *hānšt* (Log. *ḁ̄ṣt*)
"8". *aštēs* "18".

hw- > *x(w)-*. *xui* (K *xwai*) "self", *xr-*. *xulluk* (K. *x(u)r-:* *xwalak*)
"to eat", *xwâr* "sister" (lw.?), K. *xwarɪncᵃ* "right".

Assimilation and Dissimilation.

75. Numerous instances of assimilation through contact are found
throughout the preceding paragraphs   Cf. also 125.   Assimilation
at a distance occurs in. *nɪmɪšta* "written" (Prs *nɪwɪšta*), *maɪndân*

"plain" (Prs. *maıdān*, cf. EVP. s. v *mōr*), *nīnī* "nose" (Prs *bīnī²*), *šūš* "red" < K. *sūš^r*, v 60

Dissimilation in· *laγar-* "to roll" (Psht. *rγaŗēdəl*), *bı'yân* "waist" (Prs. *mıyān*).

Metathesıs.

76. The following examples are taken from K · *buzwā* "spider" (**wabzā-*), *watk* "walnut" (from **wakt*, borr. from some dialect form of Skr *aksotā-?* But cf Waz *matak*), *zwaγ^ak* "kernel of the pine-nut" (**γwaz-*, Prs *gōz*), *razγūn* "green" (Psht. *zarγūn*), *mizdık* (Log *mazdık*) "mosque" (Prs. *masjıd*, but Waz. *mazdak*). Most of these words are loan-words, and the metathesis may have taken place before the word was adopted into Orm — An ancient metathesis is found in *drâγ* (K. *drāγ*, *dāraγ*) "long", cf. Av. *darəγa-* etc, v. 49.

77. *List of Phonetical Correspondences*

Orm. *a* < Ir. *a* (26, 28), *ā* (30), *ı* (31), *u* (33), *ŗ* (35), *aı* (36), -*ati* (40).

» *ā* < Ir. *a* (26).

» *â* < » *a* (26, 38), *ā* (29, 30), *ă'wa* (37).

» *e* < Ir. *ı* (31), *ī* (32)

» *ē* < » *aı* (36), *ă'* (38), *a, ada* (28), *ı* (31), -*ătiš* (40), *axta* (59)

» *ı* < Ir. *i* (31), *a'* (38), *ŗ* (35).

» *ī* < » *ī* (32), *aı* (36), *aya* (36), -*ayah, -ıyah, -ayati, -ayahı* (40),

» *ǫ(ō)* < Ir *a* (27), *i* (31), *u* (33), *au, awá* (37), *ata* (27), -*ah* (28), *ā* (30), *afta, axta* (59)

Orm. *u* < Ir. *u* (33), *ū* (34), *a^u* (39), *a* (27), *ŗ* (35).

» *ū* < Ir. *ū* (34), *au, awa* (37), *a^u* (39), *uxta* (59).

» *ä* < Ir *awa?* (37)

» *y* < » *y-* (43), *i* (31), -*š-* (70), *o-* (43).

» *w* < Ir. -*p-*, -*b-* (53), *o-* (45)

» *k* < » *k-* (46), -*k-* (49), *šk* (72).

» *g* < Ir. *g-*(46), *k-* (48), -*rz-*(65).

» *x* < Ir *x* (56), -*xw-* (57), *hw* (74)

» *γ* < Ir. *w-* (44), -*ǧ-* (49)

» *t* < » *t-* (46), *ršt* (67)

» *d* < » *d-* (46), *t-* (48), *duw-* (45)

Orm *ḍ* < Ir *r* + *d* (52)

» *p* < » *p-* (46).

» *b* < » *b-* (46), *p-* (48), *dw-* (45).

» *f* < Ir *-f-* (56).

» *č* < » *kʸ* (49, 54)

» *ǰ* < » *wʸ* (45).

» *c* < » *č-* (46), *čɩy-* (43), *čw-* (47), *-sċ-* (72), (in K.) *s* (54, 69).

» *j* < Ir. *-č-* (46), *dʸ* (51), *wʸ* (45), K *ǰ-* (46), *-ǰ-* (54).

» *n* < Ir *n* (62), *nt*, *nd* (51), *γn*, *ϑn* (58), *ršn* (66), *sn*, *zn*, *ṡn* (71).

» *m* < Ir *m* (62), *ϑm* (58), *ṡm* (71)

» *ṇ* < Ir. *xšn* (58, 71)

» *r* < » *r-* (64), *wr-* (45), *br-* ² (47), *rb* (53)

» *l* < Ir. *l* (68), *rt*, *rϑ*, *rd* (52), *zd*, *žd* (55), *rn* (64).

» *s* < Ir. *s* (69, 70), *-sy-* (43, 70), *šy-* (43), *ϑs* (57).

» *š* < Ir. *šy-* (43, 69), *sy-* (43, 69), *xšy* (57), *str* (61), *sr* (67)

Orm *š* < Ir *fš*, *xš*, *xšw* (57), *ϑɩ*, *xr*, *fr* (60), *mr* (62), *rs*, *rš* (66).

» *z* < Ir. *z* (69, 70), *ǰ* (46, 54).

» *ž* < Ir. *-č-*, *-ǰ-* (54).

» *0* < » *h-* (74), *-t-*, *-d-* (50), *-ϑw-*, *-ϑy-* (57), *-xt-*, *-ft-* (59), *-š-* (70).

» *ŋg* < Ir. *ng* (49).

» *nd* < » *nd* (51), *-n* (51)

» *mb* < » *mp* (53).

» *nc* < » *nč* (54)

» *nj* < » *nč* (54).

» *rg* < » *rg* (49)

» *rž* < » *rč* (54)

» *rəw*, *rū* < Ir. *rb* (51, 53).

» *gr* < Ir. *gr-* (47)

» *dr* < » *dr-* (47).

» *br* < » *br-* (47).

» *st* < » *st* (47, 55), *-sat-* (50)

» *št* < » *št* (73), *-rsat-* (50)

» *sk* < » *sk* (47, 55).

» *sp* < » *sp* (47, 55), *st* (55)

» *tx* < » *naγ-* (49).

MORPHOLOGY.

Nouns.

Stem-Formation.

78. From ancient stems in -*a*- e g.: *yâsp* „horse" (Av. *aspa*-), γǭṣ̌ "snow" (Av. *vafra*-), *gōi* "ear" (Av. *gaoša*-), *mux* "face" (Skr. *mukha*-)

From stems in -(*a*)*ya*-: *mâi* (K *māi* m.) "month" (Av *māhya*-), *mâlī* "husband" (Anc Prs. *m(a)rtıya*-), *zlī* "heart" (Av. *zərəδaya*-).

From stems in -*ā*-: *nâk* "wife" (**naw(y)akā*-), *šō* (K. *šīw* f) "night" (Av *xšapā*-?) *txan* "bread" ıs f in K, and K γ*wac* "calf" may be either m or f (*naγanā-, *watsā-?) Cf. also the p p. f. in K, e g. *buk* "become" (m *byōk*) Accordingly -*ǎ* (K. *ᵃ*) in *mırgǎ* "sparrow", K. *râṣ̌ʳᵃ* "niece" etc. is probably due to influence from Psht. — From stems in -*yā*-: *kırʹẓ̌ī* "hen" (*kṛčyā-), *kâlī* "knife" (*kartyā-), but *nēr*, (K *nar* f.) "house" (*antaryā-)

From stems in -*ī̆*-: *jusp* "span" (Av *vītastı*-), K. *wan* "cowife" (Av. *hapaθnī*-), ʹ*mēī* (K. *mai*) "ewe" (Av. *maēšī*-). ʹ*būmmǎ* "earth" (Av. *būmı*-, cf late Anc Prs acc. *būmām*) with secondary -*ǎ*. *gıʹrī* "mountain" is prob derived from the Av pl. *garayō* — From stems in -*u*-: K. *dyūrᵃ* "firewood" (cf. Av. *dāru*-)

From stems in -*r* K. *dūwᵃ* "daughter" (nom. *duxtā), *mâwǎ* "mother" (Av. nom. *mātā*), *p(y)ē* (K *pıē*) "father") (Av. nom. *pıtā*). *xwār* "sister" is prob. borr. from Prs. — From stems in -*n*-: K. *cōm* (Log. *cimī*) "eye" (Av *čašman*-), *pǫm* "wool" (*paxšman-), ʹ*skan* "cow dung" (*sakana- < *sakan-. Cf. Skr. gen. *śaknah*).

Stems in -*kǎ*- are very numerous. V. Voc. s.v.v *dukǎ*, *spuk*, *syākǎ*, *ṣ̌ʳak*, ʹ*zemāk* etc. The -*aı*, e g. of *rāṣ̌ʳaı*- is prob of Psht origin A double -*ka*- suffix is found in *pikāk* (K. *pīkak*) "milk", K. *sıkak* "hare".

The ancient Ir. stems are all inflected alike in Orm. Most masculines go back to an oblique form in *-ahya*, cf 42 a, 125.

Composition.

79. Prs. compounds frequently occur, but genuine Orm nominal compounds are rare. Cf., however, K. *gōnᵃ-mirgᵃ* "skylark", K. *kanᵃ-wraγᵃ* "a kind of crow", *mâlĩda'rĩ* "woman whose husband is alive". Ancient compounds are e.g. *mar'zâ* "brother", K *carwōk* "sheep and goats", K. *wɪnjōk* "stepson", K *kɪrmaĩ* "hen"; possibly *šĩpĩ* "milk", *tōpĩ* "buttermilk" (v. Voc. s.v.v.)

As in Par, genitive groups frequently replace compounds *gākǎ ta gɪšĩ* "gums", *nas ta pâĩ* "calf of the leg", *sumb ta pâĩ* "heel" These constructions are due to the influence of the Prs. iẓāfat-compounds

Cf. also verbal compounds such as· *amar-* "to hear" (**ā-mar-*), *užnaw-* "to kill" (Av. *aɪwi-* or *ava-ǰan-*), *waw-* "to read" (Av. *aɪwɪ-ah-*), *wust-* "to rise" (Av. *us-stā-*), *prâk* "sold" (**para-waxta-*), *parγan-* "to dress" (*parī-gund-*), K *šʳamōt* "forgetting" (**frā-mr̥šta-*), *n-* "to sit down" (Av *nɪ-had-*), *γušaw-* "to wash" (**wɪ-fraw-*) etc

The Article.

80. The definite article is *a-*: *a-sa'rai* (= K) "the man" (but *'a sarai* "this man", v. 103)

The numeral *šē* "1" is used as an indefinite article *šē sa'rai* (K *sᵃ saɽai*) "a man" or "one man"

Gender.

81. There is no distinction of gender in Orm. Log A number of nouns denoting female beings end in *-ǎ* (= K. *ᵃ*, cf. 78), but

the adjective or verb does not change, as it does in K. Probably the loss of the f is due to the influence of Prs. Example· *šē saṛaɩ (zarka) ušyâr arzâk* "a wise man (woman) came"

Number

82. The sign of the pl. is *-ī* or *-īye* (K *-ī*)   Most nouns ending in a consonant take *-ī*, e. g *čân* "year", *zēṣ̌* "thorn", *gōn* "stick", *pīŋg* (K. *pīng, pīnjī*) "cock", *nūkar* "servant".   A final *-k* is palatalized before *-ī gəˈlak* "rat", pl *gəˈlak'ī* (K. *gɩlak, gɩlaččī*)· *wūlk* "egg", pl. *ˈwūlk'ī*; *ˀspuk* "dog", pl *ˀˈspuk'ī, ˀˈspučī* (K. *spuk, spučī*) Also *ˈdŭkă* "daughter" has the pl   *ˈdŭk'ī, ˈdŭ̆čī* (K *dūkᵃ, dūčī*).

Nouns ending in a vowel or diphthong generally have the pl in *-īyē:* *saˈraɩ* "man"   *saˈṛɩyē (saṛɩyī)*, *auˈraɩ* "ram"   *aurīyē, ˈzarka* "woman". *zarˈkīyē, marˈzâ* "brother"· *marˈzɩyē (marˈzâyī), mâˈhī* "fish" . *mâˈhīyē, ˈgōī* "cow" . *ˈgōyē.* But also. *gap* "stone"· *gaˈpīyē, kɩˈtâb* "book". *kɩtâbīyē, ˀˈspuk* "dog"· *ˀspuˈkīyē* etc

A few words are always used in pl.· *ˈcɩmī* "eye" (K. *cōm*, pl. *camī*), *drī* "hair" (K *drᵃ*, pl *drī*), *ˈgɩṣ̌ī* "tooth" (K *gas*), *ˈkɩssī* "tale", (cf. Psht. pl *xabarē*); *ˈdrɩṣ̌ī* "lie" (K *darēṣ̌ī*) Probably *gɩˈṛī* "mountain" is an original pl. (cf. 36, 78)

After numerals we find e. g   *dō klân* "two sons"; *zut kɩtâb; az zud dukă darīm* "I have many daughters". *klaˈnâk* "boy" was said to have the same form in sg. and pl.

83 Acc. to G the pl termination *-ī* is derived from Phl. *-īhā* This is, however, very doubtful   More probably we ought to compare Psht. *-ī*   The possibility of deriving *gɩrī* "mountain" < Av *garayō* has been mentioned above (82)   It seems possible that *-ī* and *-īyē* are merely phonetical variants of an etymologically identical termination.

Case

84 As in Par (Gr 84), there is no fixed limit between "cases" and postpositional forms   I have reckoned as "cases" those postpositional forms which are not constructed with the genitive·

Nom	*nēr* "house"		Superess	*nēr(ı) jē*
Acc	*(ku) nēr*	.	Comit	*(i-) nēr(ı) gıd̦ı*
Gen.	*ta nēr.*		Abl.	*(ı-) nēr dı̄*
Instr	*pa nēr.*		Adess.	*nērı nēla*
Dat	*(ku) nēr kı̄*	.	Termin	*nēr tu-manak*
Loc. I	*(i-) nērı*		Voc	*ai nēr.*
Loc II.	*(i-) nēri nē.*			

Nominative.

85. There is no agent case, the nom being used as a subject with the past tenses of transitive verbs. This development is probably not due to any Prs. influence, as it is found in K. too.

Accusative.

86. The indefinite object is not formally distinguished from the subject. *klanâkı jē kıtâb bu awīm* "I am reading a book to the boy". But the definite object is marked by the prefix *ku* (corresponding to Par. *ma*) *ku kıtâb bu awīm* "I am reading the book"; *ku daraxt bu zanam* "I fell the tree" *ku* is always used with pronouns *ku mun* "me", *az bu ku tōs zanam* "I beat you" The derivation of *ku* is uncertain. It corresponds to K. *ku̯*, a locative prefix used with proper names In Log., too, it is used with nouns and pronouns denoting a person in the local cases.

Genitive.

87. *tar tū ta pē nēr* "your father's house", *ta xuı ta klân ı-gardanı* "to the neck of his own son"; *šē dukandâr ta grâm dı* "from a shopkeeper of the village". With postpositions. *ta girı̄ sar* "on the top of the hill"; *ta qabr ı-sar* "on the tomb"; *ta rāı (ı-)sar (nē)* "on the road", *ta draxt i-jəmi nē* "under the tree", *ta kištı̄ mənzı nē* "in the middle of the boat", *ta nēr ı-mınz dı* "from the interior of the house", *ta xuı ta klân ı-mınzi nē* "amongst his own sons", *tar tū pēcı di* "from behind you".

With *ta* (before personal pronouns *tar*), cf. Psht. *da*, genitive prefix, Par. *tar* "to, in from" < Av. *tarō*.

Instrumental.

88. *pa* (also K) < Av. *paiti*. *pa cimī* "(he gave a sign) with the eyes".

Dative.

89. *ku saṟai kī* "to the man", *kafō saṟai kī šē kitâb bu ar šīrīm* "I give a book to that man", *nūkarī kī* "to the servant" In a local sense: *az bu nēr kī cūm* "I shall go home", *qabristân kī* "to the graveyard", prob.· *ta xuy i-pē ki* "to his own father" (not *xuyi pē) K. has *kī* or *liki̇̄: i-saṟai (li)kī* "to a man". Acc to G *liki̇̄* is a compound, but it is equally probable that *kī* is a shortened form of *liki̇̄*. The derivation is unknown. < *ardaki? Cf Av. *arəδa-* "side" etc., Sak. *-ālsto* "towards", v. Barth, miran Mund., I, 3 ff.

Locative I.

90. The simplest form of the loc., which is also used as a base for other cases, ends in *-i·* *wǫki al-ɣuštuk* "he fell into the water"; *'škâri-wa ar-zâk* "he came shooting"; *šē waxti būk* "once upon a time" With prefixed *i-* *i-sar-a* "on her head", *i-gardani-wa* "to his neck", *tar mun i-zlī* "in my heart" Also *ta xuy i-Xudâi kī* "to his own God" (or· *ta xuyi*?), cf 89

The form in *-i* may perhaps be derived from an ancient loc, Av *-ě* (*-aē*), *-aya* (but v 40) The derivation of *i-* is unknown (probably not < *adi "to" or *ida "here").

Locative II.

91. *nēri nē* or *i-nēri nē* "in the house", *afō saṟai jaygal (šârī, girī) nē ya* "the man is in the forest (town, on the mountain")", *sari nē-wa* "on his head", *kitâb bummai nē a (gōn)* "the book is on the ground (put it on the ground")"; *al-ɣuštuk-ē bummai nē* "it has fallen to the ground", *i-pūšti nē* "on the back"; *bēši nē* "with a rope".

Cf. K *ınar* "in" (*ı-sarai ınar*). But forms such as *wǫki* (v 90) prove that we ought to write e.g. *ı-nērı nē*, not *i-nēr ı-nē*. Cf Le *ı-ne*, *ı-ner. nē(r)*, *nar = nēr*, *nar* "house" (G.) < **antar(y)a-*, cf. Prs. *dar*.

Superessive.

92. *gırı ǰē a* "it is on the mountain", *pōn(i) ǰē* "on the road", *kitâb mēzi ǰē gōn* "put the book on the table", *bummai ǰē gōn* "put it on the ground", *afǭ a-yâspi ǰē* "on the back of the horse", *tar xuı šânaı ǰē* "on her own shoulder", *gırı ǰē bēk sam* "I ascend the hill"; *kančinī ǰē* "(he spent it) on harlots", *ku tū ǰē* "(I sold it) to thee"; *gırī ǰēr nustuk-ē* (K. *ı-grī i-zar nastak hā*) "he is sitting on the top of the hill" K. *ızar*, Le. *jar*

The derivation of *ǰē(r)* etc is unknown **kašaı* might result in **kʸē*, **čē*, *ǰē; -r* possibly from *nē(r); but* K. *z-*?

Comitative.

93. *bâdšâ gıdī* "together with the king", *ta bâdšâ ı-klân gıdī* " together with the king's son", *ı-nērı gıdı; tar xuy i-marzâyī gıdı* "together with his own brothers" Note *ku mun gıdī* "together with me", *kafō gıdī* "together with him".

gıdǐ, K. *gad* is of Ind. origin, *gıdī* rhymıng with *kī, dī*

Ablative

94. *nēr dī; qabr dī* "from the tomb", *saraı dī* "from a man", *xwâr dı* "from the sister" With *-ı: bummaı dī* „from the ground", *kıtâb mēz(ı) dı wūr* "take the book from the table", *tar tū yı-kissī dī* "from thy tale". With persons *ku* is, as a rule, prefixed· *ku mun dī* "from me", *kafō saıaı dī txân b' nasam* "I shall take the bread from that man", but also *kafō wâda dī*

Cf Le *yâsp dî* "from the horse", K *dī* "from him, her, it" (*puštanᵃ-wa dī dâk* "he asked from him") K *lāstᵃ* or *lāstᵃ dī* „from"

Adessive

95. *a-sarayı nēla* "wıth, belonging to tbe man". K. *ınēlᵃ, nēla* < Av. *nazdyō-*, v. Voc.

Terminative

96   *Lộ'gar tu-ma'nak* "as far as L.",   K. *ta-mīnak, ta-mīnšak^a*.

Vocative.

97   *ai dēwâna* "O madman"

Adjectives

98. There being no distinction of gender, we find e g. *šē saṛai*
(*zarka*) *ušyâr* "a wise man (woman)"; *bummă* (K f.) *šīn* (*šūš, ʾspēw,*
ɣrâs) *a* "the ground is green (red, white, black)". But K f. *šīn^a,*
sūš^ra, spīw^a, ɣrās^a.

The adjective is in most cases placed before the noun· *spēw*
yâsp "a white horse" But also *"kafō nēṛi zarī nē* "in that little
house", *šē saṛai bēaql* "a stupid man"; *ta šē auṛai ǰuân* "of a
young ram" The *iẓâfat* construction is unknown.

Comparison is made with the help of the abl. in *dī* (K. *lāst^a dī*).
a-gōī bē gōi dī ẓut ḍaŋgar ē "this cow is much leaner than (: the
leanest of) the other cows"

Numerals

99.   1   *šē* (K. *sō, s^a,* Le. *she*) $<$ **syō* $<$ **k'ẓos* (cf. Voc.)
  2. *dō* (K *dyō,* Le *do*) $<$ **duwā,* Av *dva*
  3. *šộ* (K. *šʳē,* Le. *ghe*) $<$ A. *ϑrāyō.* V 36.
  4. *câr* (K. *cār,* Le. *tsàr*) $<$ Av *čaϑwārō.*
  5. *pēnc* (K *pēnj,* Le. *penz*) $<$ Av. *panċa,* cf. Psht. *pinǰə*
  6   *šo, š^uō, šū* (K *š^nh,* Le *ksha*) $<$ Av *xšvaš*
  7. *wō* (K. *hō,* Le *wo*) $<$ Av. *hapta.*
  8. *ā̃št* (K *hānšt,* Le. *ansht*) $<$ Av. *ašta.*
  9 *nä, nā̃* (K. *n^ah,* Le. *noh*) $<$ Av *nava,* or lw from Psht
  10. *das* (K., Le.) $<$ Av. *dasa.*
  11 *'šăndas* (K *sandas,* Le. *shandas*) $<$ **syandasa,* Av. **aēvandasa*
  12. *dwâs* (K. *dwās,* Le *duàs*) $<$ Av. **dvādasa*
  13. *šēs* (K. *šʳēs,* Le *shes*) $<$ Av. **ϑridasa-,* or **ϑrayōdasa?*

14 *ca'rēs* (K., Le) is a secondary formation, cf. Av *čaϑɩudasa*

15 *pan'jēs* (K. *panjēs*, Le. *panzes*) < Av *pančadasa*　　V 28, 54.

16. *šū'lēs* (K. *šuwēs*, Le. *shales*) < **xšważdasa-*, Av *xšvašdasa*, K. *šuwēs* is a secondary form　V. 55.

17. *a'wēs* (K *awēs*, Le. *haves*) < Av. **haptadasa*

18 *a'štēs* (K Le *ăštēs*) < Av *aštadasa.*

19 *nēs* (K *unēs*, Le. *nes*) < Av **navadasa; unēs* poss. infl. by Ind

20. *j̃ɩst* (*j̃ɩstu*) (K. *j̃ɩstū*, Le. *j̃ɩst*) < Av *vīsaɩtɩ*　The *-ŭ* has been introduced from *šɩstu* etc. — 21. *j̃ɩst u šē*

30 *'šɩstu* (K. *šʳɩstū*, Le. *shɩst*) < *ϑrɩsata-*, Av *ϑrɩsatəm;* *shɩst* is the more original form

40 *'câštu* (K *câštū*, Le. *tsasht*) < Av. *čaϑwarəsatəm*

50 *pan'jāstu* (K *panjāštū*, Le *panzast*) < Av. *pančāsatəm*　The *š* of K. is analogical *ā* incorretly for *â?*

60 *'šūštu* (K. *šwaɩštī*, Le *khoshty*) < Av. *xšvaštɩ-*. The *-u* is analogical

70 *a'waitu* (K *awāī*, Le. *hawaɩ*) < Av. *haptāɩtɩ-* The *-tu* is analogical

80. *câr 'j̃ɩstu* (K *haštāī*, Le *haštaɩ* < Av *aštāɩtɩ-*).

90. *nɩwē* (K *nawī*, Le. *nuvî*) < Av *navaɩtɩ-* (**navátɩ*, with accent from **aštắtɩ?* Cf. 42 c).

100. *sǫ* (K. *sū*, Le. *sad*) < Av *satəm.*

1 000 *a'zâr* (Le. *hazàr*) < Prs. — K. *zār* is genuine

Regarding the ordinal K *dɩm* "second" and *bē* (K *bī*) "other" cf. 45

Pronouns
Personal Pronouns.

100	1st Prs Sg.		2nd Prs Sg.
Nom	*az* (K. *az, haz*)	Nom	*tū* (*tū*) (K. *tū*)
Acc	*ku mun*	Acc.	*ku tū.*
Gen.	*tar mun* (K. *tar mun*).	Gen.	*tar tū* (K. *tar tū*)
Dat	*ku mun kī*	Dat.	*ku tū kī.*
Superess	*ku mun j̃ē*		
Comit.	*ku mun gɩḍi.*		
Abl.	*ku mun dī.*	Abl	*ku tū dī.*

	1st Prs. Pl.		2nd Prs. Pl.
Nom	*mâx* (K. *māx*).	Nom.	*tǫs* (K. *tyūs*).
Acc.	*ku mâx.*	Acc.	*ku tǫs.*
Gen.	*tar mâx* etc	Gen.	*tar tǫs.*

az < Av. *azəm*, *mun* < Av. *manā*, cf. Par. *muṇ*. *mâx* < Anc
Prs. *amāxam*, cf. Par. *mâkh-ân*, Soghd *māx^u* etc. — *tū* < Av *tū* and
tava, cf. Par. *tū*, ag. *tǒ*. — With *tǫs* (*tyūs*) cf. Psht. *tāsu*, Waz. Psht.
tus, *tōsē*   Borr. from, or influenced by, Lhd. *tus?* *(*yu*)šmāxam* prob
resulted in **mâx* = 1st Prs. Pl.

Pronominal Suffixes

101. 1st Prs. Sg *-um, -m* < **-a-mai* (Zeb. *-am* etc)

  2nd » » *-at, -t* < **-a-taı?* (Zeb. *-ē*), with special treatment of *-t-*

  3rd » » *-a, -wa* < **-a-hai* (Zeb *-a*).

  1st » Pl *-ēn* < **-a-nah* (Zeb. *-en*)

  2nd » » *?*

  3rd » » *-a, -wa* (= 3rd Sg.)

  -m, -t, -wa are postvocalic forms.

The pronominal suffixes are used as genitives, as objects, and as
subjects of past tenses of transitive verbs.

As a genitive *a-pē-m* "my father"; *txan-at xrōn* "eat thy bread",
a-baya-wa "its price", *xwâr dı-wa* "from his sister", *a-nas-a* "their
bellies"   The pronominal suffix is frequently used pleonastically
with a genitive· *ta baıt a-awâz-a* "the sound of the song", *tar
mun ta pē nūkarī-wa* "my father's servants", *ta pē-wa a-zlī-wa* "his
father's heart", *tara saṛaı a-dukă-wa* "the daughter of this man".

As an object· *bēši nē-wa taṛōn* "bind him with ropes (a rope)",
rāı-wa dâk "sent him away"

As a subject· *-am dâk-ē* "I have made"; *lauz-am dâ būk* "I had
uttered a word"; *a-klân-am zut zuk-ē* = *a-klân zut-am zuk-ē* "I have
beaten the boy much", *ca ajab čīz-at dēk* "what wonderful thing
didst thou see?", *tū amarǫk at* "thou didst hear"; *ku mun-a tišawōk-a*
"he has put me to flight", *tar xuı a-mâl-a talaf-a dâk* "he squandered

his own property", *a-mux-a-wa pŏč dâk* "he kissed his face". In *pē-wa ta xuy a-klân-a dēk* "his father saw his own son" *-a* may be taken either as a subject, or as a genitive.

Contracted Pronouns.

102. The contracted pronouns are as follows·

1st Prs.   *ar, ēr,* B. *rī* (K. *hir, rī,* Le. *ar, ra*)
2nd Prs.   *dar*   (K *dal*).
3rd Prs   *al*   (K *hal*)

These forms are used chiefly with the verbs "to give", "to say", "to go", "to come", and correspond to Psht. *rā, dar, war.* Examples *ku mūn kī ar-šēr* "give it to me"; *ar-zâk-ē* "he has come here"; B. *ēr-zäi* "come here", *dar-širīm a bu* "I shall give it to thee", *az bū ku tū kɪ dar-zūm* "I shall come to thee", *az bu ku tū kɪ pēc dar širīm* "I shall give it back to thee", *al-cawǫk* "he went away"; *al-dyēk* "he looked at it", *kafŏ kɪ al-ɣǫk* "he said to him", *ku mūn ku tū dɪ b' al-gī* "he will take me away from thee", *nak al-ǫzuk-ē = al nak wǫzuk-ē* "was not left for him"

As in some Psht. dialects, the verbs "to come" and "to give" may take the contr. pronoun 1st prs., even when the remote object is in the 3rd or, rarely, the 2nd prs. E. g. *ar-šēr* "give *him*", *tū kafŏ kɪ zut txan ar-šuk-ē* "thou hast given him much bread", *wūš sari nē-wa ar-zâk* "sense came to his hēad"; *nēr kɪ ka bŏɪ ar-zâk, ta baɪt a-awâz-a gŏī nē-wa al-zâk* "when he came near to the house, the sound of the singing came to his ear", *ca-wa ka ku tū kī ar-šŭk-ē, pēc ar-šēr* "give him back what he has given to thee".

The relation of *ar, dar, al* to Psht *rā* (Afridi *ər*), *dar, war* has been discussed Rep p 35 It seems possible that the Orm. forms were borr. from Psht at an early date.

K *dɪ, da* "in or on me, us, thee, you" is met with only in Log. *da-ya* "it exists"; *wɪ, wa* "in or on him etc." in Log *wâ-ɪnēra* "into the house". Cf. 111.

Demonstrative Pronouns.

103   There are two demonstrative pronouns, viz. *a* "this", *aⁱfǭ* "that", also "he, she, it".

<div align="center">Sg</div>

Nom.	*a* "this".	*aⁱfǭ* "that".	
Acc.	*ⁱkara*	*kaⁱfō.*	
Gen	*ⁱtara.*	*taⁱfō.*	
Instr.	*ⁱpara*	*paⁱfō.*	
Loc. II		*kaⁱfǭɩ nē*	
Abl		*kaⁱfō dī*	

<div align="center">Pl.</div>

Nom   *ayī* "these"   *aⁱfōyī* "those".

Examples   *ⁱa ⁱca ⁱkɩssī yē²* "what matter is this?", *aⁱfō draxt ⁱbǭy e*, *ⁱa draxt pēc ē* "that tree is near, but this tree is far away(!)", *kara klaⁱnāk* "this boy" (acc.), *tara saɩai yâsp xarâb ē* "this man's horse is bad", *čēštan tara âyɩna ya* "he is the owner of this mirror", *para rāɩ* "by this road", *tarā i-kɩssī dī* "for this reason" Cf. Le *kurra karineɩ* "in this affair" etc.

aⁱfō saⁱɩai nustuk-ē "that man is sitting", *afō txān-at .   al-gustək-ē* "thou hast taken away that bread", *kafō ripē kafō saɩaɩ kɩ ar-šēr* "give that rupee to that man"; *kafō al-gustəkum-ē* "I have taken it away", *kafō kī* "to him", *kafoɩ nē* "in it", *taⁱfō a-marⁱzâ kaⁱfō dī puš̆ⁱtenna-wa dâk* "his brother asked him".

a, K. *hō*, f *hā* etc obviously goes back to Av *ha-* (m. *hō*, f. *hā*). The nature of the additional element in *a-ⁱfō*, K. *hafo* is uncertain. G compares Psht *haɣa*, but *f* cannot correspond to γ, although there may, after all, be some connexion or other between the two forms   G is certainly right in dividing *tara*, K. *tarᵃ* into *tar-a*, with the fuller form of the genitive prefix. In the course of time *tara* was, however, analyzed as *t-ara*, and the analogy of *t-afō*, *k-afō*, *p-afō* produced the forms *k-ara*, *p-ara* (K. *kū rᵃ*, *pa rᵃ*).

The system of personal pronouns in Orm is much simpler than that of Prs, not to speak of Par. It has probably been influenced by that of Psht, but has been still more simplified.

Reflexive Pronoun.

104. The reflexive pronoun is *xui* "self" *xuy-a xrunuk šuk-ē* "he himself (*xud-iš*) has become hungry", *ta xuy i-pē kī* "to his own father"; *ta(r) xui a-mâl* "his own property". Note that *xui* (< Av. *x^vatō*) does not correspond in meaning to K *xwai*, Psht. *xpəl* "own", but to Prs *xud* "self". The genitive prefix is *tar* or *ta*.

Relative and Interrogative Pronouns.

105 The relative pronoun is *ka*, as in K The interrogative pronouns are *kṓk* "who?", *cə, ca* "what?", *cṓn(d)* "how much, how many?" (K. *kuk*, *c^a*, *cōn*); cf Voc s v.v

Indefinite Pronouns.

106. *kṓk, ca* and *cṓn* are also used as indefinite pronouns. Other indefinite pronouns are. *(w)ōn* "so much", *'arca* "whatever", *ēċ, eca* "anything", *bē* "other", *ar* "every"

Pronominal Adverbs

107. *ĭnda* (K. *i-d^a*) "here"; *^uwal* "there, thither" (K. *i-wa-l* "thither", v. Voc.), *gu'dā* (K *gudā*) "where?", *pa'bēga* (K *pa-bēž^a*) "above"; *pa'nēšta* (K. *pa-nĭšt^a*) "outside", *indawū* "hence", *pa'nēšta dī* "from outside" *kōn* (K. *kān, gān*) "when?", *'pēri* "now"; *kyē* "why?"; *caraŋg* "how?"

Verbs.

Verbal Nouns and Participles.

108. The infinitive is identical with the past participle E g. *xanōk* "to laugh". Another verbal noun ends in *-i* *pa xa'nī šūk = pa xanōk šūk* "he started laughing".

As in K. (and in Psht), there is no present participle
Regarding the past participle in *-k* v. 122

Verb Substantive and Auxiliary Verbs.

"To Be".

Present.

109. Sg. 1 Prs *yum* "I am".   Pl. *yēn.*

   » 2 » *yōn, yūn.*   » *yē*

   » 3 » *(y)a, (y)ē*   » *yēn, ya, yē*

az nâǰōṛ yum "I am ill"; *afō nâǰōṛ (y)a, mâx nâǰōṛ yēn, afō saṛiyē nâǰōṛ ya* etc *marzīyī-t cōn yē? das marzīy-ēn* "how many brothers hast thou?" "I have ten brothers", *nak-um* "I am not" In the 3rd prs. sg. the forms *(y)a* and *(y)ē* are, as far as I can see, used indiscriminately *ca ya?* "what is it?" *a ca kıssī yē?* "what matter is this?", *'a tar 'mun a-'nâk a* "this is my wife" = *'a tar 'mun a-'nâk ē, 'a tar tū a-klân ē* "this is thy son" *cōn čân a?* "how many years old is he?" *cōn pēc ē* "how far is it?"; *mâlum nak ē, ka afō gudâ ya, yē* "it is not known where he is", *destı nē-m nak a* "it is not in my hand" · *kıtâb nēla-m yē* "the book is with me", *tar mun a-ǰâī pēc a* "my home is far off" · *'a tar 'mun a-mar'zâ pa'dak yē* "he resembles my son"

yum (K. *hᵃm*) may be derived direct from Av *ahmi*, and 3 pl *yēn* (K. *hın*) < Av. *hanti* — Possibly *(y)a* (K *hă*) < Av *astı* The derivation and original significance of *(y)ē* is unknown — 1 pl *yēn* (K *hyēn*) with *n* from the pronominal suffix **nah*, as is the case in many other Ir dialects, too. — 2 pl. *yē* (K. *haı*) reminds us of Psht *yaī*, but is of unknown origin. — While K. *haı* "thou art" goes back to Av. *ahı*, *yōn* has got the termination which is characteristic of an important class of verbs, and which will be discussed below (118). — Note the tendency to use the 3 sg. for the 3 pl., a tendency which has prevailed in Psht., in all but the auxiliary verbs.

110. From the root *bū-* "to be, become" is formed a present or aorist *bâm* etc The only examples available are: *az kara nērı nē bâm* "I live in this house", *biyā "bāšī"; adḍugaḍ zında ke bīn* "that both of them are restored to life".

The imperative 2 sg is *bē*

Preterite

111 Sg. 1 Prs. ꞌ*bukum* "I was" Pl. *bukēn*

» 2 » *buꞌkōn* » *bukē*

» 3 » *bŭk*. » *buk(ın), bukēn*

buk-um < *ᵇbūtakō ahmı* etc.

More emphatic forms denoting existence are *da-ya*, pret *da-būk*. E g *cōn klân da-ya?* "how many sons are there?"; *ᵊspukī da-yē* "*saghā hast*"; *čĕštan ta nēr nāk da-ya* "the master of the house is not here", *wōk nak da-būk* "there was no water there". Cf. K. *dı hā* "there is", *di byōk* "there was", v. LSI Voc s.v *dī, da* "contracted pron of the pron 1st. and 2nd persons" Cf 102

"Tō Become"

Aorist

112 Sg. 1 Prs *săm* "I become".

» 2 » *sōn, sun*

» 3 » *sa, sē*

These forms are also used as presents and futures with *bu*, v 121 *sam*, K *sᵃm* etc is derived from the Av root *šav-*. I cannot explain the transition of *š > s* in Orm. Log , cf., however, *swəl < šwəl* "to become" in Ghilzaı and other Psht. dialects. Probably this transition has something to do with the fact that *sam* is an auxiliary, weak form. Cf. 69

Past Tense

113. Sg. 1 Prs. ꞌ*šukum*. "I became" Pl. *šukēn*.

˃ 2 » *šuꞌkọ̄n, -un* »

» 3 » *šūk*. » ꞌ*šukin*.

šuk-um < *ᵃšyutakō ahmı*. Regarding *šuk, šᵘuk* etc v 21 A perfect is formed by adding *-a, -ē*, cf. 132 The pluperfect ought to be *ᵃšū(k) bukum*, but I never heard this form

The Finite Verb.

114. The Orm. Log verb possesses an aorist stem and a past stem From the aorist stem are formed the following tenses· The Aorist

(imperative), the present (future) From the past stem are formed the following tenses The past tense, the perfect, the pluperfect

The verbal system of Orm Log is extremely simple, much simpler than that of Orm. K

The Aorist Stem.

115. Regarding the distinction between ancient stems in *-a-*, *-ya-*, and *-aya-* v 117 ff.

Imperative.

116. The imperatives 2 sg. and pl are identical with the corresponding forms of the aorist E g *zan* "beat", *nas* "take", *cū* "go", *juš* "look", *ar-šēr* "give", *kōn* "do", *xrōn* "eat", *sōn* "become", *taṛōn* "bind" 2 pl *kē* "do", *bē* "be", *ar-warē* "bring", *banē* "throw, put", *al-cawē* "bring" (?), *cawaı*(?) "go" In some cases, possibly in order to indicate a polite command, the particle *bu* is added· *ku mun gıḍı p' cū; ku mun bu nas; ku mun bu mālı kōn* "come with me, take me; make me thy husband".

The imper. 3 sg ends in *-ōn*: *ka¹wōn* "may he do"

zan (K *zan, jan*) < **jana*, *cū* (K *cīw*) < **čiyawa* etc. In Log all the verbs of the 2nd and 4th conjugation take the ending *-ōn;* in K *-ōn* (*un*) is still limited to about half a dozen verbs the normal imperatives of which would be too short, e g. *xrōn* "eat", *trōn* "drink", *nwōn* "lie down", *sun* "become". The derivation of *-ōn* is uncertain It seems a too daring hypothesis to connect it with Skr. *-āna*, which is only used with a few verbs of the 9th class (*gōn,* K *glōn* "take away < *gṛdhāna*, cf. Skr *gṛhāna?*) — K *γēfᵃn = γēf* "weave" etc probably contains a superadded particle.

The imperative 3 sg. in *-ǫn* (*-ōn*), which is quite regular in K , might be derived from the ancient imper 3 pl. in *-antu* Considering the confusion which has taken place in Orm. between the 3 sg. and pl , this seems to be a possible explanation

Aorist

There are four conjugations:

I.

117. Sg. 1 Prs *zanam* (K *zan^am*)   Pl. *zanēn* (K. *zanyēn*).
» 2 »   *zan* (K *zan*)   » *zanē* (K. *zanaī*).
» 3 »   *zana* (*-ī, -ē*) (K *zana*). » *zanan* (*-a, -ī, -ē*) (K. *zanɪn*)

Other examples are *šūəm* "I weep", *šū, šawa* (K *š^raw^am, š^rɪw, š^rawa*), *cawam, cŭm* "I go", *cū, cawa(-ē)* (K. *caw^am, cīw, ca(wa)*), *nawaɪam* "I take out", *nawar, nawara* (K *na-w^aɪ^am, na-w^ar, na-w^ara*) *nasam* "I seize", (K. *nɪs^am, nɪs*) and *ar-waram* "I bring", *ar-war* have the collateral forms *nasīm* and *ar-warīm*. From K note e g *amar^am* (Log *amarīm*) "I hear", *γwaz^am* "I fall" (Log 3 sg *γūzɪ*), *xan^am* "I laugh", *wēs^am* "I enter", *wazn^am* "I kill", *haw^am* (2 sg. *wīw*) "I read", *γōr^am* "I rain".

These verbs are derived from Anc. Ir. present stems in *-a- zanam* < **janamɪ* (with short *a*, cf Par. Gr 189). — *zan* < **jane, *jana(h)ɪ*. — *zana* < *janaδ* < **janatɪ* v 40; *-ī* (*-ē*) are taken over from other conjugations — *zanēn* < **zanēm* (v. 109) < **janayāmah; *janāmah* could not result in this form. — *zanē*, K. *zanaī*, cf. Psht. *ɪaī*, is difficult, acc to Gauthiot (MSL XX, p. 13) Psht *-aī* < *-áyatā*, but this is very uncertain. — *zanan* < **janantɪ*, the 3rd sg is frequently used instead of the 3rd pl , e g. *a-saṛiyē bu banī* "the men will throw".

II.

118. Sg. 1 Prs *xram* "I eat" (K *xuram, xram*). Pl. *xrēn* (*xuryēn*).
» 2 »   *xrōn* (K *xurī*).   » *xrē* (**xuraī*).
» 3 »   *xra* (*-ī, -ē*) (K. *xura*)   » *xrăn* (*xurín*).

Other examples are: *sam* "I become"; *sōn; sa, sē* (K. *s^am, sɪ(sū), sa*): *kam* (*kēm*) "I do", *kōn, kē* (K. *kaw^am, kay^am, k^am; kēwɪ, ka; kawɪ, ka, kī*), possible *kɪnam* (B *kīnēm*) "coeo" (K *kīn^am, kīnɪ, kīna*) From K. cf. e.g.· *ž^am* "I leave", *žī, ža; b^am* "I am", *n^am* "I sit down"; *d^am* "I propel", *ɉ^am* "I come" (Log. *zayəm, zūm; zaɪ, záyē*), *jūn^am* "I see", *rīn^am* "I shave", *š^rīn^am* "I buy" (Log *šunīm, šenīm* IV)

The second conjugation differs from the first only as regards the termination of the 2nd sg The too short form ⁺x(u)r was extended by adding the ending -ǫn, characteristic of the imper , in K by adding the- ī of the 3rd and 4th conjugation. The introduction of the imperative form was rendered possible by the phonetical coalescence of *janahi and *jana into ẓan (I). More difficult to explain is the addition of a new termination to the present stems in -n , e-g kīn would have been quite a possible form.

xram < *hwarami , šʳīnᵃm < *xrinami.

III

119 Sg 1 Prs nɪsɪm "I go out" (K. nɪsᵃm)   Pl. nɪsēn (K nɪsyēn)

» 2 » nɪs (K. nɪs).   » nɪsē

» 3 » nɪsɪ (K nɪsī)   » (nɪsɪ)

Other examples are γušɪm "I fear", γuš, γušī (K γwašʳᵃm, γwašʳ and γwašʳī, γwašʳī and γwašʳa); γuʂɪm "I say", γǫš, γušī (K γwacᵃm, γwac, γwacī); jušɪm "I see", juš, jušɪ, šɪrɪm "I give", šēr, šɪrī (but K. šʳawᵃm, šʳērī, šʳaw(w)ɪ), possibly also dušɪm "I milk" (K dūsᵃm, dūs, dūsɪ); ustɪm "I rise" (K. wust, wustɪ); wīsɪm "to enter" (but K. wēsᵃm I)   Further instances from K. are wawᵃm "I obtain" (but Log wawīm IV), *brasᵃm "I burn" (intr), dɪrᵃm "I reap", *haẓnᵃm "I am left behind", maẓᵃm "I break" (intr) (Log 3 sg. mēẓī); nīwᵃm "I put"; pɪsᵃm "I write"; wᵃrᵃm "I fetch" (v arwaram I), *bašᵃm "I grant". — prâyɪm "I sell", prâyɪ, prâyɪ (K. prâwᵃm, prᵃ̌, prᵃ̌) is an irregular verb.

A number of these verbs may be derived from stems in -ya-. E g.: γuš- < *wɪ-ϑrahya- , γuš- < Av. vaxšya- ; duš < *dauxšya- (v. EVP. s. v. lwašǝl); bras- < *brašya-, maẓ- < maẓya- ; possibly dɪr-, pɪs- from the passives *dṛya-, *pɪsya-. It seems probable that the other verbs, e. g ust- < Av. us-staya-, waw- < Av avɪ-apaya- (cf Log wawīm) have joined this conjugation secondarily

Phonetically it is possible to derive γušɪm < *γwašʸem < *waxšyamɪ, γǫš (*γuš) < *γwašʸe < *waxšya(h)ɪ , γušɪ < *γwašʸed < *waxšyatɪ.

IV.

120   Sg. 1 Prs *daɩīm* "I hold" (K. *darᵃm*)   Pl *darēn*.

     »   2   »   *darǫn* (K *dērī*).   ⸜   *darē*.

     »   3   »   *darī*   (K *darī*)   »   *darīn*

The verbs of this class are very numerous. E.g. *bɪžīm* "I cook", *bɪžǫn*, *bɪžī* (K *ᵏbɪzᵃm*, *bēzī*, *bɪzī*); *šunīm* "I buy", *šunǫn* (K *šʳīnᵃm* II), *aɩwīm* "I read", *awǫn*, *awī* (K. *hawᵃm* I), *gīm* "I seize" *gǫn*, *gī* (*gē?*) (K *glᵃm*, *glī*, *glī*); *banīm* "I throw, put", 3 sg *banī* (K. *ˣbanᵃm*, *bēnī*, *banī*); *mōžīm* "I release"; *trīm* "I drink" (K. *trᵃm*, *trī*, *trī*), *mrīm* "I die", 3 sg. *mrē(?)* (K. *mrᵃm*, *mrī*, *mrɪ*); *waɩwīm* "I obtain" (K *wawᵃm* III), *amarīm* "I hear" (K *amarᵃm* I); *galīm* "I weave" (K *ᵏgalᵃm*, *gēlī*, *galī*) etc. Cf from K *ɣafᵃm* "I weave", *ɣēfɪ*, *ɣafɪ*, *nɩwᵃm* "I lie down", *nwī*, *nwī*   All the causatives in *-aw-*, e.g *ɩzmaɩwīm* "to try" (K *wuzmawᵃm*, *wuzmēwɪ*, *wuzmawɪ*) belong to this conjugation.   .

The majority of these verbs are ancient stems ɩn *-aya-*, e.g *daʳrīm* < **dāráyamɩ*, K. *dērī* < **dáraya(h)i*; *daʳrī* < **dāráyatɩ*   The Log dialect as a rule avoids changes of vowel within the present stem and replaced *dērī* by *darǫn*

A few verbs, however, viz   *mrīm*, *trīm*, *gīm*, K *nɩwᵃm* are derived from stems in *-ya-*, which have had their 2nd. sg. expanded.

Acc to G. (LSI X, p. 169 [1]) we find forms such as *ɣafīm*, *amarīm* in K , too. These forms are evidently the original ones.

The aorist is chiefly used in questions and in dependent clauses with *ka*. *az man ca kam?* "what shall I do now?"; *az kara wōk pa ca xram?* "how shall I drink thɩs water?", *gǫn ku mūn k' az kafǫ jušɩm* "permit me to look at him", *munâsɩb nak ē ka tū ku mūn kɪ klân ɣǫš* "it is not fit that thou shouldst call me thy son." In the apodosis of conditional clauses   *ka nak-a ɣōk, ku tū užnawīm* "if he does not say so, I will kill thee", *ka tū mullukun az (bū)* . . *xaɩma zanam* "if thou diest, I shall pitch my tent." *darīm* is used in the sense of a present, just as Prs *dāram* and Par. *dērem*. Note   *az kara saraɩ užnawīm, ku mun gɩḍɩ p' cū* "I shall kill this man, and thou must go with me"

Present and Future

121. The present and the future are formed by adding *bŭ* (*b'*, *p'*) to the aorist. The position of this particle is very free.

Present· *a-saṛaı bu drı̄šī ɣušī* "the man is telling lies"; *auraı bu ɣwâšī xra, a-nas-a b' ḍak sē* "the sheep eat grass, and their bellies are filled", *tar tū a-zlī ca šai bu żayī?* "what does thy heart want?", *a-wōn čân bu sē ka az tar tū xəzmat bu kam* (= *-am dâk-ē*) "during so many years I have served thee", *tax-tax bu kē* "he is knocking (at the door)"

Future· *wustım bū* was translated by my informant as "*buxēzam*" ("I shall rise"), and *az bu wustım* as "*mēxēzam*" ("I am rising"); but he did not always thus use *bū* in different positions in the present and future *az ku tū b' nasam* "I shall take thee"; *az bū nēr kı̄ cūm* "I shall go home", *afō saṛiyē nēr kı̄ p' cawan* "those men wıll go home", *tu guda b' cū?* "where art thou going?"; *a-saṛaı bu guda cawē?* "where is the man going?"; *âxir bu inda ar-zäyē* "ultimately he will come here", *xubı̄ kam bū* "I shall render a service", *az ustukum, bū ta xuy ı-pē kı cum, kafọ̄ p' kı̄ ɣušım* "having risen I will go to my father and say to him", *ka a-zarka zında sē, ta xuy a-umr bu kara kı̄ ar-šırı̄m* "if the woman is restored to life, I will give her my own life"; *ka tū sabâ ar-zēi, az bu ku tū kı̄ das rıpē dar-širim* "if thou comest tomorrow, I will give thee ten rupees". *az bu guṡnagı̄ dı̄ mıīm* means either "I am dying from hunger", or "I shall die"

In K. *bū* is used for the present only, the future being denoted by *sū*. K *sabā sū caw^am* (Log. *sabâ p' cum*) "I shall go tomorrow" The employment of *bū* for the future, too, is probably due to the influence of Psht. *ba*

bu and *sū* are etymologically connected with the auxılıary verbs

The Past Stem

122 The past participle is the same ın form as the infinıtive
The past participles can be divided into weak and strong stems
The weak past participles are formed by adding *-ọ̄k* (unstressed

-uk) to the present stem. E g. *tiš-ǭk* "ran away", *γuš-uk* "feared", *caw-ǭk* "went", *kīn-ǭk* "coivit", *wust-uk* "rose", *b-ŭk* "was". All causative verbs form their past part in this way; e g *γušaw-ōk* "terrified". Some of these participles can be derived direct from Anc. Ir. forms, e.g. *bŭk < *būta-ka-*, but the majority of them are secondary, analogical formations. The weak participles are more numerous in Log than in K.

123 The strong past participles can be divided into several groups, according to the original forms from which they are derived.

I. a) Ir **-āta-*. *dâk* "made".

b) Ir **-ata-:* *naᶦγǭk* "went out", *zǭk, zuk* "beat", K. *aγōk* "reached", *waγyōk* "entered"

c) Ir *-īta-* *d(y)ēk* "saw"

d) Ir *-ŭta-·* *šŭk* "became", *bŭk* "was" is a weak participle from the present Orm point of view.

II a) Ir. **-r̥ta-:* *wuluk* "brought", *nawulōk* "took out", *xulluk* "ate", *mulluk* "died", K. *kwulak* "coivit", *dɪlak* "reaped".

b) Ir **-r̥šta-·* K. *hatak* "abandoned", *tatak* "drank". — Poss *gustuk* "took away", K *g(l)astak < *gr̥sta-ka-?*

III a) Ir. **-asta-* *nustuk* "sat down", K. *nwastak* "went to sleep"

b) Ir **-usta-·* *šustuk* "wept" (**fra-rusta-ka-*)

c) Ir **-aśta-*. *muštuk* "broke", *γuštuk* "fell", K. *braštak* "burned".

d) Ir **-ɪšta-:* K *pɪštak* "wrote", *raštak* "spun", *hɪštak* "read" (**abɪ-štaka-*)

IV a) Ir **-afta-·* *wōk* "obtained", *šŭk* "gave"(?).

b) Ir. **-axta-* *γǭk* "said", *prâk* "sold", K. *bʸēk* "gave".

c) Ir **-uxta-:* *dŭk* "milked".

V. a) Ir **-axwa-·* *puxǭk* "cooked"

b) Ir. **-amna-*. *drunuk* "held"

124 In Log there is no distinction of gender (cf. 81), but the past participles in some cases correspond to K masculines, in other cases to K feminines. The m is preferred in those cases where

the f. in K is contracted. E.g *nustuk, drunuk, xulluk:* K m *nastak, dranak, xwalak* (f. *nāsk, drōnk, xwālk*). Also *naɣōk, nǫk* K. m *naɣōk,nōk* (f. *naɣak, nak*). But on the other hand *zâk, dâk, prâk, wâk:* K f. *jāk, dāk, prāk, wāk* (m *jōk, dōk, prawak, wōk); šūk, šūk, būk* K. f *š^{r}ūk, suk, buk* (m. *š'ɪyōk, syōk, byōk); dūk·* K f *dū(sa)k* (m. *dūs^{y}ēk), wustuk, cawōk* K f. *wustuk, cawak* (m *wust^{y}ēk, c^{y}ēk*) etc

125. The difference between the past part. m and f. in K is due to the original accent The masculines go back to middle Ir oxytona, the feminines to paroxytona E g *nastak* m $<$ $^{\iota}nasták, nāsk$ f **nástak* The ultimate reason for this difference of accent is not quite clear, but a phonetically possible solution would be to assume that the m. represents an ancient oblique case

According to Andreas, Prs. nouns are derived from the Phl (originally oblique) form in *-ē* $<$ *-ahya*, cf also Gauthiot[1]. "cette forme (· le génitif) est devenue la forme normale en persan, où le cas direct a été aboli, en règle générale, au profit de l'ancien génitif-datif". This theory has been contested by Bartholomae[2], but the Orm. forms seem to confirm it (v 42 a, and cf. Par. 45 g, the forms given in 45 a may also be derived from the oblique case in *-ahya*) In Orm , at any rate, the oblique case must have replaced the nominative so completely that it has even been introduced into the participles, where we should expect the position of the nominative to be stronger than in the nouns

According to this theory K *nastak* would be derived from **nasták-ē* $<$ **nasták-ahya, nāsk* from **nástak-a* $<$ **nástak-ā* Similarly *tatak* "drank" $<$ **tṛ̥šták-(ahya),* f *tōtk* $<$ **tṛ̥'štak-(ā), xwalak* "ate" $<$ **hwṛ̥ták-,* f. *xwālk* $<$ **hwṛ̥'tak-, pištak* "wrote" $<$ *$^¬$pɪšták-,* f *pɪšk* $<$ *pɪštak-; paxak* "cooked" $<$ *paxwák-* (ınf. *pax^{y}ēk* is an analogical form, due to the influence of other infinitives ın *-^{y}ēk*), f. *pyŭxk* $<$ **pōxk* $<$ **páxwak-;* f. *dūk* "milked" $<$ *$^¬$dúxtak-* (m *dūs^{y}ēk,* f. *dūsak* are secondary forms), and many others af a similar type.

[1] MSL XX, p 62 f.

[2] Mıran Mund. V, 18—43

126 Those participles in which *-taka-* was preceded by a vowel are some of them more difficult to explain   Apparently ´-ă(f)táka- resulted in -ōk (through *ᵃwák?) zōk "beat" < jaták-, aɣōk "reached" < *āgaták- (similarly naɣōk "came out" < *ṃgaták-), dōk "made" < *dᵃwák < *dāták-; tōk "warm" < ᵏtafták-, wōk "got" < *-ăfták-. The corresponding f forms are zak < *játak (through *jáᵃk?), aɣak < *āgátak-, dāk < ᵏdútak-, wāk < *-áftak — Also nyōk "placed" < ṃdāták-, f nāk < nidátak-, waɣyōk "entered" < *abɩ- gaták-, wazyōk "killed" < *abɩ)aták-   The f forms waɣuk, wazuk are difficult to explain, possibly they are analogical forms, cf byōk " was" < *būták-, f. buk < *bútak-, and sɩmilarly syōk "became", f suk   The development of būták > *būák > ᵘbōk > byōk is curious

bᵘēk "gave" may be derived from ˑbayák < *baxták-; f bayak < báxtak-, cf. also ɣwēk "said" < ᵏɣwᵘēk < ᵏwayák < *waxták; f ɣwēk may be an analogical form, cf. dyēk m., f. "saw" < *dīták-, *dĭtak-

127   In several cases it does not seem possible to reconstruct the phonetical development of the forms, owɩng to the violent con- tractions and changes of vowels which have taken place, and of which we cannot determine the exact nature for lack of sufficient material   Thus wustᵘēk "rose" < *us(s)tɩták-, but f. wustak < *ustʹak < us(s)títak-ˀ cᵘēk "to go" < *čyawák < *čiyawaták-, f. cawak < cyáwak <ˀ But -jōk "came" < *čawák < čawaták-, f -jāk < ˑčáwak (with early transɩtion of čɩy- > č- in compounds?). prawak "sold", f prāk < *prawák, práwak; but it is difficult to see how these forms were evolved from the original parawaxták-, parawáxtak- (probably there has been a secondary shifting of accent)

But even if the details of the development of these participles are in many cases obscure, the main principle of their formation is firmly established

Past Tense.

128. Unlike most of the other Ir. dialects, Orm. employs the past part in its long form (with the -ka-suffix) as the base of the pre-

terital tenses Cf., however, also S. Bal. *man kušlag* (or *kušta, kušt*) "I slew, I have slain"

The past tense of intransitive verbs is formed by adding the present of the auxiliary "to be" to the past part of the verb in question The 3rd sg takes no termination·

Sg 1 Prs   *(w)ustukum* "I rose"   Pl. *(w)ustukēn*

 » 2 »   *(w)ustukōn, -un.*   »   *(w)ustukē*

 » 3 »   *(w)ustuk.*   »   *(w)ustukın, -ēn, (w)ustuk*

Other examples are *nustukum* "I sat down", *mullukum* "I died", *šukum* "I became" etc. Occasionally I heard such forms as *naɣōk-am* "I went out", with the pronominal suffix instead of the auxiliary. Vice versa *-um* can be used instead of *-am* with the transitive verbs. — Regarding the 3 pl cf *dō klân būk* "there were two sons", *aḍḍugaḍ mâlī u nâk bukēn* "the two were man and wife", *ayı al-cawōk(-ēn)* "they went away"

129. In the past tense of transitive verbs the subject is expressed by means of a noun, a pronoun or a pronominal suffix This suffix is often added even when the subject has already been indicated by a noun or a pronoun

E g   *a-saɣaı xulluk(-a)* "the man ate", *-a xulluk, xulluk-a* "he ate", *az ku šē saraı(-am) užnawōk-ē* "I have killed a man" Note *zukum = zuk-am* "I beat" (v. above). *az ku tū zuk = ku tū zukum* "I beat thee", *tū ku mun zuk = ku mun zuk-at, mâx ku tū zuk(-ēn), tōs ku mâx zuk(-ē).* Sometimes a subject in the 3rd prs is left out *ka ku gâjar kafō kı ar-wuluk* "when *he* brought him the carrot".

In most cases the past tense denotes a single action or event *a-zaı ı klân ta xuy a-mâl tōl dâk, pēc râı nē al-cawōk* "the younger boy collected his own property and went far away" It is used in the protasis of conditional clauses *az mullukum, tū . . xaıma zan* "if I die, pitch thy tent ". Note: *šıstu čân taıa ta qabrı sar xaıma zuk* "he pitched his tent on her tomb [and remained there] for thirty years".

Imperfect

130 The imperfect is formed by adding *bū* to the past tense *šām bu šustəkum, pērī bu nak šūm* "I was weeping before, now I am not weeping"; *ca-d bu dâk? kâr-am bu dâk* "what wert thou doing?" "I was doing some work", *mudâm bu qabrıstân kı al-cawŏk, tar xuı a-mux bu put dâk* "whenever he passed the graveyard he covered his face".

Past Subjunctive.

131 A kind of past subjunctive occurs a few times in my materials *kafǫ kı sırr šukun* (= *bu šūk*) "(that) it might be good for her", *a-zarka dest nâk drunuk ka a-wŏk xulukŏn* "the woman had no hand, with which to drink the water", *tū ēč waxt ku mūn kī šē kıržī nak ar-šuk-ē, ka az tar xuy ī-marzâyı gıdı mâx bu xuləkēn, mâx bu xušwaxtī dâkēn* "thou never gavest me a single hen, that I (we) might eat it together with my friends and make merry" Regarding the termination 3 sg -*ŏn* cf 116

Perfect

132. The perfect is formed by suffixing -*ē* or, less frequently, -*a* to the past tense· *tandar al-ɣūštək-ē bımmaı nē* "thunder has fallen on the earth", *tar tū a-marzâ ar-zâk-ē* "thy son has come", *az xau nâk dâk-ē* "I have not slept", *az ku tū dı šē nŏrī txan žayŏk, čēštan ta nēr nâk-am žayŏk-ē* "I asked thee for a loaf of bread, I have not asked for the master of the house", *xıunuk šuk-ē* "he has become hungry", but *az xrunık šukum-a, tū kyē ında nustukŏn-ē*, but *kyē ında nustukŏn-a?* "why art thou sitting (= hast thou sat down) here?"; *nustukun-a, xaima-t zuk-a* "thou hast sat down, and hast pitched a tent", *nustukum-ē, nustuk-ē, kân ar-zâkŏn-a? prân ur-zâkum-a,* "when didst thou arrive?" "I arrived yesterday" Note *tıšawǫk-a-yē* "he has carried off"

In K. the perfect is formed in a different manner The past tense is e.g *wustᵘēk-am* "I rose", the perfect *wustᵘēk hᵃm* "I have risen". In Log these two forms were probably mixed up, and the perfect had to be distinguished from the preterite by means of the auxiliary 3rd sg -*a*, -*ē*

Pluperfect

133. The pluperfect is formed by adding the preterite of the verb substantive to the past participle, which very often loses its final *-k* *wustu(k) būkam* (K. *wustʲēk byōk-am*) "I had risen", as *dâ (nak) būk* "I had (not) made", *mulluk būk, pērī zinda śuk* "he had died, but now he was restored to life", *γūn śu būk* "he had been lost", *az amarū būk* "I had heard", *prân-am (prân az) ku tū dē būk* "I saw (NB) thee yesterday", *tū prân(-at) ku mun dē būk* "thou sawest me yesterday", *guda al-cu bukōn* "*kuǰā rafta būdī?*"

Passive.

134. The passive is formed with *śūk* "to become", cf Prs and Psht *a saraı zōk śuk* "the man was beaten", *a-saɟiyē zōk śukın* "the men were beaten", *dēk śūk* "was seen", *wâk śūk* "was found", *nust śūk* "was seated" (?)   Note. *tū tar mun a-dest ga kapōk śūk* "thou hast also suffered my hand to be cut off."

Causative verbs

135. Causative verbs are formed with the suffix *-aw-*, as in Psht Cf Par 217.

TEXTS AND TRANSLATIONS.

I

Standard Sentences (LSI.) [1]

220 *taɪ* ꞌ*tū* ꞌ*nâm* ꞌ*ca ya?* (*a-nâm câ ya*) "What is thy name?"

221 ꞌ*tara* ꞌ*yâsp* ꞌ*umr cōn čân a?* (Ph ꞌ*ō^umər cun*) "What is the age of this horse?"

222 ꞌ*ɪndawū Lōꞌgar tu-ma*ꞌ*nak* ꞌ*cōn* ꞌ*pēc ē?* (*ma*ꞌ*nāk cūn*) "How far is it from here to Logar?"

223. *tar* ꞌ*tū ta pē* ꞌ*nēɪɪ nē* ꞌ*cōn* ꞌ*klân da*ꞌ*ya?* (*pēɪ, cūn,* ꞌ*dāya*) "How many sons are there ɪn thy father's house?"

224 *az* ꞌ*šān* ꞌ*pēc* ꞌ*râɪ nē al-*ꞌ*cū bu*ꞌ*kum* (*al-*ꞌ*cūə*) "I have walked a long way today"

225. *tar* ꞌ*mūn ta* ꞌ*mâmâ klân* ꞌ*tara sa ɪaɪ a-*ꞌ*duka-wa* ꞌ*nōk-ē* (*a-*ꞌ*xwâr-a*) "The son of my uncle has married the daughter (sister) of this man."

226. *ta spēw yâsp a-zīn nēɪɪ nē ya* (*a-yâsp*) "The saddle of the white horse is in the house"

227. *a-*ꞌ*yâsp* ꞌ*zīn kōn.* (*kŭn*) "Saddle the horse."

228. *ta*ꞌ*fō sa*ꞌ*ɪaɪ a-*ꞌ*klân* ꞌ*zut-am* ꞌ*zuk-ē.* (*a-*ꞌ*klân-am* ꞌ*zut*). "I have beaten the son of that man much"

229. *a*ꞌ*fọ̄ sa*ꞌ*ɪ aɪ ta* ꞌ*gɪɪ ī sar* ꞌ*mâl bu cerə*ꞌ*wī* (*a*ꞌ*fōə* (*passɪm*), *cɛre*ꞌ*wī*) "That man is grazing cattle on the top of the hill"

230 *a*ꞌ*fō a-*ꞌ*yâspɪ jē su*ꞌ*wâr-a ta* ꞌ*draxtɪ* ꞌ*ɪəmɪ nē* ꞌ*nustuk-ē.* (*a-*ꞌ*yâspɪ sar su*ꞌ*wâr-ē ta* ꞌ*draxtɪ jɪma*). "He is sitting on the horse under a tree"

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[1] The variants of the phonograph text are given within brackets.

231. *mar zâ-wa* '*xwâr dı-wa* ²*stuı* ē (*stuı*) " His brother is taller than his sister ".

232 *a-ᵇbaya-wa dō* '*nĩm rı'pē yē* (= Ph) " The price of it is two rupees and a half."

233. *a-pē-m ka'fō* '*nērı za'rı nē* '*mustuk-ē* (= Ph.) "My father lives in that small house "

234. *ka'fō rı'pē ka'fō sa'raı kı ar-šēr* (= Ph). " Give that rupee to that man "

235. *ka'fō rı'pēyı ka'fō sa'ɣaı dı* '*nas.* (Ph *ka'fōə rı'pē* '*nās*) " Take the rupees from that man."

236 *ka'fō* '*šırr* '*zan,* '*bēši nē-wa ta'ɣọ̄n* (Ph *šer, ta'ɣun*). " Beat him well and bind him with a rope "

237 '*çâ dı* '*wōk na'war.* (Ph *çâ dı wᵘōk na'wâı*) '" Draw water from the well "

238 '*tū ku* '*mun dı* '*šam cū* (= Ph) " Walk before me."

239 *a'fō tar* '*kōk* '*klân-ē taı* '*tū pēci dı bu aı-zayē* ? " Whose son is he who comes behind thee?"

240 *ka'fō šạy-at* '*kōk dı šu'nūk* ? (Ph *kᵘōk dı šu'nuk*) " From whom didst thou buy that thing?"

241 *az šē dukan'dâr ta* '*ɣrâm dı šu'nūk* (Ph *dukân'dâr*) " I bought it from a shopkeeper of the village "

II

Ta	'*šē*	*sa'ɣaı*	*dō*	'*klân*	*būk*	*A'fō*	*zȧ'rı*	*klā'nak*	('*klânak*) *ta*
Of	one	man	two	sons	were	That	younger	boy	of

'*xuı*	*pē*	*kı*	*ɣọ̄k:*	" *Aı*	*pē,*	*tar*	'*tū*	*ta*	'*mâl*	'*arca*
himself	father	to	said	" O	father,	of	thee	of	property	whatever

tax'sım tar	'*mūn*	*bu*	'*sē*	('*arca tax'sımı bē*),	*ku*	'*mūn*	*kı*	*ar-¹šēr.*"	*A-sa'ɣaı*
part	of	me	is,			me	to	give "	The-man

ta	'*xuı*	*ta*	'*klân*	(*tân* '*klânı*)	'*mınzı*	*nē*	*ta*	'*xuı*	*a-'mâl*	*dō*
of	himself	of	sons		middle	in	of	himself	the-property	two

tax'sīm dâk   *Cōnd rōṣ*   *'pēc ta*   *'xuɩ*   *ə-za'rī*   *'klân ta*   *'xuɩ*
parts made   Some days after of himself the-younger son of himself

a-'mâl   *'tōl*   *dâk,*   *pēc*   *ɩ âī nē*   *al-ca'wōk,*   *pēc*   *'ǰâī nē*
the-property collected made, far road on he-started, far place to

al-ca'wōk,   *u'wal*   *bēxar'čī*   *dī*   *tar*   *'xuy*   *a-'mâl*
he-went,   there uselessness from (with) of himself the-property

a'yēra   *'prâk*   *Guǰ*   *a'fō*   *'čân tar*   *'xuɩ*   *a-'mâl-a*
all he-sold.   Merely in-that year of himself the-property-his

ta'laf-a   *dâk,*   *'pērī*   *'eč*   *nak al-'ōzuk-ē*   *(al-'nak*   *'wōzuk-ē),*
squandered-he made, now anything not remained-for-him,

'xuy-a *('pērī)*   *'xrunuk šuk-ē.*   *A-kla'nāk* *('klânak)* *šē sa'raɩ (sara'yɩ)*
himself-he   hungry became   The-boy   one man

'dāk kɩ al-ca'wōk, ('pērī) nū'kar   *šūk*   *Kara kla'nāk ta* *xuɩ* *'mulkɩ*
rich to went,   servant became This(acc) boy of himself field

nē râī wa *'dâk, au'raɩ bū*   *cere'wī*   *A-kla'nāk* *ɣōk ka ·*   "*Au'raɩ*
to sent-he made, sheep he-shall-guard   The-boy said that "Sheep

bū *'ɣwâšī xra,*   *a-'nas-a*   *b-ḍâk sē (sī)."* *Ka'fō kla'nâk kɩ*   *ca*
grass eat, the-belly-their full becomes " That boy to anything

b-nak (nak-a-b) ar-'šɩrī   *Pēc*   *wūš*   *sarɩ nē-wa ar-'zâk,*   *'ɣōk*
not   they give. Afterwards sense head in-his came, he-said ·

" *Tar 'mūn ta 'pē*   *nū'karī-wa*   *'zut* *ē,* *'txân* *'zut* *ē,* *'az bū gušna'gī*
"Of me of father servants-his many are, bread much is, I   hunger

dɩ *mrīm (d-brīm)*   *Az u'stukum,*   *bu ta* *'xuy* *ɩ-'pē* *kɩ*
from am-dying.   I have-risen (shall rise), of myself father to

cum,   *ka'fō p' kɩ*   *'ɣušɩm: Aɩ*   *'pē,*   *az Xu'dāi u ku tū*   *kɩ*
I-shall-go,   him to I-shall-say ·   O father, I   God   and   thee to

guna'gâr 'yum,   *'pērī mu'nâsɩb 'nak ē,*   *ka*   *tū ku 'mūn kɩ 'klân*   *ɣōṣ*
sinner am,   now necessary not is, that thou   me to son sayest

'Pērī ta   *nū'karī*   *'ǰamɩ nē ku 'mūn*   *ɩ'sâb*   *kōn* "   *U'stuk, ta*
Now of servants assembly in   me reckoning make " He-rose, of

ˈxuy   ɪ-ˈpē   kɪ al caˈwōk   Mēn ˈpēc būk,   ˈpē-wa (ta ˈxuɪ a-ˈpē-wa)
himself father to he-went.   Still far he-was, father-his

ta   ˈxuy   a-ˈklân-a   ˈdēk, ta (ta xuy a-) ˈpē-wa   a-ˈzlī-wa   ˈbruštuk.
of himself the-son-his saw, of   father-his the-heart-his burnt.

A-ˈpē-wa   daŋˈgōk, ta ˈxuɪ ta ˈklân a-garˈdani-wa (ˈklânī gardaˈnī-wa)
The-father-his ran, of himself of son the-neck-to-he

ˈdest   baˈnōk,   a-ˈmox-a-wa   ˈpōċ   dâk   ˈKlân ta (tar) ˈxuy
hand ba-thrust, the-month-his-he kissed made. Son of   himself

ɪ-ˈpē   kɪ-wa   ɣōk: "Aɪ ˈpē,   ˈaz tar ˈxuy ɪ- Xuˈdâi kɪ, ku ˈtū kɪ
father to-he said. "O father, I of myself God to,   thee to

guˈnâ   dâˈk-ē.   ˈpērī az tar ˈtū   ˈlâyɪq nak-um, ka ˈaz tar ˈtū
sin   have-made, now I of thee worthy not-am, that I of thee

a-ˈklân yum " ˈPē   ta   ˈxuy ɪ-nūˈkarī kī-wa ˈɣōk: "Kâˈlīyī
the-son am " Father of himself servants to-he said "Garments

ˈšɪɪr ar-ˈwarre, tara klaˈnâk kɪ ˈjânɪ nē   kē,   aŋˈguštɪ nē-wa aŋguštaˈrī
good bring-ye, this boy for body on make-ye; finger on-his ring

baˈnē,   ˈpâī-nē-wa   dīˈċī al-caˈwē,   a-nas-a   txan   dɪ-wa ˈḍak
put-ye, feet-on-his shoes put-ye, the-belly-his bread from-his full

kē;   ḍakɪaˈtī ˈmak   kē,   ˈpērī xuˈšâl be,   kyē   tar ˈmun
make-ye, distress do-not make-ye, now happy be-ye; because of-me

a-ˈklân ˈmulluk būk, ˈpērī ˈpēc zɪnˈda šuˈk-ē, ˈɣūn ˈšū   būk,
the-son dead   was, now again alive has-become, lost become had,

ˈpērī ˈwâk šuk "   ˈPēc zut xuˈšâl ˈšukɪn.
now found become." Then very happy they-became.

A-ˈwâda   ˈjˈstɪɪr   ˈklân-a ˈbummaɪ nē paˈnēšta ˈbūk. ˈNēr kɪ
[At]the-time the-elder son-his field in outside was House to

ka ˈbōɪ šuk   (var : ar-ˈzâk), ta ˈbaɪt a-aˈwâz-a ˈgōī nē-wa
when near he-went (he came), of song the-sound-its ear to-his

al-ˈzâk (var amaˈrūk); bâˈzī nē   šuˈkɪn.   Tar ˈxuy-a
came (he-heard), dancing in they-became[engaged] Of himself-he

šē *sa'ṛai* *ža'yōk,* *ka'fǭ* *dı* *pəš'tenna* *'dâk:* "A 'ca
one man called-for, him from question he-made. "This what

'kıssī *yē?"* *A* *sa'ṛai* *tar* *'xuy* *i-bâ'dâr* *kı-wa* *'γǭk* *ka.*
story (· matter) is?" The man of himself master to-he said that:

"*Tar* *'tū* *a-mar'zâ* ⌐ *ar-'zâk-ē;* *tar* *'tū* *a-pē* *'zut* *'xalak*
"Of thee the-brother has-arrived, of thee the-father many people

kī *'txan* *ar-'šuk-ē,* *ta'ṛäı* *bâ'badī* *ka* *tar* *'xuy* *a-'klân* *'wâk.*
to bread has given, from-this reason that of himself the-son he-has-found.

A *mar'zâ* *ə'stur* *zut* *'xafa* *šuk,* *'nēr* *ki* *nak* *al-ca'wōk.* *A-*
The brother elder very angry became, house to not went. The-

'pē-wa *pa'nēšta* *na'γuk,* *ta* *'xuy* *a-'klân-a* *'kǐči* *zuk.*
father-his outside emerged, of himself the-son-he beseeching made.

A-'klānak *ta* *'xuy* *ı-'pē* *kı-wa* *'γǭk:* "*Tū* *'juš,* *a-'wǭn* *'čân*
The-boy of himself father to-he said: "Thou look, so-many years

bu *'sē,* *ka* *az* *tar* *'tū* *xəz'mat* *bu* *kam.* *Az* *'wǭn* *waxt* *tar*
becomes, that I of thee service make I so-much time of

'tū *a-xəz'mat-am* *'dâk-ē,* *tar* *'tū* *yı-kıs'sī* *di* *'nâk* *na'γōkum-ē.*
thee the-service-I have-made, of thee word from not I-have-gone-out.

Tū *'ēč* *waxt* *ku* *'mūn* *kī* *šē* *'kiržī* *nak* *ar-šuk-ē,* *ka* *'az* *('mâx)* *tar*
Thou any time me to one hen not hast-given, that I (we) of

'xuy *ı-mar'zâyī* *gı'ḍi* *'mâx* *bū* *'xulǝkēn,* *'mâx* *bū* *xušwax'tī* *dâ'kēn.*
myself friends with we might-eat, we merriment might-make

'Pērī *tar* *'tū* *a-'klân* *ar-'zâk-ē,* *tar* *'tū* *a-dau'lat* *a'yēra* *kančı'nī* *ǰē*
Now of thee the-son has-come, of thee the-riches all harlots with

bar'bâd *zuk-ē;* *tū* *ka'fǭ* *kī* *zut* *'txan* *ar-'šuk-ē.*"
squandered he-has made, thou him to much bread hast-given"

A-'pē-wa *tar* *'xuy* *i-'klân* *kī-wa* *'γǭk* "*Ai* *'klân,* *tu* *mu'dâm*
The-father-his of himself son to-he said. "O son, thou always

ku *'mun* *'gıḍı* *yūn,* *'arca* *dau'lat* *ka* *tar* *'mūn* *ya,* *'âxir* *tar* *'tū*
me with art, whatever riches that of me is, ultimately of thee

ya. '*Pērī*   '*lāzɩm*   *būk*   *ka*   *xuš*'*waxtī*   *mâx*   *u*   *tōs*   *kēn*,   *ka*
is.   Now   necessary   was   that   merriment   we   and you make,   because

tar '*tū*   *a-mar*'*zâ*   '*ɣūn*   '*s̩u*   *būk*,   *paɩ*'*dâ*   *šuk*,   *u*   '*mulluk būk*,
of thee the-brother   lost   been had,   found   became,   and   dead   was,

'*pērī*   *zɩn*'*da*   *šūk* "
now   alive   became "

III

Anecdotes.

LSI. Orm. Spec II.

Sul'*tân*   *Mah*'*mūd*   (*sul*'*tân-ɩ*   '*Māmud*)   *šē*   *dē*'*wâna*   *kɩ-wa*   '*ɣōk* (*ɣok*)
Sultan   Mahmud   one   madman   to-he   said

ka: "*Tar*   '*tū*   *a-*'*zlī*   *ca*   '*s̩aɩ*   *bu*   *ža*'*yī* ?"   *A-fa*'*qīr*
that.   "Of   thee   the-heart   what   thɩng   requires ?"   The-mendicant

ka'*fō*   *kɩ* '*ɣōk:*   "*Tar* '*mun*   *a-zlī*   *ta*   '*šē*   *au*'*raɩ*   *ǰu*'*ân*   *a-mud*'*ɣal*
him   to   said ·   Of   me   the-heart   of   one   sheep   young   the-fat-tail

bu   *ža*'*yī*   (*zlī-a* '*auray-a*   *šē*   *mud*'*ɣal*   *bu*   *ža*'*yē*)."
requires."

Sul'*tân*   *šē*   *sa*'*raɩ*   *ki*   *pa*   '*cɩmī*   *ɣōk*   *ka*   "*Ka*'*fō*   *fa*'*qīr*   *kī*
Sultan   one   man   to   with   eyes   said that ·   "That mendicant   to

šē   '*gâǰar*   *ar-šēr.*"   *Ka*   *ku* '*gâǰar*   *ka*'*f ō*   *kɩ*   *ar-*'*wuluk*,
one   carrot   to-him-give "   When   carrot   him   to   they-brought,

a-'*gâǰaɩ*   *a-fa*'*qīr*   '*xuluk*   *Fa*'*qīr*   *tar*   '*xuy*   *a-*'*sar*   *xulta*'*wōk*,
the-carrot   the-mendicant   ate   Mendicant   of   himself   the-head   shook,

pa   *xa*'*nōk*   *šūk*   *Sul*'*tân*   *ka*'*fō*   *di*   *puš*'*tenna-wa* '*dâk*   *ka*
in   laughter   he-came.   Sultan   hɩm   from   question-he   made   that

(*al-*'*ɣōk*) ·   "'*Ai*   *dē*'*wâna*,   *tū*   '*kyē*   *pa* '*xanōk*   *šu*'*kōn* (*xa*'*nūk* '*šukūn*)?"
(said) ·   "O   madman,   thou   why   in   laughter   camest? "

A-de'wâna   sultân   kı   al-ʸōk   ka: "Ka'fō 'wâda di   ka
The-madman sultan   to to-him-said that   "That time from that

tū bâd'šâ 'šukun-ē,   'pērī tu-ma'nak a-mud'ɣal 'ēč ('hēč) rūn 'nāk da'rī."
thou king hast-become, now   unto the-fat-tail any   fat not has."

Orm Spec. III.

Šē sa'ɾaı būk, ta   'bē sa'ɾaı a-du'stâr-a   sar dı-wa na'wulọ̄k,
One man was, of other   man the-turban-his head from-he stole,

tı'šọ̄k.   A-fa'qīr   sa'ɾaı   al-ca'wọ̄k, qabrı'stânı-ne   'nustuk.
ran away. The mendicant man   went,   cemetery-in sat-down.

Kōk   ka'fọ̄ kı al-ʸōk ka: "Tū   'kyē 'ında   'nustukūn-ē?
Someone him to said that· "Thou why here hast-sat-down?

A'fō sa'ɾaı tar 'xuy   ı-bâɣ kı al-ca'wōk" A'fọ̄   fa'qīr al-ʸōk:
That man of himself garden to went" That mendicant said:

" 'Âxır bū 'ında   'ar-zayē   Gu'ž-a   a-'ɾây-a-wa ya, para
"Ultimately here he-will-come Only-this the-way-?-his is, on-this

'râı bu ar-zä'yē."
way   he-will come.

Orm. Spec. IV.

Šē sa'ɾaı bē'aql ta râı sar (ta   mux   ta   râı   ı-sar nē) šē
One man stupid of road on (of his-face of the-road top on) one

âı'na 'wâk (ọâk); šām 'ēč-'guda (gu'dā) âı'na 'nak dē   būk   'Pērī
mirror found ,   before anywhere mirror not seen he-had. Now

'zut xu'šâl šuk (š'ūk), 'zut pa 'xanī (xa'nūk) šuk   Ka'fō kı-wa
very happy he-became, much in laughter   he-came. That to-he

dēk (ka'fōı-nē al-dyēk), tar 'xuy   a-mux ka'fōı ne-wa 'dēk (ta 'xuy
saw   of himself the-face that in-he saw,

a-mọ̄x-wa dyēk), 'a pa xa'nōk   šuk.   A-'fikr-a   'dâk ka:
        he in laughter came   The-thought-he made that

"'*Bē*   *kōk*   *ya,* 'čę̄štan (*čę̄štān*) '*tara*   *âyi'na*   *ya*   '*Pēc* ('*Pērī*)
"Other someone is,   owner   of-this   mirror   is.   Later

tar   '*xuy*   *a-sar*   '*šam*   *o*   '*pēc*   *dâk,*   ɣ*ōk-a·*
of himself the-head forwards and   backwards   he-made,   he-said:

"*A-*'*čīz*   *ka*   '*az*   '*wâk-a,*   *tar*   '*tū*   *ya,*   '*az* *bū* *kʰú* '*tū*   *kɩ pēc*
"The-thing which   I   found-it,   of   thee   is,   I   to thee to back

    dar-'*šɩrīm."*   *Guš*   *ka'ra*   *ĵâɩ*   *nē-wa*   '*wutuk,*   '*xuy-a*
to-thee-shall-give "   Just-then   this   place   in-he   left-it,   himself
w-al-ca'wok.
he-went-away

Wakhī, Anecdote 1

Šē   *sa'ɣai Afla'tūn dɩ-wa puš'tenna* '*dâk ke*   " *Un*   '*čân ta*
One man Plato from-he question made that   "So-many years of
kɩ'štī   '*mənzɩ nē dar yâɩ ne bu'kōn,*   *tū dar'yâɩ ne ca*   '*aĵab*
ship middle in   sea   on thou-wast, thou sea   on what wonderful
'*čīz-at*   '*dēk?"*   '*Ι̇ōk*   *ke*   "'*Kull dɩ*   '*a*   '*zut*   ᵉ*ˈstur*
thing-thou sawest?"   He-said that   "All from this much great(est)
'*būk, ka dar'yâ di sa'lâmat* '*bummâɩ ne aɩ-*'*zâkum "*
was, that sea from safe   shore   to   I-arrived."

Wakhi, Anecdote 2.

Šē   *fa'qīr*   *ta* '*šē sa'ɣaɩ* '*barɩ nē* ('*nērɩ nē*) *al-ca'wōk,*   '*ca-wa*
One mendicant of one man door to   went, something-he
'*nēla*   *di-wa*   *ža'yōk*   *Ta* '*nērɩ*   '*mənz* (*mɩ̨nz*)   *dɩ*   *ĵa'wâb*
presence from-his he-required.   Of house middle   from answer
ar-'*zâk ka.*   "'*Čę̄štan ta* '*nēr nâk da'ya."*   *Fa'qīr*   '*ɣōk*
came that: "Owner of house not is-present "   The-mendicant said
ka: "'*Az ku* '*tū*   *di*   *šē*   '*nōrī* '*txan ža'yōk,*   '*čę̄štan ta* '*nēr*
that.   "I   thee from one piece bread asked-for, owner of house
'*nâk-am*   *ža'yōk-ē.*   *Ku* '*mun kɩ šē*   '*nōrī* '*txan ar-*'*šēr !"*
not-I have-asked-for   Me to one piece bread give!"

Wakhi, Anecdote 3.

Šē taˈbīb bōk, muˈdâm bu   qabrɪˈstân kɪ al-caˈwōk, tar ˈxui
One doctor was; always [when] graveyard to he-went, of himself

a-mux bu   put   dâk   Taˈfō   a-marˈzâ kaˈfō dī puš̌ˈtenna-wa
the-face covered made.   Of-him the-friend him from question-he

ˈdâk ka: "Tar ˈxui   a-ˈmux bu ˈkyē   put   kōn?"
made that: "Of thyself the-face   why covered makest-thou?"

Aˈfō al-ˈɣōk·   "ˈAz ˈtara   qabrɪˈstân murˈdiyɪ di   zut šarˈmunda ˈyum;
He said: "I of-this graveyard   dead from very ashamed am,

ar-kōk   ka   tar mūn a-dawâˈyɪ ˈxuluk, ˈɪnda   ar-zâk."
every-one because of   me the-medicines ate,   here (they-)came "

Wakhi, Anecdote 4.

Šē ˈrọ̄ž šē sâzâˈda ˈbâdšâ gɪḍɪ ˈškâr kɪ al-caˈwọ̄k.   Zut aˈwâ
One day one prince king with hunting to went.   Very air

ˈtōk šuk.   Aḍḍuˈgaḍ tar xuy   a-šâl   ta šē dēˈwâna yɪ-ˈpūštinē-wa
hot became   Both   of self the-shawl of one madman back-on-it

ˈdâk.   ˈBâdšâ tabaˈsumm-a ˈdâk, al-ˈɣōk-a: "Aɪ   dēˈwâna, tar   ˈtū
made   King   smile-his made, said-to-him·   "O   madman, of thee

i-ˈpūštɪ nē ta šē   ˈxar   a-ˈbâr yē."   Dēˈwâna al-ˈɣōk: "ˈBalkim,
back   on of one donkey the-load is."   Madman said: "Yea,

ˈbâr ta ˈdō   ˈxar   yē."
load of two donkeys is."

Zebaki, Spec II.

Šē ˈwaxt šē saudâˈgār būk, tar ˈxuy   a-ˈmâl-a   ˈnōk,
One time one merchant was, of himself the-property-he took,

saudagaˈrī kɪ al-caˈwōk.   ˈArca-wa ka ˈdrunuk, darˈyâwi nē tuˈfânɪ
trading for he-went. Whatever-he what had,   sea in hurricane

nē 'ɣark *šūk*   *Ta* 'xuyı 'nâk *kī* 'xatt *râ*'hī-wa 'dâk   *ke:* " *Ku*
in lost became.   Of himself wife to letter sent-he made that· "

'mun *kī*   'bē   'mâl   *râ*'ı̄   *kōn* "   A-'nâk-a   'arca   *ka*
Me to other property sent make."   The-wife-his whatever that

'mâl-a   'drunuk, *râ*'ı̄-wa   'dâk.   'A   *mâl*   *ka*   *râ*'ı̄-wa
property-she had, sent-she made   That property when sent-she

'dâk,   'a   *ga*   'guša   'ɣūn *šūk*   Sau'dâgar 'nērı *nē* *pēc*
made, that too in-this-way lost became   Merchant home to back

ar-'zâk, *pa* 'şustuk   *šuk.*   A-'nâk-a   al-'ɣōk· " 'Xafa   'mak
arrived, in weeping started   The-wife-his said: "Distressed do-not

sōn, 'txan-at *xrōn!* 'Az *bū* *ku* 'tū *kī*   'bē   'mâl paı'dâ   *kam* "
be, bread-thy eat!   I   thee-for other property found will-make"

A-'nâk-a   *zut*   'şâsta *būk, ta*   'âkım ı-'nērı *nē* al-ca'wǫk, *šē*
The-wife-his very beautiful was, of governor house to she-went, one

a'zâr   *rı*'pē   'âkım   *dī*   ža'yōk-a.   Zar'ka *kī-a*   *a*'zâr
thousand rupees governor from she-asked-for. Woman to-he thousand

rı'pē ar-'šūk.   'Âkım   'wâda-   *wa*   *dâk* *ka:* " *Az bū*
rupees he-gave.   Governor appointment-with-her made that: " I

nīmı'şō *ku* 'tū *kī* dar-*zūm.*"   Zar'ka *nēr* *kī* al-ca'wōk. 'Âkım
at-midnight thee to will-come "   Woman house to went. Governor

ar'zâk, 'zarka *txan* 'puxōk, 'âkım *kī*-wa 'wutuk. 'Kara 'waxtı
came, woman bread baked, governor to-she placed. This time

nē a-'mâlī-wa   *barı* *nē* tax-tax-a 'dâk.   'Âkım puş'tǝnna-
at the-husband-hers door at knocking-he made. Governor question-

wa   *dâk* *ka·*   " 'Kōk 'ında ya?"   Ɣōk-a   *ka:*   " 'Mâlī   *tar*
to-her put that   "Who here is?"   Said-she that· "Husband of

'mūn 'barrı *nē* *ya, tax-tax bu kē.*"   'Âkım   'ɣōk "Az *man* 'ca
me door at is, knocking makes."   Governor said: "I then what

kam?"   'Zarka al-'ɣōk.   "'Ɣâzı *nē* 'xau *kōn!*" Ka'fō 'ɣâzı
shall-do?" Woman said. "Cradle in sleeping do!" That cradle

ne-wa   ba'nōk,   a-'mâlĭ-wa   wâ-'nēra   ar-'zâk. Puš'tenna wa
in-him she-laid, the-husband-hers into-the-house came.   Question-he

'dâk: "'Γâzı nē 'kōk-a ?" "'A tar tū a-'klân ē."   A-'mâlĭ-wa
made: "Cradle in who-is?" "It of thee the-son is." The-husband-her

'γōk: "'Gōn ku mūn k' az ka'fō ')ušım"   'Dēk   k' a-kla'nâk
said ·   "Allow   me that I hım   see."   He-saw that the-boy

au'ruštı   'drâγ-a 'drunuk. 'Pâkı-wa 'nōk,   tara kla'nak-a au'rušt-a
beard   long-he had.   Razor-he took, of-this boy-he   beard-his

'kal   dâk   'Pēc   ta'bar-a 'nōk, 'γōk-a ·   "A-
bald made (: shaved) Afterwards axe-he took, he-said · "The-

'pây-a zut 'drâγ yē, 'lānḍ-a p' kam."   'Âkım 'wustuk, tı'šōk.
foot-his very long is, short-it I-will-make." Governor rose, fled.

IV.

Šē faʼqīr arʼzâk šē ꞌbarri nē, zut ꞌxrunuk būk. A faʼqīr ꞌkīčī zuk ka· «Ku ꞌmun kī ꞌtxan ꞌar-warē ka ꞌzut ꞌxrunuk ꞌšukum-ē, araʼkat nâk daꞌrīm.»

Tara ꞌnēri ꞌmənz di šē zarʼka dō ꞌtxān ꞌdrunuk, a ꞌkara faʼqīr kī ar-ꞌšūk-a. ꞌMâlī-wa arʼzâk pa-ꞌnēšta dī «Kara ꞌtxan ku ꞌtū ki ꞌkōk ar-ꞌšūk-ē?» A faʼqīr ꞌγōk: «ꞌKara ꞌnēr di šē zarʼka ar-ꞌšūk»

A-ꞌčēštan ta ꞌnēr al-caꞌwōk wâ-ꞌnēra, tar ꞌxui ꞌnēr di pušꞌtenna-wa ꞌdâk: «ꞌKara ꞌtxan kara faʼqīr kī ꞌkōk ar-šuꞌk-ē?» ꞌTara a-ꞌbē ꞌnâk tar ꞌxuyi ꞌmâlī ki-wa ꞌγōk ka «Aꞌfō tar ꞌtū zarʼka dọ ꞌtxān faʼqīr kī ar-šuꞌk-ē» A-ꞌčēštan ta ꞌnēr ꞌwustuk, ta ꞌxui ta ꞌnâk-a ꞌaḍḍugaḍ ꞌdest kaꞌpōk ka «Tū ꞌkyē ꞌkara ꞌtxān kaꞌfō faʼqīr kī ar-šuꞌk-ē?» Kara zarʼka ꞌbar di nawuꞌlōk-a, zut ꞌpēc râꞌī šē biâꞌbâni nē-wa baꞌnọk

A zarʼka dō zaʼrī zaʼrī ꞌklân-a ꞌdrunuk Ta ꞌxuy-a ꞌklân-a tar ꞌxui ꞌšânai ǰē ꞌswâr-a dâk, ꞌxui giḍi al-ꞌgustuk-a A-zarʼka zut ꞌtrunuk šūk, ꞌwọk ꞌnâk da ꞌbọk. ꞌŠâm-a ꞌdēk ka ᵘꞌwal ꞌauz ta ꞌwōk bọk.

IV.

A mendicant came to the door [of a house]; and he was very hungry. The mendicant shouted: «Bring me bread, for I am very hungry and cannot move.»

A woman in (· from) this house [who] had two loaves of bread gave them to the mendicant. Then her husband came from outside [and said]: "Who has given you this bread?" The mendicant answered: "A woman in (: from) this house has given it to me".

The master of the house entered it, and asked his house[hold]: "Who has given this bread to this mendicant?" His second wife said to her husband: "That woman of yours has given two loaves of bread to the mendicant". The master of the house rose, and cut off both his wife's hands, saying· "Why did you give that mendicant this bread?" Then he took this woman out of the house and chased her very far away into a wilderness

The woman had two quite small sons. She let her sons ride on her back and took them with her. The woman became very thirsty; but there was no water. Then she saw that there was a pool of water

Al-ca'wōk wōk kī ka: 'Az 'inda 'wōk xram'. A-zar'ka 'dest nāk 'drunuk ka a-'wōk xulukōn Ta 'xuyi Xu'dâi kī pa 'šustuk šūk ka «Az 'perī 'dest nak da'rīm, az 'kara 'wōk pa 'ca xram?» Pa 'mux al-'γūštuk, ta 'xui a-'pōz 'wōkī nē 'wutuk ka ' az 'wōk xram' 'Aḍḍugaḍ 'klân-a 'wōki nē al-'γūštuk, γūnd šūk.

'Bē pa 'šustuk šūk, tar 'xuyi Xu'dâi kī munâ'ĵât-a 'dâk ka «'Az 'bē gu'nâ nāk 'dâ 'bōk, 'dō 'txān tar 'xui ĵi'rē būk, tar 'tū pa 'nâm ar-'šū būk. 'Tū tar 'mun a-'dest ga ka'pōk šūk, dọ 'klân-am ga 'wōki nē al-'γūštuk. 'Bē gu'nâ az dâ 'nak 'būk »

A-zar'ka 'mox kī-wa 'dēk, ka 'dō 'mâla sa'ṛai b' ar-'zayē. A-zar'ka 'zut γu'šuk k' «A-saṛī'yē 'perī ku 'mun ĵē 'dest bu ba'nī » A-sa'ṛīyē ka 'šam ar-'zâk, kara zar'ka di puš'tenna-wa 'dâk ka· «Kyē 'inda nustu'kọn-a?» A-zar'ka 'γōk· «Tar 'mun a-'klân kara 'wōkī nē al-'γūštuk, 'mulluk.» A-saṛī'yē ka ar-'zâ būk tar 'xuyi 'mənzi nē 'aḍḍugat kis'sī dâk ka. «'Az bu cum, ta'ra a-'dest b' ar-wa'rīm.» A-'bē-wa 'γōk· «'Az bū 'cum, ta'ra a-'klân kara 'wōk di na'waram-a bū »

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in front of her. She went towards the water, thinking that she would drink water there. But the woman had no hands for drinking the water with. She began to weep [and complain] to her God: "Now that I have no hands, how shall I drink this water?" She lay down on her face and put her mouth into the water in order to drink. Then both her sons fell down into the water and disappeared

Again she began to weep, and addressed a prayer to her God, saying: "I have committed no other sin, except that I gave away in Thy name two loaves of my own allowance. Thou didst suffer my hands to be cut off, and didst also let my two sons fall into the water. But I had committed no other sin".

When the woman looked in front of her [she saw] two men coming towards her. She was very much afraid that these men should lay their hands upon her When the men came up to her, they asked this woman why she was sitting there. She answered· "My sons have fallen into the water and are dead". The men who had arrived con-versed together [and one of them said]: "I shall go and bring her her hands". And the other said· "I shall go and take her boys out of the water".

ᶦKara klaᶦnāk-a naᶦwuluk, ᶦtara a-ᶦdest-a ga ar-ᶦwuluk. ᶦTara a-ᶦdest-a ᶦšrišta dâk, ᶦaḍḍugaḍ ᶦdest tara zarᶦka ᶦjōṛ šūk A-ᶦklânī-wa ga ᶦzənda šūk. A-zarᶦka ᶦdēk. «Tar ᶦmun a-ᶦdest ga ᶦjōṛ šūk, tar ᶦmun a-ᶦklân ga ᶦzənda šūk» ᶦKara saᶦṛī kī-wa ᶦγōk ka: «Tū ᶦkōk yōn, ka ku ᶦmun giḍi ᶦōn xuᶦbī ᶦdâk? Ku ᶦmun kī tar ᶦxui a-ᶦnâm ᶦṣâm kōn, ka ᶦtū ku ᶦmun kī giḍi ᶦōn ᶦxubī ᶦdâk-a Xuᶦdâī ku ᶦtōz giḍi zut ᶦširr kaᶦwōn!»

A-saᶦṛīyē ᶦγọk ka. «ᶦAz tar ᶦtū aᶦfō dọ ᶦtxānī yum, ku ᶦtū giḍi ᶦpērī ọn xuᶦbī-m ᶦdâk, dinᶦyâī nē âxīᶦratī nē tar ᶦtū giḍi ᶦzut xuᶦbī ᶦkam bū »

IV b.

(Phonograph Text.)

Šē faqīr būk, šē ᶦbari nē ar-ᶦzâk, ᶦzut ᶦxrunuk būk. ᶦKičī ar-ᶦzōk ke! «Ku ᶦmun kī ᶦtxan ar-waᶦrē.»

. . ᶦčešᶦtan ta ᶦnēr . . . aᶦfō zarᶦka ᶦdu tᵉᶦxan-a . . . druᶦnuk, ar-ᶦwūluk-a, ᶦkara faᶦqīr ki-wa ar-ᶦšᶦūk. A-faᶦqīr ᶦxulluk. Češᶦtan ta ᶦnēr pa-ᶦnēšta dī ar-ᶦzâk, ᶦkara . di ᶦā ᶦpuštenna ᶦdâk. «Kara ᶦtxān kaᶦfō faᶦqīr kī ᶦkᵘōk ᶦdâk? Čēšᶦtan ta ᶦnēr ar-ᶦšᶦūk (?). ᶦA-saᶦṛai wâ-ᶦnēr al-caᶦwūk, tar ᶦxuyi ᶦnâki-wa pušᶦtenna ᶦdâk k'· «ᶦA ᶦtxan kaᶦfō kī ᶦkōk ar-ᶦšᶦūk-ē?» ᶦĀ ᶦγōk: «Tar ᶦtū a-ᶦnâk ar-šuᶦk-ē.» Tar ᶦxuyi ᶦnâk ki-wa ᶦγōk ka: «Tū ᶦkyē kara txan saᶦṛai kī ar-šuᶦk-ē?» Tar ᶦxuyi ta ᶦnâk-a aḍḍuᶦgaḍ ᶦdesta-a kaᶦpōk, bīâᶦbânī-wa baᶦnūk.

They took the boys out and fetched her hands. Then they stuck on her hands with glue, and both of the woman's hands were healed. Her boys, too, were restored to life. Then the woman saw that her hands had been healed and that her sons were restored to life. She asked these men. "Who are you, that have rendered me such a service? Tell me your name, since you have rendered me such a service May God give you a great reward."

Then the men said: "1 am (: We are) those two loaves of thine; now we have rendered thee this service, and in this world and the next we will render thee many services"

Do ʾklân-a druʾnūk, ʾkara du ʾklân-a ī-ʾsar-a ʾswâr-a dâk, bīâʾbânī-wa
baʾnūk. A-ʾšə̄m giʾḍī (?) ca ʾwōk ʾnâk-a yā, nī (?) al-caʾwōk, ke ʾǰâi
ca ʾwōk būk; ke al-caʾwōk ʾbūk, ʾtrunuk būk Xuʾdâi di-ʾā munaʾǰât
ʾdâk ke   «Az ʾdest na daʾrīm, kᵃ ʾkara ʾwōk az pa ʾca xrām?»   Pa
ʾmọx al-ʾγuštuk, kᵃra ʾwōk ʾxrā   Aḍḍuʾgaḍi-wa ʾklân-a paʾnai (?) ki-
wa al-ʾγuštuk, ʾwọki nē ʾmulluk

ʾŠam ki-wa dʾēk ke dō saʾṛai aʾfọ paʾlū dī ar-ʾzaya. ʾA-zarʾka ʾzut
ʾγušuk ke   «ʾA saʾṛai mu (?) ʾpērī ku ʾmūn ǰē ʾdest baʾnī.» A-saʾṛīyē
ke ʾšam ar-ʾzâk, ʾkara zarʾka di-a pušʾtenna dâk ke: «ʾKyē ʾinda
ʾnustukun-a?»   ʾA-zarʾka al-ʾγⁿọk ke   "Tar ʾmūn a-ʾklân ʾinda ʾwōki
al-ʾγuštuk. . . . saʾṛīyī tar ʾxuyi ʾminzi nē pušʾtenna-a ʾdâk ke: «Tū
. . , ʾaz ʾtara a-ʾklân ʾwọk di nawaʾrām. Šē ʾsât būk ka ʾtū ʾkara-a
ar-ʾwulluk » ʾKīčĭ-a ʾdâk. .   Aḍḍuʾgaḍ zınʾda ke ʾbīn, ʾkara saʾṛē-ā
ʾkara zarʾka dī-ʾā   . . ʾkara a-ʾzarka-a pušʾtenna-a ʾdâk ke: «Tū ʾkōk
yọn, ke ku mâx   .   du ʾtxan-um ka ʾtū ta Xuʾdâi kara ʾdâk, ku
ʾmūn kī ʾar-šuk būk .   .

<div align="center">V.[1]</div>

Šē zarʾka u šē saʾṛai būk   Aḍḍuʾgaḍ ʾmâlī u ʾnâk buʾkēn. Aḍḍuʾgaḍ
auʾlâd-a nak druʾnuk. Aḍḍuʾgaḍ ʾzut tar ʾxuy i-ʾminzi nē xwâ̰ buʾkēn.
A-zarʾka tar ʾxuy i-ʾmâlī kī-wa ʾγok ka. «ʾAz ʾmullukum, ʾtū tar
ʾmun ta ʾqabri sar ʾxaima zan; ka ʾtū ʾmullukūn, ʾaz bū tar ʾtū
ʾqabri sar ʾxaima ʾzanam.»

<div align="center">V.</div>

[Once upon a time] there were [two persons] a woman and a man.
These two were husband and wife. They had no children. They loved
each other very much. The woman said to her husband: "If I die,
you must pitch your tent on my tomb; if you die, I shall pitch my
tent on your tomb."

[1] Dīn Muhammad had heard a mulla recite this tale from a Persian collection
of legends I heard a similar story in Persian and Pashto V. «Persian Texts
from Afghanistan», IV (Acta Orientalia, VI, pp. 310, 316) Cf. also "Christ and
the Dead Woman", Wells' Turkish Chrestomathy p 117 (from the "Tarikh Kirk
Vezir").

Dō ˈrǭž ˈbâd a-zarˈka ˈmulluk. A-saˈrai al-caˈwōk, ˈtara ta ˈqabri
sar-a ˈxaima ˈzuk. ˈŠīstu ˈčân tara ta ˈqabri sar ˈxaima zuk.

Šē ˈrǭž būk, ˈtara ta ˈqabri sar ˈAzrat Ī'sâ paiˈɣumbar ar-ˈzâk, ˈkara
saˈṛai dī pušˈtenna-wa ˈdâk ka: «ˈKyē ˈinda nustuˈkōn a ˈkara biâ-
ˈbânī nē, ˈinda ˈxaima-t ˈzuk-ē?» A-saˈṛai ˈAzrat Ī'sâ kī-ˈɣōk· «A-
zarˈka tar ˈmun a-ˈnâk būk, ku ˈmun giḍi ˈwâda ˈdâ būk, k': ˈˈAz
ˈmullukum, ˈtū tar ˈmun ta ˈqabri sar ˈxaima zan; ka ˈtū ˈmullukun,
ˈaz tar ˈtū ta ˈqabri sar ˈxaima ˈzanam ' ˈŠīstu ˈčân ˈšuk-ē, ˈtara ta
ˈqabri sar ˈnustukum-ē Ka a-zarˈka ˈzịnda šē, ta ˈxuy a-ˈumr bu
ˈkara kī ar-ˈširīm »

ˈAzrat Ī'sâ duˈwâ·wa ˈdâk, a-zarˈka ˈzịnda ˈšuk Aḍḍuˈgaḍ al-caˈwōkēn,
ᵘ wal ˈnustuken A-saˈṛai ˈxau dâk, a-zarˈka ˈnustu būk.

Šē ˈwaxt būk, ta ˈbâdšâ ˈklân ˈinda iˈškâr kī ar-ˈzâk. ˈKara ˈzarka-a
ˈdēk, ˈzut wâ jēr-a ˈxūṣ šūk. ˈTara a-ˈzlī-wa 'l- ˈgustuk, ˈkara
zarˈka kī-wa ˈɣōk ka· «Kʲē ˈinda nustuˈkōn-a?» A-zarˈka ˈɣōk ka:
«A-saˈṛai ku ˈmun-a tišaˈwōk-a, ˈpērī ku ˈmun b' al-ˈgē, ku ˈmun-a
ɣᵃˈlē ˈdâk-a». Ta bâdˈšâ ˈklân ˈɣōk k'· «ˈAz ˈkara saˈṛai užnaˈwīm;

Two days later the woman died. The man went and pitched his
tent on her tomb He pitched his tent (· stayed) on her tomb for
thirty years.

One day it happened that the prophet Hazrat Isa came to her tomb
He asked this man: "Why do you sit in this desert, and why have
you pitched your tent here?" The man answered Hazrat Isa: "This
woman was my wife, and she had made [the following] agreement with
me. 'If I die, you must pitch your tent on my tomb; if you die, I
shall pitch my tent on your tomb.' Thirty years have passed, and
[all this time] I have been sitting on her tomb. If this woman is
restored to life, I will give her my own life".

Hazrat Isa prayed, and the woman was restored to life They both
went away, and sat down there (: in some other place). The man
fell asleep, and the woman remained sitting there.

One day the king's son came there a-shooting He saw this
woman and fell very much in love with her. He stole her heart
and said to this woman: "Why are you sitting here?" The woman
said. "This man has carried me off, now you must take me away;
he has stolen me." The king's son said: "I will kill this man; come

ku ˈmun giḍi p' cū, ku ˈmun bu ˈnas, ku ˈmun bu ˈmâlī ˈkōn!»
A-zarˈka ˈγōk ka «ˈAz ku ˈtū b' ˈnasam, ku ˈmūn ˈkara dī xaˈlâs
kōn!» ˈA ˈwustuk, ta bâdˈšâ ˈklân giˈḍi al-caˈwōk.

Šē ˈsât buk, k' a-saˈrai ˈxau dī wuˈstuk, ka ˈdēk-a· ˈTa ˈbâdšâ
ˈklân ˈtara zarˈka al-ˈgustuk-a.' Al-ˈkīčī-wa ˈzuk ka: «Tar ˈmun-a
a-ˈnâk bu ˈguda 'l-ˈgōn? ˈA tar ˈmun a-ˈnâk ē.» A-zarˈka al-ˈγōk
ka: «A-saˈrai bu ˈdrīši γuˈšī, ku ˈmun-a tišaˈwōk-a ˈA tar ˈmun a-
ˈmâlī ˈnak ē, ˈa ˈzut šaiˈtân saˈrai ē, pa fəˈrēb ku ˈmūn ku ˈtū di
b' al-ˈgī »

ˈAyi ta ˈxuy i-ˈpē kī al-caˈwōk. Ta ˈxuy i-ˈpē ki-wa ˈγōk ka· «ˈAz
šē zarˈka ˈwâk-ē, ˈkara ku ˈmūn ki niˈkâ kōn, k' az ˈkara pa niˈkâ-a
b' ˈnasīm » A-ˈbâdšâ ta ˈxuy i-ˈklân ki al-ˈγōk ka: ˈŠirr bu sa, ˈnas-a.
Tar ˈmun-a ˈxūš ˈga ya ka ˈtū-a ˈnas.»

A-saˈrai ˈγōk ka: «Ai ˈbâdšâ, ˈa tar ˈmun a-ˈnâk-a, ku ˈmun di
tišaˈwōk-a-yē». ˈBâdšâ al-ˈγok ˈkara saˈrai kī ka «ˈTū ˈšâid daˈrōn,
ka ˈa tar ˈtū a-ˈnâk-a?» A-saˈrai ˈγōk «Az ˈšâid daˈrīm » ˈBâdšâ
al-ˈγōk ka· «ˈKōk tar ˈtū ˈšâid ya?» A-saˈrai ˈγōk ka «ˈAzrat
Īˈsâ tar ˈmūn ˈšâyıd ya » Al-ˈγōk ka. «Cū, ar-ˈwar-a! Kaˈfō ˈγōk

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with me and take me and let me be your husband." The woman said
"I will take you; only release me from this one." Then she rose and
went away with the king's son.

Then suddenly it happened that the man rose from his sleep and
saw that the king's son had taken away his wife He shouted to him:
"Where are you taking my wife to? She is my wife" But the woman
said: "This man is lying, he has carried me off. He is not my hus-
band; he is a very evil man, and he wants to take me away from
you by deceit."

Then they went to his (: the prince's) father [The prince] said to
his father: "I have found a woman, give her to me in marriage, that
I may marry her." The king said to his son· "It is well, take her.
I, too, am pleased that you should take her."

Then the man said: "O king, this is my wife, she has been carried
off from me." The king said to this man: "Have you any witness
to say that she is your wife?" The man answered· "I have a witness"
The king asked: "Who is your witness?" The man answered: "Hazrat
Isa is my witness" [The king] said· "Go and fetch him! If he says

ka, 'a tar 'tū a-'nâk-a, dar-'širīm-a bū   Ka 'nak-a 'γōk, ku 'tū
užna'wīm.»   A-sa'ṛai 'γōk ka   «'Az bu sa'bâ ku 'Azrat-ı Mu'sâ
ar-'waram »

A 'bar dī na'γōk, al-ca'wōk bīâ'bânī nē. Ta 'šē 'draxti zəm-a
'nustuk, 'fıkr-a 'dâk ka: «Ta 'Azrat-i Ī'sâ 'jâī ku 'mūn kī 'mâlūm
'nâk ē, ka a'fō gu'da yē, ka ku 'mūn giḍi ar-'zaya » Sa'ṛīyī ta 'bâdšâ
'pēz di-wa ar-'zâk, 'kara sa'ṛai-a 'pēc al-'gustuk. Al-ca'wōk 'bâdšâ ki·
«Ta 'Azrat-i Ī'sâ 'jâī ku 'mūn ki 'mâlūm 'nâk ē ka a'fō 'guda ya »

Šē 'waxt būk ka šē 'nūr 'dēk šūk 'Bâdšâ 'γōk ka. «A-'nūr
'Azrat-i Ī'sâ ya k' ar-'zâya bū.» Šē 'sât būk k' 'Azrat-i Ī'sâ ar-'zâk,
dar'bâri nē 'nustuk 'Bâdšâ 'kara dī puš'tenna 'dâk ka «Tarai
kis'sī di 'tū âgâ 'yōn, ka 'ayī 'caraŋg du'wâ-wa 'dâk-ē?»

'Azrat-i Ī'sâ al-'γōk 'bâdšâ kī ka: «Ku 'mūn kī 'mâlūm-ē ka
'a zar'ka 'tara a-'nâk-ē, ta 'xuy a-'wumr-a 'kara zar'ka kī ar-šu'k-ē,
pēc 'a 'zįnda šuk-ē 'Mâx du'wâ dâ būk, ka 'a zar'ka 'qabr dī 'zįnda
'šūk.» A-zar'ka 'γōk ka· «'A b' 'drīši γu'šī. 'A tar 'mun a-'mâlī
'nak ē Ku 'mun-a γ³'lē 'dâk-ē; ku 'mun-a tiša'wōk-ē: ku 'mūn bu
bē 'guda al'gī, ku 'mun bu 'prâyī.»

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that she is your wife, I will give her to you But if he does not say so,
I will kill you " The man said . " I shall bring Hazrat Musa[1] tomorrow."

He went out of the door and went into the desert. There he sat
down under a tree and thought: " The place where Hazrat Isa dwells
is unknown to me, so how can he come to me?" The king's men
came after this man and brought him back. He went to the king [and
said]: "The place where Hazrat Isa dwells is unknown to me."

Suddenly it happened that a light appeared. The king said: "This
light is Hazrat Isa arriving." Suddenly Hazrat Isa arrived and sat
down in the durbar. The king asked him· "Do you know about this
story and that they have made such a prayer?"

Hazrat Isa answered the king· "I know that the woman is the
wife of this man; he has given his own life to this woman, and then
she was restored to life. We [had] prayed that this woman should be
restored to life from the grave." But the woman said: "He is lying.
This is not my husband. He has stolen me and carried me off, now
he will take me to some other place and sell me "

[1] In the phonograph text, too, he is called Hazrat Musa.

ˈAzrat-i Īˈsâ al-ˈɣōk ka. «ˈA tar ˈtū a-ˈmâlī ya.» «ˈA ˈdriṣi ya,
tar ˈmun a-ˈmâlī ˈnâk-ē » ˈAzrat-i Īˈsâ al-ˈɣōk ka ˈ ˈCa-wa ka ku
ˈtū kī ar-ˈšuk-ē, ˈpēc ar-ˈšēr!» A-zarˈka ˈɣōk: «ˈPēc-a b' ar-ˈširīm»
A-zarˈka ˈbummai nē al-ˈɣūštuk, ˈšē ˈmuṭṭai ˈxâk šūk, ˈēc-a ˈnâk būk

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V b.
(Phonograph Text.)

ˈŠē zarˈkā, ˈšē saˈṛai aḍˈḍūgaḍ ˈmâlī u ˈnâk buˈkēn. Aḍḍuˈgâḍ ta
ˈxuy ī-ˈmịnzi nē ˈzut ˈxọâṣ buˈkēn Aḍḍuˈgaḍ tar, ˈxuy ī-ˈmịnzi nē
aḍḍuˈgaḍ ˈdâk ka· «ˈAz ˈmullukum, ˈtū tar ˈmun ta ˈqabri sar ˈxaima
zan, kə ˈtū ˈmullukūn, ˈaz tar ˈtū ta ˈqabri sar bu ˈxaima zanam.»
ˈDū ˈrūž ˈbâd ˈa-zarˈkā ˈmullūk (bis). ˈA-saˈṛai ˈtaraˈta ˈqabri sar
ˈxaima-wa ˈzuk ˈŠīstu ˈčân ˈtara ta ˈqabri sar ˈxaima-wa ˈzuk.
ˈŠē ˈwaxti ˈbōk, ˈHazrat-ī Muˈsâ ar-ˈzâk, ˈkara saˈṛai di-wa pušˈtenna-
wa ˈdâk kə «ˈKyē inˈdā nustukun-a, ˈxaima-t zuˈk-ā?» ˈA-saˈṛai ˈɣⁿōk
ka. «Tar (?) ˈkara zarˈkā ki bī (?) ˈlauz-am ˈdâ būk, ˈa tar ˈmūn-a ˈdâ
būk k'. 'ˈAz ˈmullukum, ˈtū tar ˈmun ta ˈqabri sar ˈxaima ˈzan, ka
ˈtū ˈmullukūn, ˈtū (sic!) tar ˈmun ta ˈqabri sar ˈxaima zan » ˈHazrat-ī
Muˈsâ ˈɣⁿōk kə: «ˈAi ke (?) saˈṛai, ˈa ga (?) tar ˈtū a-ˈmâlī a-ˈnâk-a (?).
ˈAz bu ˈkara duˈâ kam » «. . zinˈda . . ˈkara kī ... ˈɣọk, ˈaz bu tar
ˈxuy a-ˈōⁿmər ˈkara kī ˈar-širīm.»
ˈHazrat-i Muˈsâ duˈâ ˈdâk, ˈa zarˈkā ˈzịnda ˈšˈūk. Aḍḍuˈgaḍ al-
caˈwōkēn. Pa ˈšē ˈjâī-nē ˈnustukēn. ˈA-zarˈkā ˈnust šˈūk, ˈa-saˈṛai
ˈxau ˈdâk.
Šē ˈwaxt būk, tə bâdˈšâ ˈklân ˈˈškâri-wa ar-ˈzâk, ˈˈškâr-a ˈdâk ˈKara
zarˈka dī-a pušˈtenna dâk kə· «ˈKyē inˈdā ˈnustukun-a?» ˈA-zarˈka
ˈɣⁿọk kə· «ˈA tar ˈmūn a (corrected into) ku ˈmūn-a tiˈṣaˈwōk-a, ku
ˈmun tu al b' ˈgē.» ˈA-saˈṛai ˈɣⁿōk (corrected into.) Tə bâdˈšâ ˈklân

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Then Hazrat Isa said "He is your husband." [She said·] "It is
a lie, he is not my husband." Hazrat Isa said: "Give him back that
which he has given to you" The woman said· "I give it back to
him." Then the woman fell to the ground; she became one handful
of earth, and nothing was left.

ˈɣⁿōk kə· ˈAz bu ku ˈtū kaˈrā dī xaˈlâs kam, ku ˈmun ˈtu bu ˈnās »
ˈAl-ɣōk-a: «ˈAz bu ku ˈtū ˈnāsam, ˈkara saˈṛai dī ku ˈmun xaˈlâs kun.»
ˈA-zarˈka ta bâdˈšâ ī-ˈklân giḍi al-caˈwōk.

ˈA saˈṛai . . . ˈdēk-ā k' ˈA-zarˈka ta ˈbâdšâ ī-ˈklân giḍi [al-]ˈcawa'.
Al-kiˈčī-wa ˈzuk ka· «Tu ˈguda šuk? ˈA tar ˈmūn a-ˈnâ̧k ē.» ˈA ta
ˈbâdšâ [ˈklân] kī zarˈka ˈɣōk ka «Tar ˈmūn a-mâˈli nak ˈē, ku muˈn-ā
tišaˈwōk-ē, ˈmun kū ke (?) guˈda . .

ˈĀyī al-caˈwōkēn ˈbâdšâ kī Bâdˈšâ kī al-ˈɣōk k': «ˈAz šē zarˈkā
ˈwâk-a, ˈmun kī-wa niˈkâ kun, kə ˈaz bu kaˈra naˈsīm » Bâdˈšâ al-
ˈɣōk ke (bis): «ˈA ˈšer bu ˈsā, ˈaz bu kaˈfō ˈgiḍi dī ˈgiḍi (?) ˈnāsam . .
(corrected) giˈḍī dī-āk (?) niˈkâ kam . . .

A-ˈsaˈṛai al-ˈɣōk k'· «Ai bâdˈšâ, ˈa tar ˈmūn a-ˈnâk ē » A-bâdˈšâ
al-ˈɣok ke. «ˈTū ˈšâyīd daˈrūn ke ˈa tar ˈtū a-ˈnâk ē, ku ˈtū aya (?).»
«Hazrat-ī Muˈsâ tar ˈmun a-šâˈīd ya » Bâdˈšâ al-ˈɣōk kə: «ˈCū, ˈHazrat-ī
Muˈsâ ar-ˈwār! Ka ˈɣōk-a, ˈaz bu ˈkara zarˈkā ku ˈtū kī ˈbē dar-šiˈrīm »[1].

ˈA-saˈṛai naˈɣōk, al-caˈwōk bīâˈbânī kī Šē ˈjâi nē ˈnustuk, ˈfį̧kr-a
ˈdâk ke: «ˈAi (corrected) Ke ˈHazrat-ī Muˈsâ . . ˈjâi ˈa ar-ˈzaya, ku
ˈmūn kī ˈmâlūm ˈnāk a, ˈaz bū kaˈfō ˈgiḍi kī (?) paiˈdâ kam » Saˈṛēyī
ˈpēz di (corrected: saˈṛēyī ta ˈbâdšâ ar-ˈzâk, saˈrây-a b' girzaˈwūk, al-
ˈgustuk-a ˈbâdšâ kī. Bâdˈšâ kī al-ˈɣōk· «Ta ˈHazrat-ī Muˈsâ jâī xu (?)
ku ˈmun kī ˈmâlūm ˈnāk ē, k' aˈfō ˈguda yē »

Sē ˈwaxti būk, ˈHazrat-ī Muˈsâ faˈlak kī ˈmâlum šˈūk. ˈNūrī ta
jaˈlī ˈmuxi nē-wa ˈmâlum ˈšˈūk. ˈBâdšâ al-ɣōk ka: «ˈNūr ta (?) ˈHazrat-ī
Muˈsâ yē.» Šē ˈwaxti būk ke arˈzâk . . .

VI.

«Šān ˈšⁿọ̄ tar ˈmūn i-ˈzlī ˈzut diˈmọ̄k-ē ˈAz ca ˈnāk ˈxulu būk·
ˈsār tu-maˈnak az ˈxau nāk ˈdâk-ē Ku ˈmun kī ˈšē ca ar-ˈšēr, ka
tar ˈmūn i-ˈzlī širr sē.»

VI.

"Last night I had much pain in my heart. I had not eaten
anything; but I did not sleep till the morning. Give me something
that my heart may be cured."

[1] "If he says so, then I shall give this woman to you"

«Tar ˈmâx i-ˈnērı nē šē zarˈka yē, aḍḍuˈgaḍ ˈdest-a ˈšūm bu sē,
ˈzut ˈšūm bu ˈsē Aˈfō bē ˈkər̆čī b' sē, buˈxâr bu ˈkē ˈZut ˈgirzukum,
kaˈfō kī az ˈca daˈwâ paiˈdâ nāk čōk, kaˈfō ki ˈširr šuˈkun (bu ˈšūk).»

"In our house there ıs a woman both of whose hands are ınflamed,
they are very much ınflamed Then that [boıl] wıll burst, and ıt wıll
ıtch. I have wandered much about, but I have not been able to find
any remedy, so that ıt mıght be good for her (· she mıght be cured)."

VOCABULARY.

Regaiding the alphabetical arrangement etc v p 230   The optional prothetic vowel ᵓ etc (befor *sk, sp, st*) has not been taken into consideration

Words given by Dīn Muhammad are left unmarked, words belonging to the vocabulary of my first informant from Barak-ı Barak are marked 'B '—'K ' denotes that the word belongs to the dialect of Kanıguram (LSI), 'Le ' and 'Rav ' denote words taken from the vocabularies of Leech and Raverty (v. 4)   I have included words known only from K which appear to be genuine Orm. ones   Such words are marked '(K)'.   Words known only from B. are marked '(B)'   'Phon.' denotes that the word occurs in the phonograph records   Etymological derivations proposed by Sir Geoige Grierson are marked 'G'.

Verbs are given in the present stem; but the past stem has been added, when known

Probably a great number of the words marked 'Prs ' have been borrowed through Psht

Vowels

a-, definite article   V 80.

a, K. *hō*, *ō*, L. *hà* "this"   V 103

-*a*, pron. suff 3 sg   V 101

-*a*, particle, denoting the perfect. V 132

aı, interj. "Oh"

-*ē*, particle, denoting the perfect   V 132.

ı-, locative prefix   V. 90

u "and".   Prs.

ā'ū, ā'wū, Le *a,ū* "mountain-goat".   Prs

â'bâtī "cultivated field"   K. *ābād* "inhabited"   *šē â'bâtī.* Prs

a'brū "eyebrow"   Prs — K. *wrūja,* Psht

au'bâz "a swimmer"   Prs.

au'bâzī "swimming".   Prs.

'*ēca* (**ēc-ca ?*) "anything"   '*ēca nāk* "nothing".   Psht.

ēč "any"   Prs. — K *hīc,* Psht.

au'dur "father's brother (*bıâdar-ı padar)"*.   Kab   Prs.   '*auder* "father's younger brother".   Prs.   *afdar.*   Cf EVP s v. *trə.*

addu'gaḍ, Le. *dagaḍ* "both"   '*mâx ardu'gaḍ bu kı'tâb a'wēn* "we are both reading the book".   *addu-* < *ardu-* (*har du*).   Cf *gıḍı*

a'fō, ha'fō, K. *hafō* "that".   V. 103.

af'ta "week", K *hafta* "Saturday".   Prs

â'qâ "knowing, conversant with"   Prs

au'gâr "hurt, bruised"   Prs.

aɣōh (K) v. *awas-*

'*ajab* "wonderful"   Prs.

aql, K. "sense, wisdom". *tū aql nak darūn* Prs

ˈ*ăkɩm* "governor" Prs

ˈ*ukəm*, K. *hukm* "order" *tar* ˈ*tū a* ˈ*hukəm bu* ˈ*gam* "I obey you", ˈ*ukəm* ˈ*nak a* Prs

al-, K. *hal-*, contracted pron 3 prs. V 102 For verbal compounds with *al-* v the uncompounded verbs

auˈlâd "children" Prs

alˈka "earring" Prs

alaˈšā "jaw(-bone)". Prs

alˈzōk "ripe". *mēwa al-zōk a* "*mēwa rasīda ast*" V. *zay-*

-am, pron. suff 1 sg. V 101.

aˈmā "father's sister". Kab. Prs

ɩmbāɩ pl (K) "friends," < **ham-pāϑya-?* Cf. EVP s v *mal*

amˈbūr "forceps, pincers". Prs *ambŭr*, cf Skr *sam-bhṛ-* "to draw together, close (the jaws)"?

amar-ǫk, K *amar-ɣēk*, Le *amar okh* "to hear" Aor. *amaˈrīm*, *gōy-am amaˈrī* "my ear hears", *tū amaˈrōk at* "you heard", *prân az kara kɩssɩ amarū būk* "I had heard this tale yesterday" < Av *mar-* "to give attention to, notice" + *ā* G compares Psht *āɩcrēdəl*

umr, *wumr*, Ph *ō̆umɩ*, K ˈ*umr*, Le *umur* "life" Prs

ˈ*âɩn*, B. *āˈen*, Le *àhɩn* "iron". Prs. V. *rū*

âɩˈna, K. *āɩnᵃ* "mirror" Prs

ɩn (B.) "blood" Psht V *šun*.

ōn, *wōn*, K (*h*)*ōn* "so many, so much". < Av *avavant-*

ˈ*ɩnˈda*, B ˈ*ɩnda*, K. *ɩdᵃ*, Le *ɩndà* "here" Cf Natanzɩ *índūda*, Kohrudɩ *ā́nde*, Shgh *yūdand* < **aɩtanta-*, Av *aētaδa?*

ɩndərəɩc- "to sew" *ɩndərəˈɩc̆īm a bu* "I shall sew it" Cf Par *anˈdarf-*

ˈ*ɩndawū* "hence". V. *ɩ̆nˈda*

ɩnˈjân, K *ɩnjān* "the day before yesterday". Cf K *ɩnja sal* "next year but one" *ɩn-* < *anya-?* V *šân*, *mušɩnjân*

ɩˈnēla, v. *nēla*.

ā̦št (*ș̌?*) B., K. *hānšt*, Le *ànsht* "8". Av *ašta*.

aŋ "bray". ˈ*xar bu* ˈ*aŋ zaˈnɩ* "the donkey is braying" K. *hɩŋ ɣēk*.

âeŋˈgar "blacksmith". Prs.

ɩŋˈgâs "neigh". *yâsp bu ɩŋˈgâs kaŋˈdɩ* "the horse is neigbing" Cf. Par. *heŋˈgas*.

aŋˈgešt "coal". Prs

aŋˈgušt Phon., K. "finger". Prs

aŋgustaˈrī, K *anguštrī* "finger-ring" Prs

aupōˈšī "sprinkling". ˈ*wǫk aupōˈšī b'kam* Prs

ar, K *har*, Le. *hera* "all, every" Prs ?

ar-, *ēr-*, *rī*, B, *ēr-*, K *hɩr-*, *rī-*, Le, *ar-*, *ra-*, contracted pron 1 prs. V For verbal compounds with *ar-* v the uncompounded verbs.

ara, pronominal base "this" V. 103

auˈraɩ "ram", K *wraɩ* "mountain-ram". Psht *wraɩ* "lamb"?

ˈ*ūr-uk* "to hold, keep" *nāk-a b' ūɩ̄m* "*ne mēwardâram-ɩš*"; ˈ*hukəm nak b'ūrukum* "I did not obey the command (*hukm-rā na mēwardā̆štam*)" Cf Rav. *úra* "seizes" < Av. *ava-bar-?* Cf. *wūr-*.

aˈrâba "wheel" Prs

arˈdū, *arduˈgaḍ* "both" Prs. V *aḍḍuˈgaḍ*

aˈraq "sweat". Prs

araˈkat "movement" *araˈkat na daˈrīm* "I cannot move". Prs

Ōɩmuˈɩ̯ī "Ormurɩ, an Ormur" V. p 312

ā'runǰ "elbow"   Prs

ʹārus "bride"   Prs

ur'sī "window"   Prs   Cf. Par *hursī*

auru'šum "silk".   Psht

au'rušt, K.*wrᵃştᵃ*, Le *wrosht*, Rav. *warosht*
"beard"   *au'ɩuşt tar ʹmūn ᵊspēw šuk*
"my beard grew white".   Cf Phl
aprušt, awɩušt (Frahang-ɩ Phl ed
Junker, 10, 5).

ʹârat, K. *āɩat* "wide, broad".   *râī zut
âɩat (taŋg) ē* "the road is very wide
(narrow)".   Psht.

aɩʹzan "millet".   Prs — K *ažan* is
genuine, cf. EVP s.v. *ždan*, Ishk
wuždən.

ar'zân, Le. *arzàn* "cheap"   Prs

ɩ'sâb, K   *hɩ'sāb* "reckoning"   *ɩ'sâb bu
kam*   Prs

a'sul čân, K   *asal* "this year".   Av.
*ā + sarəd-.

ās'mân "sky, heaven"   Prs

ust-, v *wust-*.

ās'yâ "water mill"   Prs.

ašt-ѵēk (K) "to stand".   Av *stā-* (*hɩšta-*).
Cf *wust-*.

a'štēs, K   *aštēs*. Le. *ashtes* "18".   Av
aštadasa-

uš'yâr, K   *hušyār* "intelligent"   Prs.

-at, t B, K pron. suff 2 sg V. 101

aw-ōk, K. *haw-* (2 sg *wīw*) *hɩštak* "to
read".   *a'wɩm-a bū, tū ʹpērɩ kɩ'tâb
a'wūnᵊ* 'do you read the book now?",
ʹtōs bu a'yēra kɩ'tâb a'ɩuēᵊ "do you
all read the book?", *kɩ'tâb am a'ɩuōk a.
(h)aw-* < Av. *aɩwɩ ah-* "to study,
ɩead", *hɩšt-* < **aɩwɩ-šta-* (v Rep. p. 17).
— G comp Psht. *lɩɩastəl* and, for
the past base, Skr. *śɩkşɩta-*.

a'ɩwâ "air"   *a'ɩwâ tōk a* "the air is hot"
Prs

ā'ɩwū, v. *ā'ɩū*

ᵘ'wal, K *ɩwal*, Le *yuɩwal* "there, thither"
ᵘwal al cū bukum "I had gone
there"   Cf. Soghd *'wrt*(-δ) "thither",
Reichelt, ZII, 6, 209

awâ'rī "small plain in the hills"   Psht.
hawār "level, flat"   ⸍

awas- *aɣōk* (K) "to be attached, reach".
G   *aɣōk* < *āgata-, awas.* < Av *ā-ja-
saɩtɩ* (ᵊ) — Derivation from an in-
choative pres is probable, but the
loss of ǰ would be strange   Cf *wīs-*.

a'wēs K., Le. *haves* "17"   Av *haptadasa-*

a'ɩwaɩtu, K. *awāī* Le. *hawaɩ* "70".   *awāī*
< Av. *haptātɩ-*, *a'ɩwaɩtu* is an ana-
logical formation, cf ʹ*šūštu*

a'wâz "sound"   Prs

ʹâxɩr K   "last, finally"   Prs

au'xur "manger"   Prs

āxɩ'rat K.   "the future world".   Pɩs.

a'yēɩa "all".   *mâx ayēra wustu bukēn*
"we had risen all of us".   *a-* definite
article, *-ēr-* < *harva-*ᵊ   V. ar

az B., K., Le. "I".   Av *azəm.*   V. 100.

auz "tank".   Prs

ōzuk "left, remaining".   Cf K *hazn-
hanjyōk* "to remain behind"ᵊ   V.
Par ʹūzeh-.

ɩzmaw-, K. *wuzmaw-ѵēk* 'to try, test".
az a bu kara yâsp ɩzmawɩm "I shall
try this horse"   Cf Prs *āzmūdan*,
Phl *ōzmūtan*, Av **uz mā-*

a'zân "summons to prayer".   Prs

au'zân(d) "hanging".   ʹ*ca b' au'zân kēm,
au'zând-am dâ būk* "auzând-ɩš kada
būdum"   Prs.

ā'zār "1000".   Prs. — K *zar*, Psht

užnaw-ǫk, K. *wazn- wazyōk* "to kill".
užna'wɩm; ka'fō-m užna'wōk "I killed
him"; *mâx ku šē auraɩ užnawǫk-ē*
"we have killed a ram"   < Av. *aɩwɩ-
jan-*.

B

b- *bŭk*, K *b- bɪyōk* "to be, become"
az kara nĕri nē bām "I live in this
house", *bŭkum* "I was" Av *bav-*.

bē[1], privative particle Prs

bē[2] B , K. *bĭ* "other" G < Av *bɪtya-*,
cf Gabri *bɪdĭ*, Psht *bəl* etc.

bē[3] "again, later". Cf *bē*[2]

bŭ, *b'*, *p'*, K *bū*, Le *bu*, *p(ɪ)*, verbal par-
ticle V

būɪ, K. *būnɪ* "smell" *afŏ zut būɪ nōk-ē.*
Prs

bâ'badɪ "because of" *ta'ra-ɪ bâbadɪ* "*az
bâbat az ī*" Prs

bɪâ'bân "desert". Prs.

bubɪ'tītɪ "n of a bird"

'*bača* "boy". Prs.

ba'čandar "step-son". Prs V *wɪnjōk*

bad, K "bad, evil". Prs

bâd, K "wind" *bâd cawa bū* Prs

bâd, Le *bàd* "after". Prs.

bēd "willow". Prs

ba'dela, Le. *bada'la* "song" Prs

bā'dâr "master, owner" Prs

bád'šâ "king". Psht.

'*bēga*[1], v *pabēga*.

bēga[2] (*bē ga*?) "other" '*a b' nāk a al-
'zaya, cârɪ* '*bēga ar-'šēɪ* "these are
not ripe, give me four others". V *bē*[2].

bē'gâ "yesterday evening" Prs. — K
wēgā, Psht.

baγ "bellow". *gōɪ bu baγ zanē* "the
cow bellows" Cf Minj. *beγ-* "to
bellow" etc

báγ, K "garden". Prs

ba'γal "armpit" Prs

ba'γaɪr, K "except" *ba'γaɪɪ-a tar mâx
bē kōk* *ᵘɪɪal nak da-būk* "except us
nobody was there" Prs

'*bâjâ* "wife's sister". Prs — K *xşīnī*,
Psht , Le *khàshnà*, Prs

bēk "ascending" *gɪrɪ jē bēk sam* "I
ascend the hill" Cf *pabēga*

bē'aql "stupid" Prs

bakrɪ (B), Rav *bakrí* "goat" Ind

bal (K) "in good health".

bâl "wing" Prs

bēl "spade" Prs

'*balkɪm*, K. *balkɪ* "but, moreover" Prs

bā'lūt "oak" Prs.

bâla'xâna "upper chamber" Pɪs

'*bummă*, K *būmmᵃ* f, Le. *bùmà* "earth,
ground". Av *būmɪ-* f, Prs *būm*

ban-ōk, K *ban γēk* "to throw, put"
gɪrɪya ba'nīm ' I tie a knot (*gɪrɪ
mēndâzɪm*)". < *ud-band-*? More prob.
< Av *dvan-* "to fly" (caus *dvanaya-*),
cf Minj *l'vōn-*, Yazgh δevan- etc. "to
swing" V EVP. s v. *lɪvastəl*[2], cf.
also Samn. *ba vandan* "to throw",
Luri *ī-wanum* "I throw",

bar, K. "door". *bar qɪl* (*mōk, al-dōk)ē*
"the door is locked (open, closed)".
Av *dvar-*, Psht. *war* etc

bâr, K. "load". Prs.?

bar'bât "lost, squandered". Pɪs

barg, Le. *balk* "leaf", Prs — K. *paț*

barq "lightning" Prs

bâ'rân, K., Le. *bārān* "rain" Prs

bras- brastak (K.) " to burn" (intr). Cf.
braz-.

bruš-γēk (K) "to glitter" G compares
Psht *brēšēdəl bruš-* possibly < *ᵘupa-
ɪuxšya-* (cf. Charpentier, AO VII,
p. 184), but Psht *brēš-* is difficult on
account of the *š*.

brūt Le "moustache" Prs.

(*braz-*) *brūštuk*, K. *braz- braštak* "to
burn, set on fire" *bruštuk* "he
burnt", but also *az rū̦ɪ ne brūštə-*

kum "*mā ba âtaš sūxtum*" G < Skr
bhraǰ- "to roast" Prs *birištan* etc.

bruž "sharpnes, edge" *bruž darī* "it
is sharp" = *bruš?

barbar "the cry of a camel" *šu'tur
barbar kē.* Cf Lhd. *burkan* "to cry,
used especially of goats and camels".

bē'sār "the day after tomorrow" V *bē*,
sār

bi'star "bedding" Prs

'*bâšá*, K. *bāšᵃ* "sparrow-hawk" Prs

bēš "rope" < *bastrī- V. Par *bâš*

baš- *b(aš)ᵛēk* (K.) "to give, grant" G.
< Av. *baxš*-. *bᵛēk* < *baxtaka-, cf
Psht *wēš* "division" < *baxšya-.

bait "song" Prs

bōṭ "boot" Engl

'*bēwa* "widow" Prs

bai'wi v *bōž*-

bēx "root" Prs

bu'xâr "itching" Prs

'*bēxar'čī* "fruitlessness"

baya "price". Prs.

bōy, K. *bōi* "near" Cf. Skr *upāya*-
"coming near, approach".

bi'yân, K *bi'yān* "the lower part of the
back, waist". *a biyân tai ūn* "gird the
loins" Dissim from Prs. *miyān*?
Cf Bal *nyām*

bi'yân(d), K. *biyān* "foal, colt" Waz
Psht *biyōn*, Psht. *bheān* etc.

bâ'zī "play, dance". *ka'fō kī-m bâzī
ar-šuk ē* "I have cheated him (*kasirā
bâzī dâda yam*)" Prs

buz K. "he-goat". Prs ?

buz'ɣâlă "kid" Prs

bazar (K.) "the arm from the elbow to
the wrist". Psht *wazar* (v. EVP s v)

buzuā (K.) "spider" < *uabza- (meta-
thesis older than *w*- < *ɣw*)? Cf Char-
pentier AO VII, p 187.

bīž- *pu'xōk*, K *biz(z)*- *paxᵛēk* "to cook".
'*txan bu bī'žīm, txan-am pu'xōk-a,
cā-t 'puxōk-a*? '*rezen-am 'puxōk-a.
bīž*- < *pācaya- (?), *pux*- < *paxwa-,
Av *pak*-, Par. *pēč*- etc.

bōž-ᵛēk (K) "to pick, choose" But Log
baiwi "*mēčīna*"?

C

ca, cā, K *cᵃ,* Le *tsa* pron. interrog and
indef. "what?", "anything, some
thing" *a-sa'i ai bu 'ca kē?* "what
is the man doing?", *šē ca* "some
thing" G < Av *ci*-, cf. Psht. *cə*

câk, Le *tsàka* "cold" *txan câk šuh-ē*
"the food has become cold" Cf K.
cāh "sour, acid"? G compares Kshm.
tsakᵘ "sour", but it is difficult to
see how a Kshm. word could be
adopted into Orm

cīk, K *cēk* "woman's breast, nipple".
< *čukī-? Cf Kati *čuh,* Prs *čučū*
etc.

cēlᵃ (K) in *i-cēlᵃ* "on the left" G com-
pares Bal *čōt* "curved" < *čafta-,
but *l* < *ft*? A derivation < *čartᵒ
(cf. Ir *čartara- "clever", Air. Wb
s v *čarətu-tāra*-) is very improb,
as the left hand is the bad, unlucky
one in Ir and Ind

'*cimī,* B *čīm,* K *cōm* (pl *camī*), Le *tsimī*
"eye, spring" '*cimi-a nak jušī* "his
eye does not see", '*cimi di uōk cawa*
water flows from the spring" Origi-
nally a pl ? G < Av *čašman*-

cēn K., Le. *tsen* "what" (adj.) *a'fō sa'rai
ta 'cēn 'grâm ē? 'az a b' 'nâk paza-
'nīm* "of what village is this man?
I do not know him" G comp Anc

Prs *čiyant-* "of what kind" (corr. "how much")

cūn(d), K *cōn*, Le. *tsùn* "some, how much, how many?" *cūnd rūž*; *cūn bu dar širīm?* "how much shall I give you?" *tar tū ta pē a-klān cūn dīya?* "how many sons has your father?" *marzīyī-t cūn yē?* *das marzīyē-n* G. < Av. *čvant-*

cār; B.K., Le *cār* "4", G < Av. *čaϑwārδ*

cār-'jīstu "80" K *haštāī*, Le *hashtaı*

carang, Le *sarrang* "how, in what manner", *carang bu kōn?* Psht ?

ca'rēs K, Le. *tsares*, B *swārz* (?) "14" G. < Av. *čaϑrudasa* Prob. a secondary compound (*ϑr* < *š*)

ceraw- "to graze" *gōī bu cere'wīm* Psht

cai wōk (K.) "generic term for goats and sheep' G. compares Psht. *cārwaı* "quadruped" The word is, however, not derived from Psht *caı* "pasture", but is connected with Prs *čār pāī* "quadruped".

câštu, K. *cāštū*, Le *tsasht* "40". G < Av. *čaϑwarəsant-*

cat-, K. *cat-ɣēk* "to lick". Psht V. *čaṭa*.

caw-ōk K *caw- cɣēk* "to go" Aor *cawam*, *cūm*, *az bū nēr kī cūm* "I am going home", *tū māk cū* "do not go". *al-caw-* "to go away", *al-ca'wōk* < **č(i)yaw-;* G compares Av. *šav-*, Skr *cyu-*.

caw-, K *caw-ɣēk* "to cause to go". In imper 2 pl. *al-ca'wē* "bring"?

cwan-ɣēk (K) "to shake out dust from clothes" G compares Bal. *čandag*, Phl *čandīnītan* "to stir, shake". If this comparison is correct, Psht. *candəl* "to clean by shaking" (< Si *chaṇḍanu* "shaking", Lhd. *chaṇḍkaṇ*

"to shake as a carpet") can only have modified the sense of the Orm. word.

Č

č-ǫk, K *hınc-ɣēk* "to be able". *ar-zâk bu nak čım* "I cannot come", *az zut kâr-am drunuk, ar-zâk nak čukum* "I had much work to do and could not come", *az . paıdâ nāk čǫk* "I could not find it" G. compares Kshm *hĕkun*, Skr *śak-;* but corresponding to Skr *ś-*, Kshm. *h-* we should expect Ir *s-*, not *h-*. *hınc-*, *hīc-* with secondary nasalization, < Av. *hak-* (*hača-*, *hačaya-*) " to participate in, take part in"?

čâ "a well" Prs

ča'buk "swift" Prs

čıg (K) "high" Not borr from Dard, cf. Sh *žīgǒ* "long" (< *dr°*), as suggested by G Derivation from **uskyaka-* (Av *uskāt*) is phon possible, but this seems an improbable form. Cf Marwat Psht *čīgēžı* "rises"

če'ɣel "sieve" Cf Prs. *čaɣal* "a leathern vessel having a spout, whence they pour water in making ablutions"?

ču'ɣul "threshing". *ču'ɣul-a p' kĕm*. Afgh Prs

ču'krī "rhubarb". Prs *čukrī* "sorrel"

ču'kūš "hammer". Prs.

čmak "winking" *čmak bu zanē* "he is winking'. Cf Hı *camak* "flash" etc

čân, K *cān* "year". *taıa yâsp umr penc čân a* "this horse is five years old".

čı'nâr "chenar" Prs

čap, B *čâp* "left (hand)", Prs V. *cēlᵃ*.

ča'pâɣ "flat hand". Cf. Lhd. *cappā*,

Psht. *capaq* etc , v Ashk Voc s v
ča'pāl

ču'pân "shepherd" Prs. V- *šuān*

čīr "torn" *čīr kam*. Ind., cf. Lhd. *čīraŋ*.

čirk "dirty". Prs.

câr'mâɣs "walnut" Prs

čâr'pâi "bed". Prs

čârtkaı (B) "knife" Psht *čâị kaı* + Prs
kārd

čarx(ā) "spinning wheel" *čarx bu xrē*
"it turns round". Prs

'čēštan, K *taštan* "husband, master".
Psht, v EVP s v *caštan*

čaṭa "licking". *čaṭa kam* V *caṭ-*

čīw (pl *čīwī*) (K) "a hollow or cave in
a precipice".

čīw (pl *čıaı̆*) f. (K) "roof" < **katya-?*
Cf. Par *kŏ?*

čı'xaṭ, K *cxat* "fat" *tar mâx a-gōı̆
zut cıxat ē*, *šırr-am ɣwâšī ar-šūk-ē*
"my cow is very fat, I have given
it good fodder" Rhyming with Psht
ɣaṭ, *xaraṭ* (Bellew)

čīz "thing" Prs

D

da, dı, a particle indicating existence
da-ya "there is, exists", pl (?) *dī ya*,
pret *da-bōk* Cf Le *dàhı̆* "exists",
K *dı, da* "contracted pron of the
1 and 2 prs , indicating the locative
case in either number". Possibly
da, dı was originally an encl pron
2, sg , cf EVP s.v *dĕ*

dī dı Le., a particle denoting the abl.,
K *dı̆*, contracted pron 3 prs "from
him" etc

dō B , K *dyō*, Le. *do*. Av. *dva-*

dūa (B), K *dūwa* "daughter" V *'dukă*

dī'čī "shoes". Sg **dūk* < **dutaka-?* Cf
Greek ἐνδύομαι etc ?

dūd "smoke". Prs — K *dūŋ* Ind.

dēg'dân K "fireplace' . Prs.

'dēglī, K. *dēgı aı* "small brass cooking-
pot". Psht ?

dūga'nī "twins". Prs

dōk, in *al dōk* "closed" V *bar*

'dukă "daughter, girl" K *dūka* "girl"
dŭ- < **duxtā*, cf Av *duɣdar-*

dūkan'dâr (Phon *dūkân'dâr*), K. *dōkāndār*
"shopkeeper" Prs

dâlız "vestibule" Prs

daulat "property, riches" Pıs

dâm "net". Prs ?

dâmī "wolf" Scarcely < Prs. *dāmī*
"hunter, fowler"

dīm (K) "second". G compares Prs.
duyum etc But cf *bē*. V 45

dīm-, K *dūm-yēk* "to pain, ache" *a-saı-
am bu' dīmī* ' my head aches", Le
ba-demî "aches", *dīmy* "pain" Cf
Psht. *dūmaı* "a cold"?

dumb "tail". Prs

dâ'mâd "son-in-law, sister's husband"
Prs. — K *zūm*, Psht.

'dânâ "corn" Prs

dâṇ (B) "mouth" Prs

dın'yâ, K *dunyā* "the world" Prs

daŋg-ōk "to run" *daŋgam bu* Psht
daŋgəl "to take a jump"

daŋgaw- caus. of *daŋg- az a bu kara
yâsp daŋgawīm* "I make this horse
run"

dıı ı K *dra* (pl. *drī*, Le , Kav *dırī* "hair '
G compares Khow *drōh* (*dro*) cf
Ashk Voc. s v *drō* "lock, cuıl" But
cf also Oss. *ardū* < Skr *drava-*
"flowing, dropping"? Cf Waz. Psht
pal "fringe of hair falling over the
forehead" < **pata-?*

drau "reaping". *ganum bu drau kam*
Prs V. *dır-*

dar, K *dal*, contracted pron 2 pıs *dar-*
γušım bu = ku tū kī γušım "I say
to thee"   V. 102.

dar-[1] *da'rōk* "to stand" *ında dar*
"stand here", *darūk-ē* "he ıs stand-
ıng" Cf EVP s v *darēdəl*

dar-[2] *drunuk*, K *dar- dranak* "to own,
have". Pres (= aor) *da'rīm*, 2 sg
darōn (Le *daron*), *az zud dūkă darīm*
"I have many daughters", *ında wōk*
nak darūn "you have no water heıe"
G < Av *dar-* The *n* of the past
stem ıs not a root-determınatıve, but
dran- corresponds to Av *dramna-*
p p med Av *dərəta-* would result
ın *dıl-*, a form whıch clashed with
the past stem of *dır-*

dēr "slow, late" Prs

dır- dılak (K) "to reap" G compares
Av (*dar-*) *dərəta-* "to sever, cut off"

dar'bâr "durbaı" Prs

drâγ, K. *drāγ* "long" G comp Av
daıəγa-, Psht *lārγa* "delay" With
metathesıs < *dārγ-*, or cf Skr. *drā-*
ghıṣṭha- "longest" etc.

du'ıust K "straight, rıght ' *a-γōn šırr*
durust ē "the stıck ıs quıte straight"
Prs.

'drıšī, K. *darēšī*, Le. *dıekhy* "lıe(s)" *drıšı*
ma γuš "do not tell lıes" < *druxš°*,
Av *drug-* etc.

daraw-ǫk, caus of *dar-*[1] *šē sât ku mun-a*
dara'wōk "he made me stand for one
hour (*mara yak sât ıstâda hat*)"

darwa'čâ "smoke-hole" Cf Yd *derbu-*
choh and Prs *darwāza*

d(a)raxt, Rav *darakht* "tree" Prs

dar'yâ, K *daryâb* "rıver, sea" Pıs.

das B, K, Le, Phon *dās* "10". Av *dasa.*

dâs "sickle". Prs

dest, B *dast*, K *dıst* "hand" *destı nē-m*
nak a ' ıt ıs not ıu my power" Prs

de'stā "handle (of a knıfe)' Prs

de'stak "roof-beam" Prs.?

du'stâr "turban". Prs.

dōš (Phon.) "shoulder" (?) Prs

duš- dōk, K *dūs-vēk* (p p f *dūk*) "to
mılk" *dušım-a bū* "I am mılkıng
ıt", *ku gǒy-am dōk-ē* "I have mılked
the cow" Acc to G borr from Prs
dōšīdan — < *dauxšya- duxta-*, cf.
Skr. fut *dhokṣyatı*, v EVP. s v *lwašəl*

dıš-[2] *ku mun kī dıšı wōk, ar-warē šē*
kâlīye-nē (?) "gıve me water, brıng
ıt ın a pıece of cloth (?)"

duškī (K), Le. *dukh* "a lıttle" G com-
pares Psht *ləg* (corr *ləž*, v EVP
s v)

duš'man "enemy" Psht

da'wâ "medıcıne" Prs

du'wâ, K *du'ā* "blessıng, prayer" Prs.

dī'wâl K "wall". Prs

dē'wâna 'mad, madman" Prs

dwâs, K, Le *duàs* "12" Av. *dvādasa*

dēk v *juš-*

dyū[a] (K) "dry twıgs, firewood" G.
compares Prs *duıūk* "plank", Skr
dıu- — dyūnə < *daru-*, cf EVP s v
laıgaı

daž-vēk (K) "to load" G compares
Psht *lēšəl* etc. V EVP s v *lēžəl*

Ḍ

ḍâk, K *ḍaḷ* "full, rıch" Psht

ḍaṇḍ, K. "pool, lake" Psht

ḍaṇgaı "lean" *'a 'gǒı 'bē gǒı dı 'ḍaṇgaı*
yē "thıs cow ıs leaner than the other
cows". Psht.

F

fa'*qīr* K "mendicant" Prs

fikr K. "thought" *tar mun fikr dı al-
    cawǫk* "I have forgotten ıt". Prs

fa'*lak* "sky" Prs.

fə'*rēb* "deceit". Prs

far'*mâl* "winnowıng". *farmâl-a p' kĕm.*
    Afgh. Prs ?

G

*g-*¹ *gustuk*, K *gl- g(l)astak* "to take
    away, carry" *al-ɡîm-a bu; ca b' al-
    ɡōn* "what do you take away?", ım-
    per 2 sg *gōn* (K *glōn*, Le. *ɡlon*),
    a-saɣaı bu ku auraı al-ɡī "the man
    takes away the ram", *kafǫ al-gustə-
    kum-a, afǫ txān-at kǒk kǐ al-gustək-ē*
    "for whom have you taken away
    that bread?" Acc. to G. < Av *grab-*,
    st being a verbal determınatıve. —
    But *ɡl-* poınts to **ɡ*ĵ*d-*, Skr *gɣdh-*
    "to strıve after, covet", Av *ɡəɹəδa-*
    "eager, desırous of" *gust-, gast-*
    < **ɡ*ĵ*sta-* ? The *l* ın *glast-* may have
    been ıntroduced from the present
    stem

*g-*² · '*uutuk*, K *ž- hatak* "to place, put,
    throw, leave" *pērī kıtáb ta mēzı
    sar gām-a bū* "now I put the book
    on the table", *pērī-a b' gām, sabâ
    tar xuı a-marzâ nērı nē gǫn, xuy-at
    ında ar-zēı* "to morrow leave your
    brother at home and come here your-
    self", *kıtáb-am ta mēzı sar wutuk-ē*
    "I have left the book on the table",
    *kafǫ-m bummaı nē wutak-ē, tar mun
    a-marzâ zut nâjǫr buk, az kafǫ nērı
    nē wutuk* "my brother was very ıll,

I left him at home". — G < *harəz-*,
    cf. Psht. *prē-ždəl* (v. EVP s v *°šǒdəl*)
    Begardıng Log *g* v. 65

ga K. "also, even" *tǫs ga zut e, mâx
    ga zut ēn, ku mâx bu zǫnē* "you are
    many and we, too, are many, do you
    beat us?" V. *gar.*

'*gōī*, K *gıɣōy* (pl. *gawī, gwāī*), Rav *go'e*
    "cow" Av *gav-* etc

'*gōī*, K. *gōy*, Rav *goî* (B *ɣwag*) "ear"
    Av. *gaoša-*, Par. *gū*, etc.

gūī "human excrements" Prs

gu'*dǎ*, B Le , *guda*, K. *gudā* "where"
    '*guda bu*'*kǫn*? '*nēr bu*'*kum* "where
    were you? I was at home", *guda
    dı ar-zák* "from where have you
    come?" *az bu pōī nák sam ka guda
    p' cawē* "I do not know wheıe you
    are goıng" *gu-* < Av. *hū*, scarcely
    gu'*da* < Av. *ku-dā*, wıth *d* treated
    as ın ınıtıal posıtıon

B *gı*'*daı* "jackal". Psht. < Ind.

gıdı, K. *gaḍ* "wıth, together wıth"
    a-saɣaı ku mūn gıdı ar-zák "the man
    arrıved together wıth me" Ind

guǰ, guš, K *guɹ* "only, merely"

'*gâjar*, Le. *kájar* "carrot" Ind., Waz
    Psht. *gājāra.*

gâkǎ, B. *gāka*, K *gāk*ᵃ, Le *gàka* "flesh,
    meat" *gâkǎ ta gıšī* "gums" (Par
    ɣūš-ı danânıka) < **gāuakā-*, Av.
    gav-, cf Prs. *gōšt*, Psht *ɣwaša*?

gal-ōk "to weave", K. *gal-ɣēk* "to twıst,
    spın". *kâlı b' galīm* "I weave cloth",
    galūk-am-a "*bâfta-ım-ıš*". G. < Ir.
    *garϑ-, cf Skr *grath-*, Psht. *ɣaɹəl*
    (but not Prs *ɣaltīdan*, ıntr "to roll")

'*galla* "herd of horses, camels" Prs

gel "clay". Prs

gul "flower". Prs.

ɣul "extınguıshed". *rūⁿ bu ɣul kaı* Prs

galγ (K) "shoulder". *gartaka-, cf Psht
γāṛa "neck" etc (EVP, s v γaṛəl)?
But ·k· is usually preserved

ᵍgəlak, K. gɪlak "rat". Charpentier (MO.
XVIII, p 22) compares Bakht. gɪrza
"rat", Skr. (Lex) gɪrɪ- "mouse" etc
But Orm l < rd, rt, gɪlak prob. <
*gṛd(y)aka-, cf. Skr gṛdhra- "greedy"
etc I do not know, whether Bakht.
rz might represent an ancient rd
V g.¹

gɪᵍlĭm "carpet". Prs.

guᵍlūn "throat". Borr from Prs gulū?

gǒn B , K., Le goṇ "a stick, wood" a-
saṛaɪ bu gǒn mezawĭ "the man breaks
the stick"

guᵍnâ K "sin" Prs

gunaᵍgâr "sinner" Prs

gunᵍjɪšk "sparrow" Prs

gaᵍnum B , Le., K. gɪnum "wheat" ta
ganum a-mâṛ šɪrr-a "wheat-flour is
good". Av gantuma, Psht γanəm,
Par ganum etc

quŋgaɪ, Le. guŋg "dumb" Prs + Psht

gap K , Rav. "stone". Cf Par gapâɪ
"fireplace"?

gar "also". afō gar ar-zâk "he, too,
arrived" Euphonic ·r, oɪ archaic
form of ga (q v)?

gɪᵍrĭ Le , K grĭ "mountain" G < Av
gaɪrɪ-, cf Kurd gɪr etc

gurū (K) "kɪd". G compares Sar γĕrv
"kɪd" < Av. garəwa- "foetus"

qurᵍčuk, B. guɪšak "clay-pot"

gard "dust" Prs

gurᵍda "kidney" Prs

gardan, K gaṛdan "neck" Prs.

grâm, Le grâm "village ' Kānɪᵍgrâm
"Kanɪguram, ɪn Wazɪrɪstan" Ind

gɪan-ōk, K. gran-ᵞēk "to chew, mastɪ-
cate" graᵍnĭm, txan am granǫk-a

"I chewed the bread" < *grahna-,
cf Skr gras- "to seize wɪth the
mouth, eat", Greek γράω?

gəraw-, K giraw-yēk "to scratch". Psht.
gaɪawul, cf. Prs gar "scab"

gɪrɪya "knot" Prs

gɪrz-, K gɪrz-ᵞēk "to wander about, turn"
Psht gərzēdəl (< Arch. Prs qarδĭδan)

gɪrzaw-, caus of gɪrz-. az bu ku čarx
gɪrzawĭm

gĭš (B) "beard" (?)

ᵍgɪšĭ, K. gas, Le gîshy, Rav gɪshey "tooth"
gɪšĭ nasam "I bite off" Original pl ,
cf cimĭ < *gastra-, cf. EVP. s v γāš

guᵍša "thus, ɪn this way" kyē b' tū
guša kūn? "why do you act thus?"
guša mak ƙǒn! Cf. guj?

gušnaᵍgĭ "hunger '. Prs.

gut "lame".

gaz "yard" Prs

gaždum "scorpion" Prs.

gažōĭ (gažōĭ MASB) (K) "plough-bul
lock" Borr from an Ir. dɪalect wɪth
g < w? Cf Prs. barzagāw, warz(g)āu
etc. Or cf Par s.v kāšagū

Γ

γauč "deep" Cf Prs γaučĭ "a deep
well"

ᵍγučɪ "a kɪnd of bɪrd', K. γɪcə "the
Indɪan badger"

γaf-ᵞēk (K) "to weave" G compares
Skr guph- γaf- < *waf- Cf Par
γaf-, Psht. ūdəl, Av ubda-, Skr vabh-

γauᵍγau "barking of a dog" ᵊspuk bu
γauγau kē "the dog ɪs barkɪng". K
γap, Psht.

γōk "frog". Prs V maɪγŭγ

γlĭ, Le ghal "thief". Psht γəl.

γə'lē "hidden, stolen" γəlē b' kam. Psht

γə'lâft "covering, sheath". Prs γɪlâf

γal'lā "grain". Prs.

γo'lās "a kind of wool (sardūz)" Cf
Prs γɪlāz "thick, coarse"? Prs
sardōz ɪs a kind of head-stall

γūn(d) K "hidden, lost".

γanǰ (K) "bad". G. compares Bal gandaγ
"bad", Psht γandəl ' to dislike".
Borr from a lost Psht word *γand(i)?

γūnǰ "a rag", K "a garment", B γūnz
"trousers". Prob borr. from a lost
Psht word, v EVP. s.v. āγustəl Cf
parγan-

γɪnā'ǰɪ "heifer"

γēnḍ "penis' Psht. γēṇ

γâr-, K γār "cave" Prs

γōr-, K γōr-vēk "to rain" bâ'rān γō'rɪ
G. < Av vār-, Par γâr etc

γarɪ "lost" Cf. Psht wruk

γrâs, K γrās, Rav. gharása "black"

γrâsɪ ta cɪmɪ "the pupil of the eye"

γur'saṅg "pestle" Prs. ōγur "mortar"
+ saṅg?

γāṛa (B) "neck" Psht.

γaɪaw-, K γaṛaw-vēk "to open the eyes"
cɪmɪ γaṛauōn Psht

γus'kak, K. γwac "calf". G. compares
S. Bal. guask, Skr vatsa- etc Re-
gardɪng K c v 69 Psht γuckaɪ
"young bullock, calf (?)" borr. from
Orm

γuš̌- γōk, K. γɪuac- γwēk "to say, speak"
dar-γušɪm bu "I shall tell you", ba-
'dēla bu γušɪm "baɪt mēxânaɪ", tu
kɪ mɪɪn kɪ ca b' γōš "tɪɪ māra čɪ
mēgūyɪ", 'pɪ̄ṅg a'zân bu 'γušɪ "the
cock crows", prân-am kɪɪ tū kɪ γō
būk "I had said to you yesterday"
G < Av vač-, N Bal gwašag —
γuš̌- and Bal. gwaš̌- < Av. vaxšya-

γōš̌- "snow" Av vafra-, Par. γarp etc

γuš̌-ōk, K. γwaš̌r-yēk "to fear" 'γušɪm,
tū bu γuš̌ "do you fear?" a-saṛaɪ
bu γušɪ, γu'š̌ōk-am, γu'šukum < Av
*vɪ̄-ϑɪah- (G. < Anc Prs vɪ + tras-,
with syncope of s). Cf

γušaw-¹, K γwaš̌rēw-vēk "to frighten"
γuša'wɪm

γušaw-ōk², K γɪwaš̌raw-vēk "to wash"
'dest bū γuša'wɪm "I wash my hands",
γuša'wōn-a "wash it", mux-am γuša-
wōk-a "I washed my face" < Av
*vɪ̄-frav-, cf Yazgh. fəraw-, Wkh
púru-. (G. < Skr vɪ-srāvaya- "to
wash away")

γuṭ, K. γɪwat, Le ghoṭa "fat" Psht γaṭ,
Waz. γɪwuṭ.

γwaɪ (K) "oath" Av varah- "ordeal,
trɪal"

γɪwarš̌-yēk (K) "to appear good, look
nɪce" G comp Skr. vɪʒ- "to choose,
select" (?)

γwaž̌-yēk (K.) ɪn γwar γw° "to take an
oath" Av varəz- "to perform, ful-
fill, accomplish"

'γɪwâš̌ɪ, K γɪuāš̌ɪ, Le ghuash "grass" kara
kɪ kōk γwâš̌ɪ š̌ēɪ "who gɪves ɪt grass?"
Orɪg pl, with γɪwâš̌-, cf. EVP s v
wāš̌ə (Acc to G. borr from Prs
wāš̌) — Acc to Andreas (Deutsche
Lɪt Zeɪt., 1928, 2257) the derɪvatɪon
of these words from Av. vāstra- ɪs
ɪmpossɪble. — The orɪgɪnal form of the
Psht and Orm words must, how-
ever, ɪn any case be *wâstra-

γâz "cradle" Prs

γūz- γuštuk, K γwaz- γwaštak "to
fall". Usually wɪth al-. 'pērɪ 'gap
al-'γūzɪ "the stone falls down now",
al-γūzɪm bu "I shall fall", gap al-
γuṣtuk, barg bummaɪ ne al γuštək-ē

"the leaf has fallen to the ground',
Le *arghoshtakaı* "did you fall?" --
G < Av. *vaz-* "to fly"' cf. Wkh *uazn*
"to fall" etc   V. EVP s v *watəl*

H

(Cf s Vowels)

ha'fŏ, v. a'fŏ

hām, v. xāmē

hın'dū "Hındu"

hēnccĭ (K.) "teaıs"   G < Av. *asıu-*   Sg
    **hōnck, hŏc-k* ⟨< *ŏšk < **aśruka-*⟩
    V 67

hōnd, v. kŏr

hınl-vēk (K.)"ground, pulverized" **ₜnya-*
    G comp. Psht. *anəl* "to grınd", Prs
    ārd "flour" etc   V   EVP. s v. *ŏₜə*

haštāī, v cār-jĭstu.

hĭštak, v aw-

J

ȷak (K) "wounded, hurt"   V *zan*

ȷēm, ȷəm, K ȷēm, ȷₜm, B. zēm"below, down".
    gırı dı b' ȷəm sam "I descend from
    the mountain", *ȷəm nēr* "cellar",
    ta dıaxt ı-ȷəmı nē "under the tree",
    Le. *pa-dzema* "down". < Av. *hača-*
    **aδama-*, cf. Prs *zēr* < *hača-aδaırı
    etc

J̌

'ȷǎī, Le ȷǎe "place" *tar mun a-ȷǎī pēc
    a* "my home ıs far away". Prs. —
    K. *ȷǎk* possibly genuıne < **wyāka-*

ȷē, v ȷ̌ēr

'ȷ̌ŏī "watercourse" Pıs

'ȷ̌agra "fight" 'ȷ̌agra mak kūn. Psht

ȷa'lĭ "splendour" (?) Prs ?

ȷǎ'lĭ "haıl"   Prs.

ȷ̌ō'lǎ "spıder"   Prs

ȷ̌uǎldŏz "packing-needle '   Prs

ȷ̌ǎm "collected, collection"   Prs

ȷ̌ǎm "cup".   Prs

ȷ̌ǎn, K. ȷ̌ān "self, body".   Prs

ȷ̌u'nūb "south"   Prs

ȷ̌aŋg "war".   Prs

ȷ̌er (B) "clay"   *ȷ̌er ēr-uar "gel bıǎr"*

ȷ̌ër, usually ȷ̌ē, K. *(ı-)zar*, Le.ȷ̌ar "on"   V
    92

ȷ̌ı'rē "portion, ratıon (*rasad*)"   Prs

'ȷ̌ǎrup "broom". *ku nēr bu ȷ̌ǎrup kam*
    "I sweep the house"   Prs.

ȷ̌ar'ya "hedgehog".

ȷ̌ōₜ K. "sound, well, prepared". *afŏ
    saₜaı ȷ̌ōₜ a; nēr bu ȷ̌ōₜ kam* "I buıld
    a house".   Psht

ȷ̌usp "span". < **wıtaspı-*, cf Av. *vītastı-*
    etc V Rep 36, EVP. s v. *wlēšt* Cf
    Charpentıer, JRAS 1927, pp 115 ff.

ȷ̌ĭst(u), K. ȷ̌ĭstū, B, Le ȷ̌ĭst "20"   Av.
    vīsaıtı   V 99.

ȷ̌ōš "boiling". *wŏk bu ȷ̌ōš arē* "the
    water ıs boılıng (*au ȷ̌ōš mēxuₜa*)".
    Prs.

ȷ̌uš- "to boıl".   'ȷ̌ušım   Prs.

ȷ̌uš- d(y)ēk, K ȷ̌ūn- dⱴēk "to see"   *az
    bu ku tū ȷ̌ušım = ȷ̌ušım-at* "I see
    you", *ȷ̌ušım-a bū "mēbĭnım-ıš"*, *afŏ
    saₜīyē bu ku mun ȷ̌ušī* "those men
    see me", *prân-am (az prân) ku tū dē
    būk* "I saw you yesterday (*dırōz mā
    šumāₜa dĭda būdım*)", *prân-at ku
    mun dē būk* Acc to G *dⱴēk* < Av
    °*dīta-*, ȷ̌ūn- < Av *zan-* "to know",
    Bal. *zānaγ* "to know, see" — ȷ < z
    ıs strange, cf, however, 54 ȷ̌uš- (K
    ȷ̌ūš- "to look at") may be derived from
    **γⱳıars-*.< Av *vī-darəs*, cf s.v. *ȷ̌usp*

ȷ̌a'wǎb K. "answer"   Prs

ȷ̌o'wǎₜī "ȷowar"   Prs.

K

k- *dâk*, K *k(aw)- · kayēk* (p p m *dōk*)
"to do, make". Aor *kam*, *kēm*,
imper 2 sg , *kōn* (Le *kun*), *-am dâk-a*
"*kadaım*" , *-am dâ bŭk* "*kada bŭdam*"
G. < Av *kar-*, *dāta-* — Loss. of ɩ
ın the present stem, as ın Psht *kawul*
Borr. from Psht ?

ka K , Le relative pron "who, that"
Av *ka-* V 105

ka K conj. "that, because, ıf" etc. *kafō
kı γušım kə ar-zaya* "I tell hım to
come", *ka tū prân bu ar zâkōn, az
bu ku tū kı das rīpē dar-šūk* "ıf
you had come yesterday, I should
have given you ten rupees,' Cf Prs.
kıh etc

ka K., Le "when". Av. *kaδa*

kē, v *kyē*

kī K , Le. "to, ınto, foı " V. 89.

kō "hole" *kō šuh-ē, kō ta gōı* 'the
hole of the ear"

kō (B.) "mountaın" Prs

kŭ K., preposıtıon V. 86.

kıblaru "west". Prs

kab(ə)r, qabr "tomb" Prs

kabər'γā "rıbs" Prs

qabrı'stân "graveyard" Prs

'kīčı "shoutıng, callıng" 'kīčı zuk
"*faryâd kat*". Cf K. *kīcᵛēk* "to
call, summon"

kuˈčuk "puppy, cub" Cf Par. 'kučuk
"dog"ˌ

'kafan "wındıng-sheet, shroud". *kafan-a
p' kēm* Prs

kaf "palm of the hand". Pıs

kafˈtar Le., K. *kaftarᵃ* "pıgeon" Prs.

kāj, Le *kaɟ* "crooked, bent". Prs.

kajeˈkī "woman's forehaır" Psht. *hajah*

kaˈɟır "a large, black bırd"

kāˈkā "uncle" Ind.

kaık "flea" Prs V. *šak*

kauk, Le *kouk* "partrıdge". Prs.

kōk, K *kuk*, Le *kok* "who?", "anyone".
tar tū a-pē kǫh buk "who was your
father?" *tū tar kūk a-klân yūn*
"whose son are you?" < *kō-kah*,
Av *ka-* wıth the *-ka-* suffıx lıke Psht.
cōk

kâkurˈtak "throat" Cf. Waıg *kakeˈɾık*
"throat", Lhd *khakhāɩ ī* "ʝaw"?

kal "bald". Prs

kâlī ¹ "knıfe" < *kartyā , cf Prs *kārd*,
Psht. *čāɾa* etc.

'kâlī ² "dress, cloth" *kâlī b' galım* "I
weave cloth", *kâlī nah darīm* Prs

kıˈlī "key". Prs

qīl "locked".

kulˈča "treshıng-sledge"

kulf "lock". Prs

kâlıˈgak "knıfe (*pēškaus*)" V. 'kâlī ¹

kılıˈāk "the temples, a certaın part of
the plough".

kull "all" Prs

klân, K. *kulān*, Le *kalàn* "son" *ta
marzâ klân* "brother's son" Con-
nected wıth Kurd. etc *kuır* "son"?
Cf.

klaˈnâk, 'klânak (Ph), B *klaˈnāk*, K
kulanăk, Le *kalànak* "boy" *klânak
šuk-ē* "a boy ıs born". V. *klân*

kuˈlaŋg ' crane, hoe" Prs

kâm "palate" Prs

kaˈmân "bow" *kamân-a p' kam* "I
bend ıt". Prs.

kaˈmân-ı Ruˈstam "raınbow" Prs.

kamarband "belt". Prs.

kaıˈmāv "cream" Prs < Turk.

kın-ōk, K *kın- kwulak* "to copulate"
ta pē a-nâk at kīnam , B. *nâk-at kīnēm*,
kīnūk am-a Cf Mʝ *kŭn- . kŭnōy*, Cau-

cas Jew *kun- kerde* (but *kurde*
"done", cf Horn Neup Et . Nach-
trage, 847)   The euphemistic use of
kar- has possibly been supported by
the association with *kūn.*

kŏn, K. *kān, gān*, Le *kàn* "when" *kŏn
ar-zắkŏn-a*? *prân ar-zắkum-a*

kūn "anus, podex". Prs

kančaˈnĭ "harlot"   Ind — K. *kaɲar*
through Psht.

kanˈdū "large earthen vessel for holding
grain '. Prs

qānd "sugar". Prs

kund "blunt". Prs

kaˈnak "ankle"

kāŋ (B) v. *kar.*

kaṇḍ-? *ɪŋgâs bu kaṇḍī* "[the horse] is
neighing"

kap-ŏk "to dig", K. *kap-ɥēk* "to cut"
kapĭm, ku bummä-m kapŏk a. Ind

ˈ*kapča mâr* "a black and white, very
poisonous snake" Prs *kafča.*

kapˈčĭ "woman's curl".

kar "deaf", Prs — B. *kāŋ*, Psht., K
kūn genuine < Av. *karəna-*?

kar ŏk, K *kar-ɥēk* "to sow" *ku bummä
pˈ karĭm, ku bummä-m karŏk-ē* Psht

kâr, K. *kār* "work, action" Prs

kŏr "blind". Prs — B *ṛūnd*, Psht , K
hŏnd < Av. *anda-*, cf EVP. s.v. *ṛūnd*

kɪrm "worm" Prs

kaˈrâr "silent" *kaɪâr bŏɲ!* Prs

kurˈtĭ "jacket". Prs

kɪrwās (K) "a kind of lizard" Cf Par
karwaš

kɪrˈžĭ, B , Rav *kɪrjĭ* "hen" < **kɪkyā-*
cf Prs *karg*, Par *kurɣ*, Psht *čɪrg*
(v EVP s v) — K *kɪɪmaĭ*

ˈ*kəɪčĭ*, K. *karčĭ* "split, torn" *kəɪčĭ-a p
kam* "*mētrakānam ɪš*"

kɪ̣āɣ, K *kɪ̣āɣ* "crow" Waz. Psht. *krāɣa*

ˈ*kāsa* "small plate" Pɪs

kɪsˈsĭ "word, tale" (pl ?)   Prs

kasam "oath" *kasam-a b' ar šɪrĭm* "I
swear an oath to him" Prs

hâš, pl *kâšĭ*, Le *kàsh* "Afghan", K. *kᵃsĭ*
"the Wazɪrs"   V p 312, n 2.

kēš "shirt". Prs

ˈ*kâšuk* "spoon". Prs

ˈ*kĭštĭ* "boat". Prs.

kɪˈtâb "book". Prs

kyē, kē, K *kĭ(yē)*, Le *key* "why?"

kaɪza "bridle"

kuzəˈlĭ "water-bucket" Cf Par *kĭzaɟ̄ē*,
Prs *kūza.*

L

lab "lip". Prs

lūč "naked" Prs.

laɣaɟ- laɣatŏk (?) "to roll, wallow". ˈ*pērĭ
laɣaˈrĭ, qap ta gɪɪ sar dĭ laɣatŏk-ē*
"the stone has rolled down from the
top of the hill". Psht. *rɣaɟēdəl*

lakᵃšᵃwaɪ (K.) "deer". Waz Psht *laka-
šəwaɪ*, Bangash *lakaxoˈwa.*

laṇḍ "short". Psht

lɪp-, K *lup ɥēk* "to be suckled" *tar
xuɪ mâwa nak lɪpĭ* "mâdar-ɪ xuda
na čuyat"

lār (B.) "road". Psht

ˈ*ləraɪ*, K *lɪɪraɪ* "lamb" G. comp Psht.
wraɪ (?)

laɪˈzā "trembling". Prs.

larzân-uɪ "to make tremble" *ku mun
larzânuk-ē*

laɪ-, K *laɪ-ɥēk* "to stir, mix" *mâɟ
laɟŏn* "moisten the flour (*ārda taɪ
ku*)" Psht.

laɟaw-, caus of *laɪ- laɪawŏn-a* "*šŏr
bɪdĭ*".

lauꜞa "scrotum"   Originally "penis"?
   Cf Par ꞌ*lāuər*
las-ẏēk (K.) "to lick"   G   comp. Prs
   lēsīdan etc.   V. *čaṭa*.
laꞌṭək "a small species of lizard"
lâyiq "worth"   Prs
lauz "promise".   Prs
lāzꞽm K "necessary"   Prs

M

*mā*ꞌ*ꞽ*, K *māhī* "fish".   Prs
mâꞽ, K *māꞽ* "month"   G < Av. *māh-*
   Cf Par. *mēhꞽ*, Psht. °*maꞽ*
ꞌ*mēꞽ*, K *maꞽ* "ewe".   G < Av. *maēšī-*
muꞌčꞽn "handmill" Psht *mēčan* Cf AO
   VII, 200
mudꞌɣāl B , K. *mundɣal* "tail of the fat-
   tailed sheep" G comp Prs *dumba*
   (with metathesis)   Uncertain
muꞌdâm "always"   Prs
maꞽꞌdân "plain"   Prs — K. *maꞽndān*,
   Waz *maꞽndōn*.
mak B , K. prohibitive particle   ᵘ*wal*
   mak cū "do not go there" G < Av
   mā, with the -*ka*- suffix Cf *nak*.
māk (K), B *mâx* (?) "withered, faded"
   < *ꞏ*maꞽxtaka-*, cf. Par. *mât*, s v *mēr*-?
mâl K "property, goods". Prs.
māla, mālaꞽ, K *māla*, a word added to
   numerals and indef. pron of number
   dọ māla saꞽaꞽ "two men", *cūn mālaꞽ*
   bē bꞽ kꞽtâb awē? "how many others
   are reading the book?" *šē m° b°*
   b° k° a° "one other person is rea-
   ding the book". Cf ꞌ*mâlꞽ*
ꞌ*mālꞽ*, Le *màlꞽ* "husband". < Anc. Pers
   martꞽya-, cf. Psht *mēꞽ*ə* "husband ',
   Par *mēꞽ* "man"
mlīč, K *mꞽlīz* "apple" *kꞽ tū kꞽ šē mlīč*
   daꞽ-sꞽꞽīm "I give thee an apple".

The connexions of this word are
difficult, cf EVP s.v *maṇa*, Par
Voc s v. *âmaꞽ*
mâlꞽdaꞌrī "woman whose husband is
   alive" V ꞌ*mâlꞽ*.
mulk "country, region". Prs.
mullâ "mulla". Prs
mâꞌlūm K "known"   Prs
malꞌteɣ, K *mꞽltaɣ*, Le *maltagh* "gun".
   Turk
ꞌ*malax* "locust"   Prs. — K. *mꞽlxaꞽ*,
   Psht V *mēx*.
mâꞌmā "mother's brother". Prs.
mēꞌmân, K *mꞽhmān* "guest"   Prs —
   K *mēmnī* f ꞽs poss genuine.
man, K *mun* "then, at that time"
   menaꞽ ' autumn". Psht
mēn, K *mꞽn* "still, yet"   *mēn puꞌaōk*
   nāk šuk-ē "it has not yet become
   ripe"
mun, obl. of *az* "I"
munâꞌjât "prayer". Prs.
nuꞌnâsꞽb "necessary". Prs.
mənz, mꞽnz, K *manj,* Le. *menz* ' middle".
   Psht.
ꞌ*mənza* "stem of a tree"   Psht.
mənzaŋgušt "middle finger "
maŋꞌgas "fly".   Prs
*mꞽ- * ꞌ*mulluk,* K *mꞽ- mul(l)ak* "to die"
   mrē "he dies", *a-saꞽaꞽ* ꞌ*mulluk* (Le
   muluk) "the man died"   G < Av
   mar-
mâr "snake". Prs — K *maŋgōr*, Psht.
mūr "centipede"   Prs. *mūr* "ant"?
murꞌčā "ant". Prs But K *mārcōꞽ* ꞽs
   poss. genuine
murꞌdā, pl *muꞽꞌdīyī* "corpse". Prs
mrīg, mrīk (K) "slave" < *maꞽyaka ,* cf
   Psht *mrayaꞽ*
murga, K *mꞽrga* "sparrow '   G < Av
   mərəɣa-.

murˈɣáwī B "duck" Prs

mârˈxŏı "markhor" Prs

maɩyŏk (K), Le maɩwokh "moon". < *māh-rauka-, cf Skr roka- "light"? V māˈtau

marˈzâ, B , K., Rav marzā "brother, friend" tū tar xuı a marzâ kyē nak ar-wulǫ̃k? "why did you not bring your brother?" G. < Prs mırzā "prince" (?). — < *ha-mātɣ-zāta-, cf Anc. Prs. hamātar- "born of the same mother", Greek ὁμομήτριος. V wınjŏk

maɩ- "to knead, grind" maɩŏn "maɩda ku". Skr mɩd "to crush". Cf Par maɩ- "to rub". Cf

mâɩ, K māɩ 'flour'. az bu asyâı ne mâɩ kanı "I grind flour at the mill". V maɩ- These words must be loan-words on account of the ɩ

maɩyūɣ (K.) "frog" < *maɩūɣ, *maṇūɣ, borr. from some derivative of Skr maṇḍūka-, cf. e g Katı muˈṇuk.

maˈskā "butter" Prs — K pısk

muš-inˈjân "three days ago" V ınˈjân

mašī (K.) "fly" G < Av maxšī-.

mēš (B.), K. mēršr "sun". G < Av mıϑra-, Mj. mıra. Psht. dıal myēr (v EVP. s v nwar) might be due to a contamination of mıϑra- and hvar-

mâˈšâm "evening". Psht

mušaw-ŏk, K. muxaw-yēk "to rub, knead, smear" mušaˈwīm, mušaˈwŏn-a "busâ-ıš", mušı a bū "he rubs it". Cf. also K. mutawyēk "to rub, anoint" G compares Prs muštan etc. Cf. EVP s.v mušəl

māˈtau B. "moon". Prs V maryŏk.

matat (K.) "apricot" Cf Par mındut

muṭtaı "handful, fist" K. mut "fist". Psht.

mâwâ B , K māwᵃ, Rav máw "mother ' < Av mātar

mēwâ "grape", K "fruit" Prs

mâx, K māx "we". mâx zut-ın "mā xīl-ıstım" V 100

mēx "nail". Prs.

mēx (K.) "locust". G < Av maδaxa-. V malax

mux K , Rav. makh "face, cheek, edge of a knife" pa mǫx al-ɣuštuk ' he fell on his face", ta nēr a-mux "the floor of a house". Cf. Psht max, Par mux, Skr mukha-

mǎz-yēk (K) "to be twisted".

mēz- muštuk, K. maz maštak "to break" (intr). pērī bu a-gıšt mēzī "now the tooth breaks", gıšt muštək-ē Cf Mj. maz- "to kill", Psht māt "broken"

mıˈzī "urine". < Av maēz-.

mazˈdīk, K. mızdık "mosque" Waz Psht mazdak

mızaw- "to break" (trans) mızawīm-a bu. V mēz-

mǫž- · mǫk "to loosen, untie". pērī a b' mǫžīm "xalâs mēkunam", gırıya mǫžīm "I loosen the knot", mŏk-am būk. Cf Skr. muc-, caus. mocaya-, Mj muž- muɣd "to swing".

N

n- nustuk, K. n- · nastak "to sit down" az bu nīm; imper 2 sg tu nēı, B nē, Rav neh, nustukəm a, a saɩaı (zarka) nustuk-a. G. < Av nı-had- Cf EVP nāstəl, Par Voc. nhīn-

na K., Le. "no". Av na°.

na, K nᵃh, Le noh, B. naha "9". Av nava, Psht. nəh

naı "reed" Prs.

nĕ, K. (*i*)*nar*, Le (*i*)*ne*(*r*), postpos. "in"
ı-nĕıı nĕ zĭn daya "there is a saddle
in the house (*da xâna zĭn as*)"; *ı nĕrı
nĕ ku xuy-a puṭ dâk, bar di nak
naɣŏk* "he hɪd hɪmself ɪn the house
and dɪd not go out", *mǝnzɪ nĕ* "ɪn
the mɪddle", *jǝmı nĕ* "below"   G.
comp. *nar* (*nĕı*) "house"   V 91

'*nefak* "navel"   Cf Prs. *nâf* etc

nı'gŏr, K. *nžŏr* "daughter-ɪn-law"   Psht

nā'jŏr K. "unwell, sɪck". *nā'jŏr bu'kum
(šu'kum)* Psht

nǎk, B, K., Le *nak* "not"   Av. *na* °.
Cf *mak*

nǎk, K , B. *nāk*, Le. *nàk* "wife" *nǎwy-
akā-*, cf Psht. *nāwē* "brɪde", Waz
nŏwyĕ, Skr. *navyā-* "newly married
woman".

nı'kâ "marrɪage"   Prs

nǔk "the poɪnt of a knɪfe"   Prs.

noḳra "sɪlver".   Prs

nū'kar, K. *naukar* "servant"   Prs

nıkız ɥĕk (K) "to throw down, propel".
Cf. Psht *kǔz* "down, below"?

nâl "horse-shoe".   Prs

nēla, K (*i*)*nēlᵃ* "presence", as a post-
pos. "at, wɪth". *kıtâb nēla-m ɥē*
"the book ɪs wɪth me", *a-kıtâb tar
mun ı-nēla būk; woḳ bu nēla dı-wa
cawē "au az pēz-ıš mēıawa", ı-nēla
di-m al-cawoḳ* "he went away from
me" *i-nēla dı-t ar-zâk* "he came from
you".   < Av. *nazdyŏ* "nearer"

nǔl "beak".   Prs.

nâlat, K. pl. *nālattĭ* "swɪne". Cf Waz.
nŏlat "pɪg, brute" < Ar. *la'nat*
"curse". Cf also Oss. "*nalāt*'"
"Gesɪndel, verflucht".

nâm B , K. *nãm* "name". *tar tŭ nâm
ca-yaﻍ* Prs or genuɪne

nım-ɥĕk (K.) "to descend"   G. < Skɪ.

nam-. Cf Av. *nam-*, Sak *pa-nam-*
"to ascend"

'*nı'mĕk*, Le *nımek* "salt"   Prs *namak*
etc   V 36

nĭmrŏž, K *nımryŭz* "noon"   Cf. Prs
nĭmrŏz.

nımı'šta ' wrɪtten". *nımıštā p' kam* "I
wrɪte", *xatt-am nımıštā dâk-ē* "I
have wrɪtten a letter". Prs , cf
Ghɪlzaɪ Psht *na'mıšta*.

nımı'šŏ, K *nĭm-šĭw* "mɪdnɪght"   Cf
Prs *nĭmšab*.

nu'mâž "prayer"   Phl *namāč*. Cf.
Khow lw *nımēž* — K *nmāz*, Prs. +
Psht

nĭ'nĭ, K. *nĭnĭ*, Rav *nenĭ* "nose" G < Av
nı-vaĕnā-ﻍ Poss wɪth assɪmɪlatɪon
< Prs. *bĭnĭ*

na'raı "narrow", K. "mountaɪn pass",
Le. *naraı* "thɪn".   Psht.

nĕr B.; K *nar*, Le. *ner* "house".   *nĕrı
nĕ* "ɪnsɪde"   *wâ nĕrı nĕrı nĕ* " *da
xâna darŭn*" Av. *antara-*, *antarya-*.
Cf Pash. S *anda'rū* "house", Prs.

nūr "lɪght".   Prs

nar'goĭ, Le. *nargoĭ* "bull"

narm K , Le. "soft". Prs. — K. *nŏrš*
< Av *namra-*

nerı'nā, K *nᵃr* "male".   Av. *nar-*

noŗĭ K. "pɪece of bread"   Psht.

nǎs K , Rav. "belly" *nas ta pâĭ* "calf
of the leg" (cf Par. *ıškambek-ı pâĭ*,
Ashk. *ku'cuṭ*) Psht

nas- noḳ, K. *nıs- nŏk*, Rav.*nass-*"to seɪze,
catch". *kafo b' nasam "ūra mĕgı-
ram". nāk-a b' nasam, kafo b' noḳ-
am "ūra gırıftam", nāk-am noḳ.* G
comp. Psht. *nĭwul, nıs-* (and Skr. *labh-*)
Cf also Ishk. *nas- nad*, Yaghn. *nās-
nāt* Darmesteter's derɪvatɪon of the
Psht. word from Av. *nas-* "to ob-

tain" does not account for the past.
Apparently an inchoative, Ir *nasa-
ᵇnata-

nâsaɪ "son-in-law" Psht. nwasaɪ "grand-
son"? But cf nɪwaˡsaɪ

nēs, K unēs, Le. nes "19" unēs acc. to
G borr from Hɪ ūnīs — But Lhd
unnī unēs < *nūēs, prob. through the
infl of Ind. forms V 37, 99.

nɪs- naˡɣₒ̆k K. "to go out". az bu nēr
dɪ nɪsɪm. Cf. Par nī- naɾɣð, Mɪnj.
nɪy-. nɪs-appears to be an inchoative
form · *nɪ(š̮)-ɪs- (Skr. *nir-ɪcch-) Cf.
awas-, wēs-

nw-astak (K) "to lie down, go to sleep"
*nɪ-pad-, cf EVP. sv. camlāstᵊl, Mɪnj
nīlv- (< nɪvl-) nuwâst)

naw-, K naw-ɣēk "to cause to sit down"
az bu ku tū nawīm, ku tŭ-m nawₒ̆k-a
"tura šândam" V. n-

nɪˡwē, K nawī, Le nuvî "90". Av na-
vaɪtɪ-.

nɪ̆w- nyₒ̆k (K.) "to put, place" C. < Av
nɪ-dā-, cf Prs. nɪhādan.

nŭw, K nyūw "new". < Av nava-.

naˡwar-. nawuˡlₒ̆k, K. nawᵃr- nawᵃlak
"to take out, draw out". mâx čâ
dɪ wₒ̆k nawulₒ̆k "we drew water from
the well". G. < Av. nɪš-bar- (or nī-
bar-?).

nwaˡsaɪ, K. nwasaɪ "grandson" Psht

nāwaxt "late". waxt bu nāwaxt sē "it
ɪs getting late" Prs.

nīyāk (K) "maternal uncle" Cf. Psht.
nɪyāyₒ, Phl. nyāk "grandfather".

P

pa K "by, at" G < Av paɪtɪ

pē ´pyē) B., K pɪē "father". tar mɪn

a-pē mullₒk-ē "my father ɪs dead".
G < Av. pɪtar-, cf Zaza. pī etc.

pâɪ "foot". Prob Prs — K pāɾī, with
Ind. suff (G.), B pāš (?)

pₒ̄ɪ "understanding". pₒ̄ɪ bu sām "I
understand"; az bu pₒ̄ɪ nāk sam "na
mēfāmam". Psht.

paˡbēga, K pa-bēᵶ̌ᵃ, Le pabega "high,
above" K bēᶻ̌ "the place above
or outsɪde" bēᶻ̌ < Av. barₒzyah-
"higher". Cf bēk

pēc K , Le. pets "far, distant' Acc. to
G. =

pēc K "the back, back, again, after-
wards". pēc ar-zâk "pas âmad". G.
comp Hɪ. pɪchē "behɪnd', etc. The
ē, however, renders thɪs derɪvatɪon
ɪmprobable < *pasčyah- Av. pasča;
cf. Par. pēš "behɪnd", Mɪnj ač-pₒ̆č,
Ishk. č̭ₒ pₒ̆št ' behɪnd"

pīc-ɣēk (K) "to drɪp" Cf Lhd. pīc
"moɪstened, ɪrrɪgated"? G. comp
Bal phīṭaɣ

pₒ̆č, K. pac "a kɪss" G. comp. Psht.
maca etc

pâda "herd of cows". Prs

paɪˡdâ "found". Prs

padak, postpos govern. the gen. "lɪke".
a tar mɪn ta marzâ padak yē "he
resembles my brother" pa + ?

paɪˡɣumbar "prophet". Prs

pâk "mɪlk" Cf. pɪˡkāk

ˡpâkī "razor". Prs

pɪˡkāk, B pɪˡkak, Rav. pɪkakh "butter-
mɪlk", K. pɪkak "(butter-)mɪlk, tyre"
pɪ- < Av. payah-, cf. Par. pē, and
double -ka- suffix. pâk "mɪlk" <
payah- + āka-

pâkɪˡza, K. pāk "clean, pure" Prs.

paˡlau, palū, K palau "sɪde, dɪrectɪon"
afₒ palū dɪ "from that dɪrectɪon" Prs

pul (B) "bridge" Prs

pŏ'lād "steel" Prs.

pal'kāk "eyelid" Afgh. Prs , Prs *palk*

pa'laŋg "leopard". Prs. — K *prŏng* Psht.

palašt-, K *plašt-vēk* "to wring, fold".
palaštīm. Cf Psht *palaṭəl* "to twist,
wind, envelope"? With this verb
G , however, comp K *platᵘēk* "to
be upset". < *pari dašta-?*

pal'ta "lamp". Prs *falīta* "torch, wick"?

pǫm "wool". Cf Prs. *pašm*, Minj *pãm*
etc.

pan (K) "wide, extended" Genuine,
< Av. *paϑana-?* Cf. Prs *pahn*, Psht
plan etc.

pĭn (K) "honey" G. comp Phl *ang-
pēn* — Cf. Av. *paēnaēna-* "consisting
of honey", v EVP. s v *gabīna-*.

pǫn, K. *pŏn* "upper terrace or roof of
a house". G. comp Phl *bān* "roof",
Prs *bān* "house" *pŏn* < **pa(ti)- b°?*

pēnc B., K *pēnj*, Le. *penz* "5" Av *panča.*

pan'jēs K , Le. *panzes* "15". Av. *panča-
dasa.*

pan'jāstu, Le. *panzast*, K *panjāštū* (with
š from *cāštū* "40") "50". Av. *pan-
čāsatəm.*

pa'nīr "cheese". Prs

pa'nēšta, K *pa-nĭštᵃ*, Le. *paneght* "out,
outside". *pa'nēšta p' cum. nēšt-*,
cf Av. *nĭštara-* "external", Skr
nĭṣṭya-.

pāṇi "bark of a tree (?)". Or "leaf"?
cf Psht *pāṇa?*

pīŋg (K) "cock". G comp. *pingᵃ* (K)
"the time just before dawn" (cf Prs.
pang "dawn", Khow *pĭŋgačhui*
"morning").

pa'rī "fairy". — K *pērai*, Psht

'pērī K , Le *perī* "now". G < **pᵃ vērī*
"at this time ' Cf. Par. *γarī* "now"?

pɩ ĭ(b)-, K. *pra-yēk* (aor 2 sg *pɩ īw*) "to
beat" *kafŏ saᵣai prĭbĭm* "ɩ ādama
mēzanam"*, *tū ku mun kyē prĭ?* "why
do you beat me?" G < Av *pairi-
dā-*, cf Khow. *pra-* "to beat" etc (?)

par'čaᵣ- "to cut". *kâlɩ ' bu parčaᵣĭm*
"I cut the cloth". Cf EVP s v.
skaštəl (add. Prs *nĭškurda* "a shoe-
maker's knife") Very uncertain.

par'ᵧan-ōk, K *paᵣ ᵧūn-vēk* "to dress one-
self" *'kâlī parᵧa'nīm, parᵧa'nŏk-am*,
kâlīyē parᵧa'nǫn! Also causative:
ku uōᵣkai bu kâlī parᵧanĭm "ba-
čarā mēpŏšânɩm". G comp Skr
pari-gudh-, Psht. *āᵧustəl* (v. EVP s v.)
Cf. *ᵧūnᵧ*

pârak, K *pārᵃ* "for, for the sake of"
tar ĥǫk pârak al-gustɔk-ē "for whose
sake has he brought it (*barâ-ɩ kĭ*)".
G comp. Psht *da-pāra.*

prân, K *prān* "yesterday". **parāna-*,
cf EVP s v. *parūn* — B. *pâr*, Prs ,
Le *parîn*, Psht.

parr "feather". Prs.

parr-ōk "to fly". *kɩržī pērī bu parrē*
"the hen is flying now "; *kɩržī parrūk*
(*parŏšt?*) "*murᵧ parrīd*" Prs.

pra'sul "last year", K *parsal* "next (?)
year" Cf. Par *paᵣāsuᵣ*, EVP s.v
parōs. V. *asul.*

prusnaw-vēk (K) "to sprinkle". G. < Av.
paɩ ɩ-haēk- (*hinča-*) (?). Prs. *pāšīdan*
< **parš-*, the derivation of *prusn-*
< **pᵣšna-* (**pers-*), or **pᵣsna-* (**perk-*)
is tempting, but phonetically diffi-
cult. V 66, 71.

par'tūk Le "wide trousers". Psht.

par'xâna "nostrils".

prây- prâk, K. *prɔ̆- prawak* "to sell".
prâyɩm a bu "I sell it", 2., 3. sg.
prâyɩ, ku tū jē prân šē aurai-em

prák-a "I sold you a sheep yester-
day". G. comp Prs *firōxtan* < Av
**pairɪ-vaxš-* (but regarding Psht *prō-
wul* v. EVP s.v *prōləl*) *prawak*
< **para-waxtaka-* (cf Par *pharât-*),
prây-, prằ ɪ₃ prob is secondary for-
mation from the past stem, as **para-
waxš-* would have resulted ɪn something
lɪke **prâš-* Or *prây-* < **para-dā-?*

pɪs- pɪštak (K) "to wrɪte". < Av. *paēs-*
"to adorn, colour", Anc. Prs *nɪy-
paɪs-* "to wrɪte" etc

pōst "skɪn" Prs

pō'stīn "posteen, sheep-skɪn coat" Prs.

paša "mosquɪto" Prs

pɪ'šɪ, K. *pus* "cat" Cf Prs. *pɪšak* etc.

pɪš'kal "dung of sheep, etc." Prs. *pɪškɪl.*

pāšna "heel" Prs

pūšt "back, back of a knɪfe" Prs

pə'štan(n)a, K *puštana* "questɪon". Psht

pat (K.) "upper part of the back"
Genuɪne, G. < Av *parštɪ-*

pəṭ, K *paṭ* "forehead". *a pəṭ-at trūš
mak kōn* "do not knɪt your brows"

puṭ, K *bud* "concealed" Psht

paṭ'lūn "trousers" Ind. < Engl.

pūwa f. (K.) "hollow pɪece of ground".

pu'xọk, Le. *pukuk* "rɪpe". V. *bɪž-.* — K.
pọx, Psht.

'paxtak "rɪng-dove". Pɪs (through
Psht. ?).

pyē, v *pē*

pay-ēk (K) "to graze". G. < Av. *pā-,*
cf. Psht. *pōwul.*

pɪ-yēk (K.) "to strɪng beads" G. comp.
Psht. *pēwdəl.* Genuɪne?

pɪ'yàla "cup". Prs

pɪ'âz "onɪon". Prs

pōz, K. *pyūz* "mouth" Acc. to G. borr
from Prs. *pōz* "snout" Poss genuɪne,
cf Psht *pōza*

pa'zak "nose" Cf *pọz,* and Psht. *pʌza*

pa'zan-, pazen- K *pazan-ɑ̄ek* "to know,
recognɪze" *az bɪ ku tū nak pazanīnɪ,
ka tū tar kọk a-klân yọn* "I do not
know whose son you are" G < Av.
paɪtɪzan-, cf. Psht *pēžandəl,* Wkh
pazdan- (< **pazn-*)

pằždaw- "to sprɪnkle". Cf. Prs. *pāštdan,*
v. *prusnaw-*

R

'râɪ, K *rāɪ* f, Le *ràh* "road" *Lōgar
tu-manak šē rōž rây-a, râɪ kam*
"I send away" < Av *raɪθyā-,* cf
Prs *rāh,* Psht *lār* (*lyār*)

rɪ = ar, q v. *šɪ ɪâ rɪ-war* B "brɪng the
soup".

rō (K.) "ɪron" Cf Par *ɪ ū* V. *âɪn*

rọ'bā "fox" Prs. — K *rawas* genuɪne,
< **raupasa-.*

'rōda "entraɪls". Prs.

rēg "sand" Prs

rə'kâb "stɪrrup" Prs.

'ramma, K. *rama* "flock of sheep or
goats'. Prs

rân "thɪgh". Prs, or genuɪne < Av
rāna-

rɪn- rɪyēk (K.) "to shave". G. comp
Psht. *xrɪyəl* But *xr-* > *r-* would
be ɪrregular.

rūn B., K; Rav. *ruɲ* "clarɪfied butter",
G < Av. *raoɣna-.*

rūɲ, Rav *aroɲ* "fire", K *rūɲ* "brɪght,
shɪnɪng" (*rawan* "fire") < Av. *rao-
xšna-,* or borr. from Psht *rūɲ*
"brɪght".

ɪaɲg K. "colour'. Prs.

rɪ'pē, rɪ'pē, Le *rupe* "ɪupee". Ind

ras-ọk, K *ɪas-ɑ̄ek* "to spɪn" *ra'sīm,*

ra'sōn-a "bɪrīš-ɪš" , rasōk-am-a, rasōk-
am būk "rɪšta būdam-ɪš". G comp.
Prs rēsīdan, Psht (w)rēšəl V. EVP.

râst "straight, true" Prs.

rāš^{ra}, rāš^raɪ (K) "brother's daughter,
son" G comp. Psht wrārə < Av
brātūɪrya-. Cf EVP s v wrārə.

rū'šana "bright, light" Prs.

râxa, K rāx^a "truth". a-râxa ya "ɪt
is the truth". G. comp Psht rɪštɪyā,
Av arš-, but thɪs seems phonetɪcally
ɪmprobable.

ray-ēk (K) "to tear" G. < Av dar- (?).

'rezan K rȳan, Le. rɪzza, R w'rɪzza
"rice" From an unnasalɪzed foɪm,
cf EVP s v. wrɪžē

rōž, K, ryūz, Le rosh "day" G < Av
raočah-

S

s- šuk, K s-yōk "to become" Aor săm,
mak šon (son?) "ne bâšī", jəm bu sē
"he wɪll come down", mak šē, Le
3 sg sa , šukum "šuda-ɪm", Le. shuk
Acc to G borr. from Prs šudan, the
true Orm derɪvatɪve of Av šav- being
cᵧēk — But ɪn Psht, too, we find
š- < *čᵧ-, c < *čɪy-.

so, sō, K sū "100" Av sata-. — Le
sad, Prs

sa'bā K. tomorrow" sabā p' cum, sabā
ḵafō txān bu xram Prs

su'buk Le "lɪght, easy". Prs V ᵊspuk

sau'dâgar (sauda'gār?) K "merchant"
Prs

saudaga'rī "tradɪng" Prs

sūg "thorn, beard of corn" Prs sōk,
or genuɪne < Av. sūka-

su'jī "hɪp" Cf Shgh. 'sēvje, Par sebjī
Prs suft, Av suptɪ- "shoulder" + č°?

sɪkak (K) "hare" G. comp Psht sōē
etc (wɪth double -ka- suffix) V 38

ᵊskan "dung of cows" Cf Par sa'ɣōn.

sukal (K) "porcupɪne" G. < Av suku-
rəna, cf. Par šuɣur.

skōr (B) "coal" Prs

°sul "year" V a'sul, p´ra'sul

sāl^a (K) "coldness" G. < Av. sarəta-

sa'lâmat "safe" Prs

sul'tân "sultan" Prs

sumb "hoof" sumb ta pâī "heel" Prs.

sanda'lī "chair" Prs

san'dux "box" Prs

su'pâ, Le sɪpàî "soldɪer" Prs

spॖī, K spॖī "louse" < Av spɪš-, v
EVP s v spaža (= spəža), cf. also
Mɪnj sᵊp´óya (Zarubɪn)

spūcaɪɪ-ᵧēk (K.) "to fall (as leaves), to
sɪt down"

ᵊspēk B , K ɪspēk, Rav speg "barley" Cf
Phl. spēk "shoot" Cf Lat spīca etc.

(?)spuk, K spak "lɪght, not heavy"
Genuɪne, cf. Psht spuk? V su'buk

(?)spuk, K spuk "dog" G. < Av span-,
cf Psht spaɪ V Paɪ. ᵉspᵊ̄.

su'pāl B "egg' Afgh Prs sufâl, supâl
"the whɪte of an egg"

ɪspɪlaɪɪ-, K wᵃspal-ᵧēk "to wrɪng, squeeze
out". ɪspɪlaɪɪm G < Skr ut-sphal-
Orm l ɪs prob derɪved from rd, Skr.
spᵢ dh-, cf Walde-Pokorny s v. sp(h)e-
red(h)ɪ, but the semasɪologɪcal devel-
opment ɪs not clear.

sparaɪɪ-ᵧēk (K.) "to wɪnk, blɪnk" Cf
Skr sphur- "to tremble, quɪver,
twɪnkle", Av spar- "to stamp one's
foot, push".

ɪspâr "large plough" Prs

spēɪɪ, K spīɪɪ, Le ɪspeɪɪq "whɪte". G.
< Av. spaēta- — B. spīn, Psht Cf
ɪspēɪɪ ta cɪmī "the whɪte of the eye".

srâĭ, K srāĭ "caravanseraɪ, castle" Prs.

sar K, Rav. "head", "on". *ta qabrɪ sar* "on the top of the grave" Acc to G < Av. *sarah-*, or borr from Prs

sār, K *sahar* "dawn, moɪnɪng" Prs

sĕr "onɪon" Prs

sara'lĭ "strap for bɪndɪng the bull to the plough" Prob contaɪnɪng *sar* "head", cf Psht *sar-māl* "a rope for fastenɪng a load on a camel".

sarɪ'spâr "plough-ɪron".

sa'ɪaɪ K, Rav. *saḍaɪkɪ* "man". Psht

sɪūp, K. *sɪūm* "ɪmmersed" < **sar-ḍūb?* Cf. Psht. *ḍūb* "ɪmmersed".

sūša (K) "mountaɪn ewe" Cf Waz Psht *saža* "female oorɪal" (**suxšā?*)

sât, K *sa'at* "tɪme, hour". *pērɪ šē sât b' ɟum sē* "he wɪll come down in an hour" Prs

sto'ɣān "bone" Pɪs

su'tun "pɪllar" Prs

sɪ'târa "star". Prs — K *stɪrrak* (*stᵃrak?*) G < Av. *star-*.

ᵘstur, K. stᵃr, Le *sturra* ' bɪg, great" *ta bâdšâ a-sɪâɪ stur ē* Acc to G. borr from Psht *stər*. -- Poss genuɪne, cf. also Mɪnɟ *sᵊtər*.

stur'ga "stable". Wɪth stur° cf Prs *sutōr* "horse"?

stōɪ, ᵘstuɪ, B ᵊstoɪ, K stɪɪ, Le stuḍ "tɪred, weary". *az ᵘstur yum, a-sarɪyē ᵘstur ɪn*, B *ᵊstoɪ mak šon "mânda na bâšɪ"*, 3 sg *stoɪ mak šē* Acc to G borr from Psht *stəɪaɪ*

s(u)wâr, K swār "rɪdɪng, horseman". Prs

syūɣ (pl saɣĭ) (K) "gɪape"

syūɣ (pl saɣadĭ) (K) "mother-ɪn-law" The pl seems to poɪnt to a form in -ɣd, s may represent Log š (**str-?*)

'syâkă, K. syākᵃ "shade, shadow". *pērɪ*
syâka kĭ nustuk "now he sat down ɪn the shade". G comp Pers *sāya* etc — Wɪth short vowel cf Av *a-sayā-*, Soghd *sy''k'*, v. EVP s v *sɪyā*

s-yōk (K) "to break (of a rope)" Cf Psht *šlēdəl* < **sɪd-*, Av *saēd-*

say- "to rub, polɪsh", K *say-ēk* "to abrade, smoothe" *a-rūn sayōn* "rub it wɪth *ghee*". G comp Psht *sūla-uul* "to ground, grate", but the vowel renders thɪs comparɪson ɪmprobable.

Š

šē B, K sō, L *she* "1" Cf. Sak *śśau* < Indo-Eur pron stem **k̑ɪo-*, O Slav *sɪ* etc ? Cf *šăm*, *šăn*.

šaɪ "thɪng" Prs

šâɪd "wɪtness" Prs

šaftā'lū "peach". Prs.

ša'ɣâl "jackal". Prs.

škamba "stomach" Prs

�– škâr "huntɪng" Prs

šāl "shawl" Prs

šōl, K. šōl "rɪce ɪn the husk" Psht. *šōlē*

šu'luk "leech" Prs *šalūk*, Jew Prs *šulūk*.

šɪlaw- "to lɪght, kɪndle". *rūṇ bu šɪla-wɪm*, ɪmper. *šɪlawōn*

šăm "before, ɪn front of" *šam bu šustəkum, pērɪ bu nak šūm* "I wept before, but now I am not weepɪng", *šam o pēc dâk "pēš o pas kat"* Cf *šăn*

šām- "to sɪp" (?). *wōk bu nak tɪīm, šāmam* "I do not drɪnk water, I sɪp ɪt". < Av *šam-*, cf Prs *āšāmīdan*

šamâ'lĭ "north". Prs

sa¹mấx "kernel of rice etc " K *samāxᵃ* "a kınd of gram" Cf Prs *šāmāx* "a kınd of mıllet"

šắn, K *cān* "today". *az šan kâr darīm, nak bu dar-zūm* "today I have some work to do, I cannot come to you', *šān-šŏ mātau nŏk šū būk* "last nıght the moon was eclıpsed" < **sya-* (< **k̂ɪo-,* cf *šē*) + **azn-,* Av *asn-* (**azan-*) "day" Cf Ishk *pār-uzd* "tomorrow", *āl-uzd* "yesterday" with *uzd-* < **azn-* (cf Ishk *wuždən* s v *arzan*) Poss also *šắm* (q v) contaıns thıs pron. stem (< **syahmɪ*ᵉ) K *c* < *s,* v. 69

¹*šâna* "shoulder". Prs.

šɪ¹nī "needle" < **sắčnī,* cf Mɪnj *šīžna,* etc

šun "blood". Ind , cf Skr *šoṇa-* "red", *šoṇā-* "blood"

¹*šắndas,* K. *sandas,* Le. *shandas* "11" Cf Av *aēvandasa-* (ord), v *šē*

¹*šīpī,* B *šīp,* K. *šīpī, šɪppī* "mılk", Le *ghîp* "curds". Acc to Charpentıer (MO XVIII, p 34) < *šīr* + *pī,* cf *tūpī* — If the *-ī* ıs not a pl endıng, as the forms ın B and Le. seem to sug-gest, thıs explanatıon ıs possıble I should, however, prefer a derıvatıon from Av *xšvɪpta-* + *pī,* ın whıch case we would not have to assume an assımılatıon of the *r*

šāpa¹ɪak "butterfly" Prs

šaupà¹rak, K. *šarwarak* "bat" Prs

šɪr(r), K *sɪ,* Le. *sher* "good" *šɪrr ŏn* "*xūb astīn*", B *woɪ šer-a* "*jŏɪ astī*", Le *sher* "yes" G comp Bal *šarr* (ᵉ) — Cf Sak. *ššɪra-,* Soghd *šīr* < Av *sɪ ɪra-*

šīr- šūk, K. *šʳaw-* (2 sg *šʳērī*) *šʳɪyŏk* 'to gıve', *dar-¹šɪ ɪm bu* "*tura mētom*",

az bu kafŏ kī šē kɪtâb aɪ-šɪrīm "I gıve hım a book"; *tū ku mun kɪ ca b' aɪ-šēr*ᵉ *ku tŏs kɪ dās mlɪč dar šɪ ɪm* "what do you gıve me? I gıve you ten apples", *dar-šūm* "I gıve to you" *tu ca wŏk ku mắn kɪ ar-šēr!* "gıve me some water!" *afŏ bu kɪɪ mun kɪ šē txan ar-šɪrī* "he gıves me a loaf of bread", Le. 3 sg *shera, kara kī kŏk ɣɪwâšɪ šēr* (3 sg.?) "does any-body gıve ıt grass?" *nak aɪ-šuk-ē* "he has not gıven", *ar-šūk* "gave", Le. *shok* G. < Skr. *prāpaya-* A derıvatıon from Av *fra-dā-* (*šʳɪyŏk* < **fradātaka-*) ıs, however, preferable *w* ın K. 3 sg. *šʳawī* not from *p* (G.), but from *d* (cf *spēw*) As stated by G. K 2 sg. *šʳērī* ıs prob. a compound (wıth *rī*ᵉ) replacıng the overshort *šʳa* I Log the *r* has been ıntroduced ınto the other persons, too; but cf 1 sg *dar-šūm* = *dar-šīrīm* I am not able to explaın Log *š* < K *šʳ,* unless ıt be that the *r* has dıssımılated the *š* ınto *š*

sar¹munda "ashamed", Prs

šrɪšta "glue" Prs

šɪr¹wâ, K. *sɪrwā* "soup" *šɪrɪwâ rī-war!* Waz. **šērwā,* Psht. *šŏrwā*

šērɔzma¹raɪ "tıger" Prs + Psht.

šūš, B , K. *sūšʳ,* Le., Rav *sùgha* (**sūš-*) "red" G < Av. *suxɪa-* — The assımılatıon ın Log. has taken place after the tıme of Le

šuš "lung" Prs

šūš¹mâr "a kınd of lızard". Kab. Prs *šuš¹mâr* "a large kınd of lızard". Ind — K. *samsɪšrī*

šu¹ta "jowar"

šaɪ¹tân "devıl, wıcked man" Prs

šu¹tur "camel" Prs.

šutur'mâr "a slightly poisonous snake"
šàx, Le *shàkh* "branch, horn"   Prs
šâzâ'da "prince"   Prs

Š

šō (Ph *šōw*,)K *šīw* f., Le *gha* (*ša) "night"
  G < Av *xšap* .

šϑ (Ph *šᵈ⁹*), B *šō*, K. *šrē*, Le. *ghe* "3".
  Av *ϑrāyō*.

šū, šo (Ph *šᵘǫ*), K. *šah*, L *ksha* "6"   šǫ
  šō *inda bukum* < Av *xšvaš*

šū- *šustuk*, K. *šraw- šustak* "to weep"
  Aor 1 sg. *šūəm, tu p' kē šū* "why
  do you weep", 3 sg. *šawa bu, mâx
  bu ayēra šawin* "all of us are weep-
  ing", *šustəkum* "I wept", *pa šustuk
  šūk* "he started weeping"   G. comp
  Prs *girīstan*. The vowels point to
  **fra-raud- fra-rusta-*, cf Av *raod-*
  "to lament", Skr *rud-* "to weep".

šičaw-ōk, K *šrīcaw- šrīcᵛēk* "to send".
  šičawīm a bu "râ-iš *mēkunam*"   G.
  šrī < Av. *upairi* (?) + Av *šav·* —
  But cf Prs. *firi*(*stādan*) etc

šū'lēs, K. *šuwēs*, Le. *shales* "16"   Av
  xšvašdasa- (ord.)   The Log form
  shows that the *r* of Psht *špǫras* (v
  EVP s v. *špaž*) can scarcely be due
  the infl of *cwārlas* (Orm. *carēs*
  *žd > *l*, v 55 (But Oss *axsardas*?)

šōm (*šâm*?), K. *šām* "pointing out'.   dar
  *šōm kam, kafǫ b' al šōm kam, kara
  kitāb ku tū ki šōm kam* "I show you
  this book"   G comp Prs *nišān*
  "sign", Bal. *šōn-dēaγ* "to point out",
  Psht *šōwul* (v EVP s v) — Con-
  nected with Psht *šōwuna* "pointing
  out, showing", with *m* < *w* + *n*?

šūm "inflamed". Derivation < Av *xrūma-*

"gruesome, bloody" (*xrū-* "raw, bloody
  flesh") is uncertain

šmuš-ᵛēk (K) "to slip, glide"   G comp
  Sar *znūsam* "I slip" etc. (?)

šen (*šun-*) *šu'nǫk*, K *šrīn- šrīyēk* "to
  buy"   *še'nīm* , *prân ku mun dī šē
  aurai šunūk-a t* "yesterday you bought
  a sheep from me"   G < Skr *hrī-,
  krīnāti*, cf Prs *xarīdan*

šin "green" Genuine, < Av *axšaena-*?
  — B , K., Le. *šīn*, Psht. (v EVP s.v)
  Cf. K *šīnwū* "spinach, potherbs"

šar-ᵛēk (K) "to turn, revolve"   Cf Av
  γžar- "to flow", Prs *šārīdan*?

šâr, Le *kshàr* "town,'. Psht — K *šōr*
  (but Waz *šār*)

šūr "wet, fresh"

šrī-būk (K.) "rotten, stinking"   Av *a-
  friϑyant-* "not putrefying, rotting",
  fraēϑ "to rot"   Cf EVP. s v *wiōst*

šrak f (pl *šračī*) (K.) "flea".   G comp
  Psht "*wraga*" etc — Psht. *wrəža,*
  Yazgh. *fᵊrēš* etc , v Par *iuč šrak*
  < **fruš-kā-*.

šrī-mōl (K.) "field-embankment"

šramōt (K' "forgetting"   G. comp Prs
  farāmōš, Skr *pra-miṣta-*.   V Par
  '*nhâmuṛ*.

šēs, K *šrēs*, Le. *shes* "13"   Av *ϑridasa*

šus-uk, K *šras-ᵛēk* "to swell"   *pērī šusī,
  'šusuk-ē   G comp Psht. *paṛsēdəl,*
  Bal *siyaγ*, Skr *pra-(ut-)sphāy-,śvi-* (? ?)

šâsta, K. *šāista* "beautiful"   Psht.

'šīstu, K *šrīstū*, Le *shīst* "30".   G <
  Av *ϑrisata-*.

'šūštu, K *šwaištī*, Le. *khoshty* "60"   G
  < Av. *xšwašti-*

šuân (K) "shepherd"   G < Av. *fšu-
  pāna-* — Genuine, or Prs ?

ša'yi "plate (*sânak*)"   *šayī nē-wa maṛōn
  "nâna da mābain-i sânak maida ku*"

T

-t, v. -at.

ta, v. tar

tŏa, K. *tūwā*, Rav *toawī* "sun" *tŏa b'*
nısī "the sun rises", *tŏa naɣŏk*, *tŏa*
nēyī bu "the sun sets" Cf Prs *tāb*
"lıght" *āf-tāb* "sun" < Av. *tap-*
"to heat". V *tŏk*.

tū B, K., Le "thou" V 100

ta'bīb "doctor". Prs

¹tebba "fever". *ku mun tebba nuk-ē* "the
fever has seized me". Psht

tēba'na "large needle"

ta'bar "axe". Prs

taba'sum "smılıng". Prs

tu'fân "tempest". Prs.

¹tafta "steam", Prs *taf*, cf *tafta* "hot"
tafta nısı bu

tāk (K) "mountaın-torrent" Cf Psht
tŏe "ıd". (EVP s v), Arm lw *vtak*
< *wıtāka*

tŏk K, Le. *tokha* "hot" *t:van tŏk ē* "the
bread ıs hot" G < Av *tafta-*, Psht
tŏd

takyā "pıllow". Prs

tə'la "gold". Prs

talaf "loss, expense" *talaf-a dâk* "*bulâd*
kat" Prs.

tâ'lâk "crown of the head"

tu-ma'nak, K *ta-mīnak*, postpos goveınıng
loc ' up to, as far as" G comp.
Prs. *tā* — Cf *man* "then"?

ta'mūs "summer". Prs

ta'nâ "alone" *az tanâ yum* Prs

tāndᵃ (K) "acıd food eaten as a relısh"

tandar "thunder". *tandar al-ɣuštək-ē*
bımmaı nē "thunder has fallen down
on the eaıth". Prs

ta'nŭr "oven" Prs

taŋg "straıt, naıpow" *tar tū a-nēr zut*
taŋg ē "your house is very narrow"
Prs

tŏpĭ, B *tŏp*, K. *tŭpĭ*, Le. *topî* "butter-
mılk" (G < Psht *tarwē*) Acc. to
Charpentıer (v *šĭpĭ*) thıs word ıs
compounded with *pĭ* "mılk". But
very probably ıt ıs a wanderıng word,
like so many other names of mılk-
products, Tomaschek (Centralas Stud.
797) comp Mordwın *topo* "geıonnene
Mılch, Topfen" Scarcely connected
wıth Mar, Guj *tŭp* < *tuppo* "clarıfıed
butter"

tr-, K. *tr- tatak* "to drınk" *wŏk bu*
trīm "I drınk water", but *wŏk-am*
xuluk a. Cf Par. s.v. *ter-*

tar, K, prep "of". Cf, *ta* V 100

târ, K, *tār* "thread". Prs

tēr, K *tar* "passed" *tēr šuk-ē* "he has
passed" *tēr* < Psht, *tar* poss. ge-
nuıne

tīr "arrow" Prs

turb "radish". Pıs

tâ'rīk "dark" Prs

¹trunuk, K *tɪanak* "thırsty" *az trunuk*
šukum-a Acc. to G "derıved from
the present base *tɪa-* of *tatak*" (v
tr-) — Or < Av. *taršna-*, with me-
tathesıs of *r*, cf 66

trūš, Le *turush* "sour" Pıs

tar-ŏk. K *tar-ɣēk* "to bınd, tıe'. *ku*
gŏī bu taɾīm, *gŏy-am taɾŭk* Psht

tŏs, K *tyŭs*, Le. *tos* "you". V 100.

tusk (K) "empty" G comp Prs *tıh*,
Psht *taš* (v EVP) etc *tus(y)aka-*

tēš, K *tēšr*, Le. *tegh* "bıtter". G < Phl.
taxr, v EVP s v *trıx*, Par. *tarku*
V 38

tɪš-ŏk, K *tıšt-ɣēk* "to run away". *tɪšŏk*
"grēxt", *tišwŏkum* "I fled". Psht
tšəl, *taštēdəl* Cf.

tɪšaw-ŏk, K *tɪštaw-yēk* "to put to flight" *tɪšawīm, tɪšawŏk-a*

tūt K. "mulberry" Prs.

tâwɪˈstân "summer". Prs Cf. *tamūs.*

txan, B *t(u)xan*, K *txan*, Le. *tɪkhan* "bread" < **nɣan*, cf Psht *naɣan*, Waz. *nɣan*, Par *naˈɣŏn*. V. 49

taxˈsīm "dividing". Prs

taxt ta aŋˈgušt "finger-nail" Cf Prs. *taxt*

taxtax "knocking at the door" *barɪ nē taxtax-a dâk.*

t-yēk (K.) "to be standing, to stand still" G < Av. *stā-* etc., but this seems improbable Cf. Wkh *teɪ-an* "to be"?

T

ṭak "pound, thump' etc *nīnī b' ṭak zanam* "I sneeze", *tak-a b' zanam* "I shake the dust (of clothes)" Cf.

ṭɪkaw-, K. *ṭakaw-yēk* "to beat, pound" *šŏl bu ṭɪkawīm, ka rezan sē "šâlɪrā mēkūbum kɪ brɪnǰ šawa"* Psht. *takawul*

ṭŏl "collected". *ṭŏl kam* Psht

ˈṭuṇda "young bull" "hornless" < Lhd *ṭuṇdā* "branchless"?

W

-wa, postvocalic form of the pron suff 3 sg *ˀspuk kī ua banē* "throw it to the dog" V 101

wâ "in" (?). *wâ nērɪ* "in the house", *uâ nērɪ nērɪ nē "da xâna darūn"*, *wâ ǰer-a* "inside it", *wâ nēra*, K *wɪnar* "into the house"

uū (Ph *u̯ŏ*), K *hŏ*, Le *wo* "7" G < Av *hapta-*

ˈwâda, wāda "appointed time, arrangement". Prs.

wŏk B , K *wᵃk*, Le. *wokh* "water". *wŏk ta pŏz* "saliva" G < Av. *āp-*, with *-ka-* suffix. — Cf Zaza *aúka*, Wkh. *yupk*, Mɪnǰ. *yaoɣa*, Ishk *wek*

wŏkă, K *wyūk* "dry". G < Av *huška-*. Cf Psht. *wuč* < **(w)uk* < *ušk-*

wŏkxâna, B "river". Cf Prs *rūdxāna*

wulk, K. *hanwalk (hawalk)*, Le *wolkh* "egg". < **āwyalaka-*, Kurd. *hīlka*, Zaza *hēla*, cf Prs. *xāya*, EVP s v *hā*, Par *ēx*

wan (K.) "co-wife". G. comp. Psht *bən*. — < Av. *hapaϑnī-* (v. EVP s v).

wŏn, v *ŏn*

wɪnǰŏk (K.) "son of a co-wife". G. comp Psht *bənzai*, v. *wan* Cf. *baˈčandar*

wangū (K.) "a certain poisonous insect"

war (B) "door" Psht. V *bar*

war- ˈ*wūluk*, K *wᵃr-: wᵃlak, wrɪyŏk* "to bring, fetch". *ca b' dar-wāram* "I bring you something", *ar-waɪ ē* "bring it", *pâk ar-wār* (B. *ēr-war*) "bring milk", 3 sg *warrē*, *pâk-am ar-ˈwūluk-ē*. Acc. to G. borr from Psht. *wɾəl* "to carry" — More prob < Av *ā-bar-*

wūr-, ɪn *kɪtâb mēzɪ dī wūr* "take the book from the table"

wranˈdēr K "brother's wife' Psht.

wŏɾ (B) "well". *wŏɾ šer-a* "are you well (*jŏɾ astɪ*)", *wor k'am šer ya* "šukr, xūb ast"

wŏɾaɪ "spring" (season) Psht

wŏɾkaɪ "child" Psht

wīs-, K *wēs- waɣɣŏk* "to enter" *wâ nērɪ nērɪ nē al-wīsɪm bu "da xâna darūn mērom"* *wīs-* < **upa-ɪsa-*, **abɪ-ɪsa-* (cf Tedesco, MO , 1921, 231), *waɣɣŏk* < **abɪ-gata-* (but why *y*?)

Derivation of *wīs-* < Skr *ā viš-* is less probable. Cf *awas*, *nis-*.

ᐟ*wâskət* "waistcoat". Psht < Engl

wust-(ust-)uk, K. *wust-vēk* "to rise, awake". *wustim bu, az bu wustim* "mēxēzam", *ustukum*, *ustuk* "xēst", *ustuk ē* "xēsta", *ustu bukum* "xēsta būdim", *wustuk būk* "xēsta būt". < Av *usstā-* But v. Par *ušt-*. Cf

wustaw-ọ̆k, K *wustaw-vēk* "to raise", *ku tū b' ustəwīm, sār ku tū-m ustəwōk-ē*

wūš "intelligence". Psht.

watk f (K) "walnut", G comp Skr *akṣōṭa-.* — Lw, *akᵃt < *akhoṭa-,* v 76?

waw   wōk K. "to obtain, find" *wa'wīm-a bu* "I find it", imper. 2 sg *wawōn, ca-m wọ̆k-a* "I found something" G < Av *ap-* Prob. < Av *avi-ap-*

waxay-ēk (K) "to dig"

waxt, K *waqt* "time"   Prs

wōya (B) "yes" *wōya, xuluk-am* "yes, I have eaten it", *wōya, šer a* "yes, it is well".

waz'mīnd, Le. *wazmín* "heavy". Afgh Prs

wazn-, v *ūžnaw-*
wa'zan "collyrium

X

xau, K *xu̇āw* "sleep, dream"   *xau bu kam* "I am sleeping", *xau bu jušim* "I dream"   Prs.

xui, K *xiwai* "own, self"   *az bu xui šâr ki cum, a tar mun ta xuy ē ' az xud-i mā-s"*. G. < Av *xᵛatō,* Pis *xᵛud* Cf Par. *xu* V 104

.*xŭ'bī* "pleasure, boon"   Prs

Xu dâi, K *Xudāē* "God". Prs.

ᐟ*xabar* "informed". *tū kafō di xabar yọ̆n?* "do you know about it?" Prs

ᐟ*xafa* K "angry"   Prs

xâk "earth"   Prs.

xâki'star "ashes"   Prs   V. *yānak*

ᐟ*xâlă* ' mother's sister"   Afgh Prs.

ᐟ*xâlī* K. "empty"   Prs.

ᐟ*xōla* "sweat"   Psht

ᐟ*xōlī* "cap". Psht

xūl-yēk (K.) "to fall (as leaves)"

ᐟ*xalaq*, K *xalq* "people"   Prs

xa'lâs "free, liberated"   Prs.

xultaw-ōk, K. *xu̇urtaw-vēk* "to shake (*šọ̆i dâdan*)"·

ᐟ*xaima* "tent".   Prs

xāmē "raw"   Prs — K *hām* < Skr *āma-,* cf. Psht. *ōm.*

xan-ōk, K *xan-ak* "to laugh". G comp Prs *xandīdan* etc. Cf Par. *khan-xa'nī* "laughter"   *xanī b' kam, xanī māk kọ̆n!*

xiŋgak (B) "blue" (?\ Cf *šīn.*

xr- xuluk, K *x(u)r- xwalak* "to eat, drink"   *wọ̆k bu xram, xrum, xrīm, tū txan bu xrōn* (B *xurun*), *a-sarai bu txan xrē, xrī, xra, afō sarīyē bu txan xrān, txan-am xuluk-a, B xuluk-am, tuxān-at xuluk-a?* G < Av. *xᵛar-.*

xar K., Rav. "ass"   Prs — B *xrī* genuine?

xa'râb K , Le. *khràb* "bad"   Prs

xurdan "eating ' *afō gâk-a menzi nē nimēk nak-at banūk, pērī xurdan di naγōk ē, pērī ²spuk kī-wa banē* "you have not put salt into the meat, now it is beyond eating, now you must throw it to the dog"   Prs.

xar'gōš "hare"   Prs. V. *sikak*

xarmanjâi "threshing-floor"   Prs.

ᐟ*xrunuk*, K. *axwaianak* "hungry"   *xᵘⁱ u-*

nuh šuhum-ē "gušna šuda-īm". Formed
from *xar-* on the analogy of *trunuk*

xɪrs "bear" Prs — K *hɪns* prob ge-
nuine < *₃šī-*, Av *arəša-* V 35, 66

xɪ̨ īnd "swelled, inflamed" Psht. *xu'ṛīn*

xu'sī, xuskī (B.) "calf" Psht *xsaɪ*

xu'sur "father-in-law" Prs — K *xsɪr*,
Psht

xusurbərā "brother-in-law". Prs — K.
āxšaɪ, Psht.

xūša "ear of corn" Prs

xu'šūɪ "mother-in-law". Prs

xu'šâl "happy". Prs

xušâ'lī "happiness, merriment". Prs

xešt "brick", Prs

xuš'waxtī "happiness" Prs.

xūš, K *xwaš* "pleased, happy" *xūš
šūk* "fell in love with" (v *xwâš*).
xwaš < Psht , *xūš* < Prs ?

xatt K "letter" Prs

xwaɪ (B.) "right hand"

xwâr B., K. *xwār*, Rav. *khwár* "sister"
G. < Av. *xᵛaŋhar-*. — Prob borr.
from Prs., v. 78.

xwarɪncᵃ (K) "right (not left)" Cf
Soghd γ*w'r'nt* (*xvarant*), Sak
hvarandau acc sg n Originally
"south"?

xwâš, K *xwašr*, Le. *khwàsh* "sweet" *xwâš
bukēn* ' they loved [each other]" K.
xwāžawī "sweetness". < Av *xᵛarəz-
ɪšta-* "sweetest", Psht. *xōž* (v. EVP)
etc Cf Skold, Lehnw. St p. 10

xēz "jump". *ǰōɪ dɪ bu xēz zanam* "I
jump over the stream", *a-ǰōɪ zut
ârat yē, xēz bu zuk nak čɪm* "the
stream is very broad, I cannot jump
over it" Pis.

xɪz'mat, K *xɪdmat* "service" Prs

Y

yâd K "memory" *yâd bu (nak) nasam*
"I (do not) remember". Prs

yūγ luɳ'da "yoke". *yūγ* genuine, or from
Prs ? Waz. Psht *žəγ* appears to be
a lw from some other Ir dialect
Cf *yūx*

yâl "mane" Prs.

yānγ (K) "embrace"

yānak (K.) "ashes" < *āsnaka-*, cf Skr
āsa- "ashes". V. *xâkɪ'star*.

yas-vēk (K) "to boil" < Psht *yašēdəl*

yâsp, K *yānsp*, Le *yàsp* "horse" < Av.
aspa-

ya'tīm "orphan" Prs

yēwər "cloud" < *abrya-*, Av. *awra-*,
cf. Prs *abr*, Psht *ōrə, wryaɪ* etc.

yax "ice". Prs. *yax nŏk-a* "it freezes"

yūx "plough". V. *yūγ-luɳḍa*. Scarcely
connected with Psht. *yawē* (EVP)

Z, Ž

zu'bān, K *zbān*, Le *zabàn* "tongue" Prs.

zgān (K) "division or section of a field"

zu'γāl "live coal, embers". Prs

zōk "beating". *pafŏ zōk mulluk* "he
died from that beating". V. *zan-
zu'kâm* "cough" *zukâm šukum-a* "I
have got a cough" Prs

zlī K , B *zɪ̣ī* (?) "heart". *zlī ta gōī*
"lobe of the ear". < Av. *zərɪdaya-*.

zâl K, "old" Prob. < Av. *zarəta-*, cf.
Psht. *zōṛ*, not, as suggested by G ,
borr. from Prs *zāl* "old man or
woman"

zalpyē, K *zalpɪē* "grandfather". Cf *zâl,
pyē*

zam'būr "wasp" Prs.

¹*zemāk* ' winter " < Av. *zim-* "winter ",
zəmaka- "winter-storm", cf. Psht.
zimai, Par. ¹*zemā* etc

zan- zǫk, K *zan-(ɟan-) zōk (ɟōk)* "to
beat, strike " *ku daraxt'bu zanam*,
*zanam-a bu, az ku tū zanam, tū ku
kōk bu zan? a p' ku mun zana* (Rav
dzana), *afǒ sarīyē bu ku mun zana,
zanī, zanan, az ku tū zuk = ku tū
zukum, tū ku mun zuk = ku mun
zuk-at.* G < Av. *ɟan-*

*zá*¹*nū* "knee". Prs — K *zanšrak* <
**zănuϑraka-*

zīn K "saddle" Prs.

zinda, zịnda "alive ". B *zənda biyā*
"*ɟōr bâšī* " Prs — K. *zwandai*, Psht

*zi*¹*nāk* " chin". Cf Prs. *zanax*, Skr. *hanu-*
etc — K *zēnē*, Psht (Waz ¹*zənyē*
etc). V. 38.

zār, K *zahr* "poison " Prs.

*za*¹*rī*, K., Le , *zarī* "small" Cf Prs *zār*
"weak, mean" < Av *zar-* "to grow
old, decrepit"? Connexion with Prs
(Ar *δarrah* "atom, particle" is not
prob

*zardâ*¹*lū* "apricot" Prs V *matat*

*zar*¹*kā, zar*¹*kā*, B. *zar*¹*kī*, K *zarkᵃ*
"woman; Le. *zarigag* "girl". G
< Av. *zar-*, cf. *za*¹*rī*. Similarly Pash
L *āzəzā*, D etc *zaīp* "woman " < Ar
'*ājiza, za'īf* "weak".

zēš, K *zēšr* "thorn". < Av *ɟaϑrī-* from
ɟan-

zut, K *ɟut, zut*, Le *zut* "much, many,
very ". *mâx zut in* "we are many",

tū zut un "you are many *(tu xīl-istī)*",
afǒ zut ᵘ*stur a* "he is very big"
Corrupted and semasiologically altered
from Prs *zūd* "quick"? Cf Par.
zut

zwaɣᵃk, (K.) "the kernel of the pine-
nut". G comp. Prs. *čil-ɣōza* (with
metathesis, v 76).

*zax*¹*mī* "wounded" Prs

zay-ǫk "to be born" *zarkā zayūk-ē*
"*zan zāīda*" Cf Prs *zādan* < Av.
zan-, zaya-.

zay-ēk (K) "to chew, mastigate" Acc
to G borr. from Prs *ɟāwīdan* Prob
genuine Cf. *žay-*.

zay- zâk, K, ɟ-, *ɟaw- ɟōk (zōk)* "to ar-
rive" *dar-zūm* "I come to you" =
*az bu ku tū ki ar-zūm, dar-zayəm bū,
ar-zai*, B *ēr-zai, rē-zēi*, Le. 3 sg. *ra-za,
pēc ar-zâk* "*pas âmad* "; *mēwa al-zǫk-a*
"the fruit is ripe" *(ar-zâk = ar-zōk
"yakī mēâya"?)*, *prân tū kyē nak
ar-zâkǫn?* G. < Av. *yā-*, but scarcely
y- < ɟ- Possibly connected with *caw-*
"to go" (K. 1 sg *ɟawᵃm . cawᵃm*, but
2 sg *ɟaī : cǐw*). In that case *zay-*
must be a form shortened in com-
position. Regarding *ɟ- < c-* cf Afridi
Psht *râ-ɟam* "I come' *cam* "I
go"

zyēr, B. *zēị*, K. *ziyaị*, Le *zeḍ* "yellow"
Psht.

žay-ǫk, K. *zay-ēk* "to ask for" *pērī b'
žayīm* "I ask for it now *(ālī-š <sic!>
mētalbam)*". V. *zay-ēk*.

ABBREVIATIONS AND TRANSCRIPTION.

The abbreviations of language names are in the main the same as those used in Rep (v. List p. 96)

For the abbreviations of the names of my Parachi informants (D., G , M., P., T) v pp. 5 and 6. Similarly for Ormuri (B , K., Le , Rav) v p. 386 L or Log. denotes the Logar dialect   The abbreviations of the names of Pashai dialects are the same as those explained Rep. (p. 84, n 2)   D(arra-i Nūr), G(ulbahār), L(aurowān), Nir(lām), S(āṭhā), Sh(utul), Ò(zbīn).

Walde Pokorny denotes   "A Walde, Vergleichendes Worterbuch der Indogermanischen Sprachen, hrsg v J. Pokorny", Zar.   "Ив. Зарубин, К характеристике мунджанского языка, L'Iran, vol I, 1926", Andr   "M S. Andreev, On the Ethnology of Afghanistan" (cf. p 7).

Rep is my "Report on a Linguistic Mission to Afghanistan, Oslo 1926", EVP is my "An Etymological Vocabulaiy of Pashto, Oslo 1927", NShgh is my "Notes on Shughni, Norsk Tidsskrift for Sprogvidenskap, I, 1928"

In literary Ind languages (also in Shina) c, j denote the palatal affricates, in Ir. and in most Dard and Kafir languages these signs denote dental affricates, the palatal affricates being written $\check{c}$, $\check{j}$

In words quoted from the vocabularies of Leech and Raverty the original orthography has been preserved.

CORRIGENDUM.

Par *kāš* "eyebrow" (pp 41, 267) is borrowed from Prs *qāš* " ıd "

TABLE OF CONTENTS.

PLATE I

Ghulām Maheuddīn
Parachi

Dīn Muhammad
Ormuri

PLATE II
(v p 226)

نریم بالخی دسیرہ بجوہ یارکہ دیرہ

تصرور سیار منگان زنیگ جیمود دیرہ

میعشقی چمن مالو عجب تجہانی دیر

زبان مثل بلبل خیرو گفتار دیر

تبیع خومنتر رنجو کن ہام ناز دیب

چار چیہ جیہم دھرو ممن آرائع دیں

نریم لیش جھن واغہ ویار روح چراغ

ممنی اونی کروہ جیہ مبلغ دیرہ

مثینان عاشقی ان

بہ عالم منتھور ... غرزم گرم دال

مہ یار خقانم ہرم حرم من غرزم گرم دال

مہ گوہرم عشوریم نوست جہرم میہ نیت باہ

آن جہیم خورشو غد غلو بری محما نم آنہ

Linguistic Map of
N. E. Afghanistan
Indian Languages
Iranian — ,, —

Persian

Minjani

Minjan

Pashai Kasan

Andarab

Bragromatu

Sa

rratuni Ke

HINDU KUSH

Parachi

Shutul

Panjshir

Ramgel

Kati

Kulum

Ktvi

Prasun

Kamde

Parwan

Gulbahar

Kaoshan

KOHISTAN

Charikar

Parachi

Alingar

Ashkun

Waigel

Zhonjegal

Kegal ?

Traregum

Waige

Ghorband

Koh-i-Daman

Nijrau

Ishpi

Pashai

Mangu

Alishang

Dar ra-i-Nur

Kunor R.

PAGHMAN RANGE

Persian

Parachi

Tagau

Ozbin

Laghman

Charbagh

Kalaluk

Kunar

Mor

Kabul

Butkhak

Jallalabad

Logar R.

Pashto

Tirahi

Dakka

Khaibe

Ormuri

Baraki Barak

SAFED KOH

Parachinar

Gram

Kurram

Tirah

Afridi's

10 20 30 40 50 60 70 80 90 100 Km